

THE FAR EAST.

AN ILLUSTRATED
FORTNIGHTLY NEWSPAPERS

VOL. III
YOKOHAMA
June 1, 1872 to May 17, 1873

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AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

VOL. III, No. I.

YOKOHAMA, SATURDAY, JUNE 1st, 1872.

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YEDO.

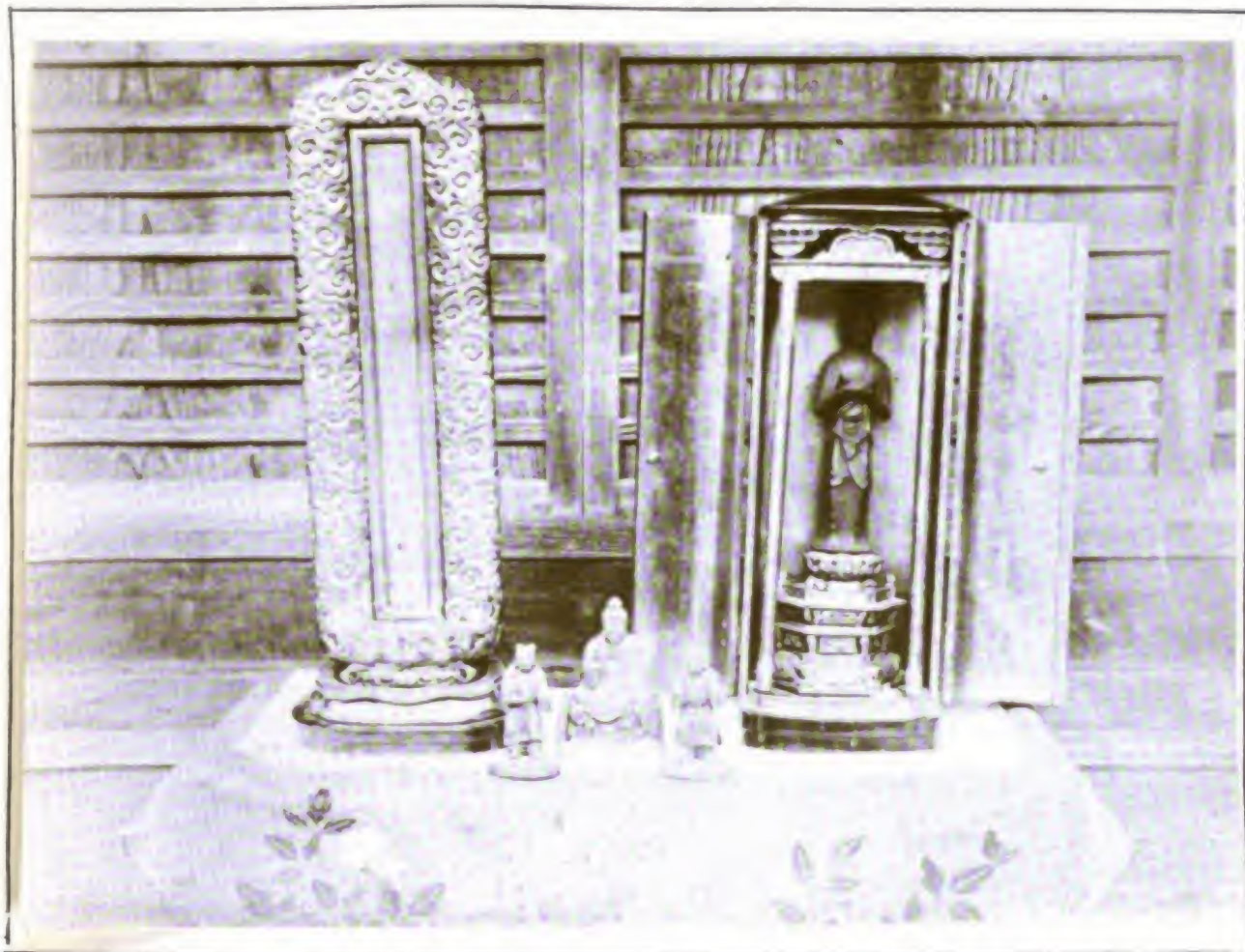
(Continued from our last.)

THE STORY OF WILL ADAMS.



THE City of Yedo cannot compare in either historical or romantic interest, with many other cities in the Empire of Japan; yet it has several claims to the interest both of Japanese and foreigners which none possess in a greater degree. From one end

of it to the other, both inside and outside of the walls, are the yashikis of Daimios, each of whom has a history connected with his family, its rise, and the fortunes of its members; and thus the history of the city and of the princes who were formerly obliged to reside there for nearly the half of their lives, become closely interwoven with each other. How many a city in Europe would be uninteresting to the traveller, in spite of fine buildings or picturesque scenery, were it not for the personal histories connected with them; and so it is with Yedo.



SIAMER IMAGE, SCROLL, &c., FORMERLY THE PROPERTY OF WILL ADAMS.

In the neighbourhood of the Nipon bashi are some narrow streets, a portion of which form the division called Anjin-cho. This Cho is in the very heart of the fish-seller's quarter, and has nothing in itself to induce any one to visit it. To foreigners however, it has an interest as having been the district in which Will Adams, the first Englishman who ever visited Japan, resided. This man deserves to be remembered by every one who takes any thought about foreign intercourse in this country; and if Marco Polo be mentioned with respect as the first European who published to the world that there was such a country as Japan, although he had never visited it, but only heard of it when he was staying at the Court of Kublai Khan towards the end of the thirteenth century; if Francis Xavier enjoys a venerated reputation as the founder of Christianity in the ancient empire; no less should Will Adams hold a niche among the most worthy of those, who, in days when navigation of the high seas was a very different matter from what it is now, undertook to conduct a squadron through the Straits of Magellan, to seek a profitable market for Dutch merchandise in the country of the Kami.

We write this after having just returned from visiting Anjin Cho, whither we went in hopes of finding some traditions of the old pilot. But to only one question of the many we asked of the Cho yakunin (or headman), did we get anything like a satisfactory answer. Our first enquiry was whether it was known why the Cho was named Anjin? The ready reply was, "Yea. It was named after a very good foreigner who lived there a long time ago." We asked "How long ago?" and then the officer was entirely at sea. "Oh! a very long time—about 600 or 700 years." As the city was not in existence more than 280 years ago, this at once showed us we were not likely to get much out of him. And so it proved. He could not tell why he was called Anjin-sama, but supposed Anjin was his true name. He did not know what became of him or where he died or was buried. All he did know was, that a certain O'Matsuri or festival which is held on the 15th day of 6th month, although not named after him, is generally considered as his O'Matsuri. Many persons came in whilst we were conversing with the yakunin, and all seemed extremely interested in our enquiries, but not one could tell us any more about him.

All the more prominent writers on Japan since his day, have mentioned Will Adams; but his name has just come particularly under the notice of foreigners in Japan, from the circumstance of his grave having been discovered, and that too within a short excursion from Yokohama.

Mr. Walters, a gentleman engaged in one of the mercantile houses in Yokohama, who has improved the time during his residence in Japan, by endeavouring to acquaint himself with the language and manners and customs of the people, was recently, whilst reading Hildreth's "Japan and the Japanese," as he informed us, struck with the fact that no foreigner had made any effort to learn anything about Will Adams, beyond what was to be read in books. Yet one fact mentioned by Hildreth gave him a clue that he at once seized upon and availed himself of. In the account of the presentation of Captain Saris, the captain of an English expedition which

reached Japan in 1612, to Iyeyas at Suruga, in which Adams accompanied him, it is stated that in returning to Yedo, "they saw many temples on the way, one of which contained a gigantic image of Buddha, made of copper, hollow within, but of very substantial thickness. It was, as they guessed, twenty two feet high, in likeness of a man kneeling on the ground, and seated on his heels, clothed in a gown, his arms of wonderful size, and the whole body in proportion. The echo of the shouts of some of the company who went into the body of it, was very loud. Some of the English left their names written upon it, as they saw was customary."

This seemed to point to their having visited the great image of Daibutsu near Kamakura; and it occurred to Mr. Walter that probably the priest at the great idol might know of some tradition connected with such visitors. He took an early opportunity therefore of paying him a visit and making enquiries of him. But received no further satisfaction from him than a promise to endeavour to ascertain whether anything was known of the Englishman who in the days of Iyeyas occupied a residence in Anjin Cho, near Nipon Bash, Yedo. In a few days the priest visited Mr. Walters and told him that with the clue he had given him, he had found in a native book called "Miurashi," some information respecting Anjin-sama, and especially that he had lived at a small village near Yokoska named Hemi-mura, and that he died and was buried there. He also mentioned certain relics which had belonged to Adams, and were amongst the most prized at the temple of Toôkoôzan Yoôdoshi near the village.

With this information Mr. Walter hurried off to Hemi-mura, and there found all he had been led to expect; and having with the assistance of the priests of the temple found the graves of Anjin-sama and his wife, he very kindly made known to us their whereabouts, that we might send our artist to obtain photographs of them.

Although, therefore we head our chapter 'Yedo,' in continuance of the series of views and papers on Yedo, that we have undertaken to present to our readers, we will confine our attention in this number to the history of the man, whose name has been handed down in the title of the Cho in which he resided; and as there is nothing in the slightest degree pictorially interesting in the locality itself, we give some of the pictures connected with Anjin-sama, as taken in the locality pointed out by Mr. Walters.

Will Adams was born in Kent, as he himself says, between Rochester and Chatham. He was apprenticed to the sea at an early age, and served under one Nicholas Diggins of Limehouse for twelve years. He subsequently became a master or pilot in the Navy, during the reign of Elizabeth, and then returning to the merchant service ultimately engaged to go on board the *Charity* of 160 tons and carrying 110 men, as chief pilot of a squadron of five vessels fitted out in Holland, for a trading voyage to Japan. The squadron consisted of five ships, viz: the *Faith*, 250 tons and 130 men, the *Hope*, 150 tons and 109 men, the *Charity* before mentioned, the *Fidelity* of 100 tons and 86 men, and the *Good News* of 75 tons and 50 men. Of the whole squadron only the *Charity* reached Japan, and even that vessel after great trials. Our readers will not object to see the account of the voyage and

arrival, as given by Hil-dreth from Adams' own statement. It presents a picture of suffering and disaster, which make us wonder that any inducements could prevail with men to endure them

He says—

"They left the *Texel* the 24th of June, and on the 21st of August reached the Cape Verde Islands, where they remained twenty-one days to refresh the men, of whom many were sick with scurvy, including Mahay, their chief commander, who died soon after they had recommenced their voyage. Encountering contrary winds and heavy rains, they were forced to the coast of Guinea, and landed on Cape Gonsalves, just south of the line. The sick were sent on shore, and soon after, a French sailor came aboard, who promised to do them all favour with the negro king. The country could furnish very few supplies; and as the sick recovered from the scurvy, those hitherto well began to suffer from fever.

In this state of distress they set sail for the coast of Brazil; but falling in soon after with the island of Annabon, in the Gulf of Guinea, they landed, took the town, which contained eighty houses, and obtained a supply of oxen, and of oranges and other fruits; but still the men continued to die, of whom they buried more than thirty on this island.

Two months were thus spent on the African coast. The ships, setting sail again about the middle of November, were greatly delayed by one of the vessels losing her mainmast, and it was five months before they reached the Straits of Magellan, the crews during most of that time on short allowance, and driven to such extremity as to eat the calf-skins with which the ropes were covered.

Having entered the straits the beginning of April, 1599, they obtained a good supply of penguins for food; but the commander stopping to wood and water, they were overtaken by the winter then just setting in, during which they lost more than a hundred men by cold and hunger, and were thus detained—though, according to Adams, there were many times when they might have gone through—till the 24th of September, when at last they entered the South Sea.

A few days after, they encountered a violent storm, by which the ships were separated. Capt. Wert, with the *Faith* and *Fidelity*, was driven back into the straits, where he fell in with Oliver Noort, who had left Holland a few days after the *Verbagen* fleet, had followed in the same track, had encountered many of the same difficulties, but who more fortunate, not only passed the strait, but succeeded in completing the fourth circumnavigation of the globe,—a feat accomplished before his voyage only by the ships of Magellan, Drake and Cavendish. As Noort was unable to afford him any aid, Wert abandoned the enterprise, and returned with his two ships to Holland.

The other three ships steered separately for the coast of Chili, where a rendezvous, in the latitude of forty-six degrees, had been appointed. The *Charity*, in which Adams was, on reaching the place of rendezvous, found some Indian inhabitants, who at first furnished sheep in exchange for bells and knives, with which they seemed well satisfied, but who shortly after disappeared, probably through Spanish influence. Having waited twenty-eight days, and hearing nothing of her consorts, the *Charity* ran by Valdivia to the island of Mocha, and thence toward the neighbouring island of Santa Maria. Seeing on the main land near by, a number of people, boats were sent for a parley; but the people would



PRIESTS AT THE TEMPLE, HEMI-MURA.

suffer none to land from the boats, at which they shot a multitude of arrows. "Nevertheless," says Adams, "having no victuals in our ship, and hoping to find refreshing, we forcibly landed some seven-and-twenty or thirty of our men, and drove the wild people from the water-side, having the most of our men hurt with their arrows. Having landed, we made signs of friendship, and in the end came to parley, with signs that our desire was to have victuals for iron, silver and cloth, which we showed them. Whereupon they gave our folks wine, with batatas (sweet potatoes), and other fruits, and bade them, by signs and tokens, to go aboard, and the next day to come again, and they would bring us victuals."

The next day, after a council, in which it was resolved not to land more than two or three men at once the captain approached the shore with all the force he had. Great numbers of people were seen, who made signs for the boats to land; and in the end, as the people would not come near the boats, twenty-three men landed with muskets, and marched up toward four or five houses; but before they had gone the distance of a musket-shot, they found themselves in an ambush, and the whole, including Thomas Adams, a brother of William, the chief pilot, were slain or taken. "So our boats waited long," says Adams, "to see if any of them would come again; but seeing no hope to recover them, our boats returned, with this sorrowful news, that all our men that landed

were slain, which was a lamentable thing to hear, for we had scarce so many men left as could wind up our anchor."

After waiting a day longer, they went over to the neighbouring island of Santa Maria, where they found the *Hope*, which had just arrived, but in as great distress as themselves, having, at the island of Mocha, the day before the *Charity* had passed there, lost their commander and twenty-seven men in an attempt to land to obtain provisions. Some provisions were finally got, by detaining two Spaniards who came to visit the ships, and requiring them to pay a ransom in sheep and oxen. It was proposed to burn one of the ships, as there were not men enough for both; but the new captains, of whom the one in command of the *Charity* was named Quackernack, could not agree which of the ships to burn.

At length, the men being somewhat refreshed, a council was called to consider what should be done to make the voyage as profitable as possible to the merchants. It was stated by one of the sailors, who had been to Japan in a Portuguese ship, that woollen cloth, of which they had much on board, was good merchandise there; and considering that the Moluccas, and most parts of the East Indies, were not countries in which woollen cloths would be likely to be very acceptable; hearing also from the people on shore that Spanish cruisers were after them,—by whom, in fact, their third vessel was captured, news of their intentions and force having been sent from Spain to Peru about the time of their departure from Holland,—it was finally resolved to stand away for Japan. Leaving the coast of Chili on the 27th of November, and standing north-westerly across the equator for three or four months, they had the trade-wind and pleasant weather. In their way, they encountered a group of islands somewhere about 16 degrees of north latitude (perhaps the Sandwich Islands), to which eight of their men ran off with the pinnace, and were eaten, as was supposed, by the islanders, who, by the report of one who was taken, were cannibals.

In the latitude of 27 degrees north, the vessels, encountering variable winds and stormy weather, were separated. The *Hope* was never more heard of; the *Charity* still kept on her course, though with many of her men sick, and others dead: when, on the 11th of April, being then in great misery, with only four or five men, out of a company of four-and-twenty, able to walk, and as many more to creep on their knees, the whole expecting shortly to die, at last they made the hoped-for land—which proved to be the eastern coast of Ximo. They were immediately boarded by numerous boats, which they had no force to resist; but the boatmen offered no injury beyond stealing what they could conveniently lay their hands on. This, however, was put a stop to the next day by the governor of the neighbouring district, who sent soldiers on board to protect the cargo, and who treated the crew with great kindness, furnishing them with all necessary refreshments, and giving them a house on shore for their sick, of whom nine finally died.

For some days the only conversation was by signs; but, before long, a Portuguese Jesuit, with some other Portuguese, arrived from Nagasaki, on the opposite western coast of the island.

The Dutch now had an interpreter; but, what with religious and what with national antipathies, little was to be hoped from a Jesuit and a Portuguese. In fact, the Portuguese accused them of being pirates, and two of their own company, in hopes to get control of the cargo, turned traitors, and plotted with the Portuguese. After nine days the emperor sent five galleys, in which Adams, attended by one of the sailors, was conveyed to Osaka, distant about eighty leagues. Here he found the emperor, "in a wonderful costly house, gilded with gold in abundance," who, in several interviews, treated him with great kindness, and was very inquisitive as to his country and the cause of his coming. Adams replied that the English were a people who had long sought out the East Indies, desiring friendship, in the way of trade, with all kings and potentates; and having in their country divers commodities which might be exchanged to mutual advantage. The emperor then inquired if the people of Adams' country had no wars. He answered that they had with the Spanish and Portuguese, but were at peace with all other nations. He also inquired as to Adams' religious opinions, and the way in which he got to Japan; but when Adams, by way of answer, exhibited a chart of the world, and pointed out the passage through the Straits of Magellan, he showed plain signs of incredulity.

Notwithstanding this friendly reception, Adams was ordered back to prison, where he was kept for nine-and-thirty days expecting, though well treated, to be crucified, which he learnt was the customary mode of execution in that country.

In fact, as he afterwards discovered, the Portuguese were employing this interval in poisoning the minds of the natives against these newcomers, whom they represented as thieves and common sea-robbers, whom it was necessary to put to death to prevent any more of their freebooting countrymen from coming, to the ruin of the Japanese trade. But at length the emperor gave this answer: that, as these strangers had as yet done no damage to him nor to any of his people, it would be against reason and justice to put them to death; and, sending again for Adams, after another long conversation and numerous inquiries, he set him at liberty, and gave him leave to visit the ship and his companions, of whom, in the interval, he had heard nothing. He found them close by, the ship having in the interval been brought to Sakai, within seven or eight miles of Osaka. The men had suffered nothing, but the ship had been completely stripped, her whole company being thus left with only the clothes on their backs. The emperor, indeed, ordered restitution: but the plundered articles were so dispersed and concealed that nothing could be recovered, except fifty thousand rials in silver (five thousand dollars), which had formed a part of the cargo, and which was given up to the officers as a fund for their support and that of the men. Afterward the ship was taken still eastward to a port near Yedo. All means were used to get her clear, with leave to depart, in which suit a considerable part of the money was spent; till, at the end of two years, the men refusing any longer to obey Adams and the master, the remaining money was, "for quietness' sake," divided, and each was left to shift for himself. The emperor, however added an allowance to each man of two pounds of rice a day, besides an annual pension in money amounting to about twenty-four dollars. In Adams' case this pension was afterward raised to one hundred and forty dollars, as a reward for having built two ships for the emperor on the European model. Adams' knowledge of mathematics also proved serviceable to him, and he was soon in such favour as to be able, according to his own account, to return good for evil to several of his former maligners. The emperor acknowledged his services, and endeavored to content him by giving him "a living like unto a lordship in England, with eighty or ninety husbandmen as his servants and slaves;" but he still pined for home, and importuned for leave to depart, desiring, as he says, "to see his poor wife and children, according to conscience and nature." This suit he again renewed, upon hearing from some Japanese traders that Dutch merchants had established themselves at Acheen in Sumatra, and Patania on the east coast of Malacca. He promised to bring both the Dutch and English to trade in Japan; but all he could obtain was leave for the Dutch captain and another Dutchman to depart. This they presently did, for Patania, in a Japanese junk, furnished by the king or prince of Firando, whence they proceeded to Jor, at the southern end of the penin-

sula of Malacca, where they found a Dutch fleet of nine sail. In this fleet the Dutch captain obtained an appointment as master, but was soon after killed in a sea-fight with the Portuguese, with whom the Dutch were, by this time, vigorously and successfully contending for the mastery of the eastern seas.

This was in 1607. In 1611 we find Adams a man of influence in the city of Yedo. For when another Dutch expedition arrived seeking trade and amicable relations, he was enabled to do them signal service.

Hildreth's account is as follows:—

Immediately upon the arrival of the *Red Lion* in Holland, a number of ships had been fitted out for Japan; but the first to arrive was a small yacht, called the *Brack*, in July, 1611, with only a trifling cargo of cloths, silks, pepper, ivory and lead. Presently a government officer came on board to demand a manifest of the cargo to be sent to the emperor; but this the Dutch did not like to submit to, as the Portuguese were free from it, and especially as the present cargo was so trifling. These demands being renewed, finally, though somewhat perplexed by the small means they had of making presents, they resolved upon a new mission to the emperor's court. The king of Firando advised them also to extend their visit to the hereditary prince at Jelo, and not to omit paying their respects to Fide Jori, at Osaka, son of the late emperor, and who might yet mount the throne. The king of Firando furnished a galley, in addition to one belonging to the factories and two commissioners, of whom the principal was Jacob Spex, set out for Seruga, July 17, with an interpreter and a Japanese gentleman as a guide or conductor.

The 6th of August they reached Osaka, defended by a fine castle, in which dwelt Fide Jori, now eighteen years of age. He had always been kept secluded, but enjoyed a large revenue, and had many adherents, by whom, as the Dutch learnt, the hope of placing him on the throne was zealously entertained.

Arriving at Miako, they learnt that a Portuguese embassy had passed through it four days preceding. They were deputies from Macao, who had landed at Kankosima in a small vessel, and had gone with rich presents to the emperor to solicit a renewal of trade and indemnification for the vessels destroyed at Nagasaki two years before. Accompanied by a large number of trumpeters and other musicians they marched, with great pomp, to the sound of the instruments, the whole of them, even their black slaves, clothed in velvet of a uniform colour. The governor of Miako, to whom they had made rich presents, had furnished them with eighty-eight horses, which they had equipped at their own expense.

Nor was this governor (the same apparently who had entertained Don Rodrigo) less bountiful to the Dutch. He furnished them with horses, a passport and letters to the chief of the emperor's council, but refused their presents, not being accustomed, he said, to take anything from strangers. When they pressed him, he still refused to accept anything now, but promised, if they had anything left at their return, to allow them to remember him—a piece of disinterestedness by which the economical Dutch were greatly charmed.

Just before reaching Seruga, they encountered Adams, the English pilot, to whom they had written, and who, upon arriving at Seruga, hastened to Komsquishono, the same secretary of the emperor seen by Don Rodrigo, but whom the Dutch call president of the council, to solicit for them a speedy audience. While waiting for it, they learnt that the Portuguese ambassadors had not been very successful; nor had a Spanish embassy, which had just arrived from New Spain, with thanks to the emperor for his courtesies to Don Rodrigo. The presents of this ambassador were very splendid; but his carriage was so haughty as to displease the Japanese. He demanded leave for the Spaniards to build ships, for which the forests and workmen of Japan afforded greater facilities than either Manila or New Spain, and to explore the coasts, the Spaniards' ignorance of which had cost them the loss of some valuable vessels. This was agreed to; but the emperor declined the request for the expulsion of the Dutch, saying that he had nothing to do with these European quarrels. Adams was present at these interviews; nor did he fail by his representations to excite the suspicions of the emperor against the Spaniards.

Sionsubronono, the emperor's treasurer, freely told the Dutch that the Spaniards and Portuguese had represented them as coming to Japan rather as privateersmen than as traders, and that, as might be seen by the smallness of their present cargo, their chief resource for trade was in the prizes they took. But Adams entered with great zeal into their defence, insisting upon their honesty and fairness as the qualities which had given them such success in trade, referring to the recent truce with Spain as showing that plunder was not their object, and excusing the smallness of the present venture by lack, as yet, of any regular treaty.

These representations were not without their effect. Komsquidono resolved the Dutch very graciously, approved the requests with they made on the subject of trade, and promised to lay them before the emperor pending their visit to Jedo, for which he furnished them with vessels, horses and guides. With much persuasion he was at last induced to accept a present, which the Dutch regarded as a special favour, as he

had positively declined any from the Portuguese and Spaniards. Before their departure, they were admitted to an audience by the emperor, who inquired of them how many soldiers they had in the Moluccas; * whether they traded to Borneo; whether it were true that the best camphor came from that island; what odoriferous woods the Dutch had in their country; and other similar questions, to which they replied through their interpreter. After they had taken their leave, Konsequidono and Sionsubondono reconducted them out of the hall, at the same time felicitating them on their favorable audience. It was very unusual, they said, for the emperor to make himself so familiar; he did not bestow such a favour even on the greatest lords of the empire, who brought him presents of the value of ten, twenty and thirty thousand taels; nor had he said a single word to the Portuguese and Spanish ambassadors. To Adams, who was called back to the royal apartments, the emperor expressed himself greatly delighted with the presents, as abowing that the Dutch were "past masters" in arts as well as in arms.

The Dutchmen, having caused their propositions to be written out in Japanese, placed them in the hands of Konsequidono, and, on the 18th, they were furnished with an order for ten horses, and a letter to the hereditary prince at Jedo. Adams, who was in as great favour at this court as at Seruga, lodged them in a house of his own, and undertook to give notice of their arrival to Sadudono, president of the prince's council and father of Konsequidono, who sent an officer in return to make his compliments to the Dutchmen.

They made him a visit the next day, with a present, which, as a great favour, he condescended to accept. He inquired of them particularly the cause of the war which had lasted so long between the Spaniards and the Dutch, and the history of the negotiations which had brought about the recent truce. The Dutch did not conceal the small extent of their country, and the Japanese minister expressed great astonishment that so feeble a state should have resisted with such success so powerful a king. Finally, he treated them to a collation of fruit. Though very old and infirm, he conducted them to the passage, and promised to accompany them the next day to the palace. Admitted to the imperial palace, the prince thanked them for the journey they had undertaken to see him; but when (pretending orders from Holland to that effect) they besought his favour and protection, he dismissed them with a nod. An officer, however, conducted them over the palace, and the prince sent them some presents, though not very magnificent ones. They themselves made many presents, principally cloth and glass bottles, to many lords of the court, among whom they found, in high favour, a brother of the young king of Firando.

From Jedo they proceeded to a port eighteen leagues distant, (probably Uragawa), where Adams had another house and where they found the Spanish ship which had brought the ambassador from New Spain. The ambassador himself was also there. He sent them a very civil message, to which they responded with equal civility. Pressing invitations for a visit passed between them, but neither party would be the first to call on the other. By some Flemings, however, attached to the ambassador's suite, they were assured that the ambassador had no authority to demand the exclusion of the Dutch, which he had done on his own authority. The embassy, they said, had been fitted out at an expense of fifty thousand dollars.

Upon their return to Seruga, October 1st, Adams brought them the patent which the emperor had granted for their commerce, and which, being translated, proved to be in the following words:

"All Dutch ships that come into my empire of Japan, whatever place or port they put into, we do hereby expressly command all and every one of our subjects not to molest the same in any way, nor to be a hindrance to them; but, on the contrary, to show them all manner of help, favour and assistance. Every one shall beware to maintain the friendship in assurance of which we have been pleased to give our imperial word to these people; and every one shall take care that our commands and promises be inviolably kept."

* Dated (according to the Japanese calendar equivalent to) August 30, 1611.

The Dutch were very much troubled to find that the clause guaranteeing freedom from the visits of inspectors and guards, and interference with their trade by the government, which had been the great object of their mission, was omitted. They made representations on the subject to Konsequidono, who advised them not to press it. But as they conceived it of the greatest importance, they drew up a Japanese memorial, which Adams presented to the emperor, and the request of which Konsequidono seconded with such effect that the emperor ordered an edict granting the wishes of the Dutch to be drawn up, which he immediately proceeded to sign. Such is the statement in Spex's narrative; but no such document appears to be preserved in the archives of the Dutch factory, the short one already given being everywhere cited and relied upon as the charter of the Dutch trade to Japan, without any mention anywhere else of any such supplement to it.

The return of the Dutchmen, by way of Miako, to Firando, does not offer anything remarkable, except their meeting at Sakai (whither they went to learn the price of goods and the course of trade there), with Melchor von Santvoort, one of the Dutchmen who had reached Japan at the same time with Adams. After selecting factors to stay behind, ordering the erection of warehouses, and making such presents as their small means admitted, to their Japanese friends, their vessel set sail on her return the 28th of September.

* They had about four hundred, and the Spaniards about twice as many.

The Dutch, as we have seen, had been greatly assisted by Adams. The Spanish envoy, in his negotiations, relied chiefly, as Don Rodrigo had done before him, on the advice and assistance of Father Louis Botely, a Franciscan friar of noble descent, established at Miako, who entered with great zeal into the project of a regular trade between Japan and Mexico. But the old jealousy which the Japanese had long entertained of the Spaniards soon broke out afresh. Some soundings made along the coast by the vessel which brought out the Spanish ambassador were looked upon with great suspicion and jealousy, which Adams is said to have aggravated.

We have given this account in full, because it shews what real aid was given to the Hollanders by the Englishman in 1611. In our next we will shew that the Dutch were not so magnanimous to the English, when, on the suggestion of Adams, they came hither with a cargo of goods.

(To be continued.)

The Illustrations.

RELICS OF ANJIN SAMA.

IN speaking of Will Adams, in the preceding article, we have said that Mr. Walters, having discovered the grave of this Anglo-Japanese celebrity, gave us such information as induced us to send our artist to the spot, to take such views as were most interesting.

Accordingly, taking a Japanese boat, he went down to the Yokos'ta inlet, and landed at Hemi-mura, the village right opposite the entrance, and close to the Imperial Arsenal. He made his way to the temple of To'ko'uzan Yo'doshi, and was there received by the two priests whose portraits are given on page 3, and who he declares to be, without exception, the kindest and most obliging of their tribe that he has met in Japan. They told him that already other foreigners had been there since Mr. Walters, and among them a lady, who they thought took sketches of the tombs and scenery around. They at once offered to accompany him to the graves, and did so with much cheerfulness, although it was a long climb up the side of a hill, with hardly a track. When they reached the spot, which they did in about half an hour, being somewhat detained by the coolies bringing up the apparatus, they came upon two grave-stones on the very summit of the hill, so enclosed by trees and underwood, that they could hardly have been reached without a guide, and as to getting any photograph of them with their then surroundings it would have been impossible. The good priests made no difficulty, but seeing that it was necessary to plant the camera at a sufficient distance from the graves, proposed at once that all the trees in the way should be cut down; and this being accomplished the view given on page 6 was taken. The larger stone is the grave of Anjin Sama (Will Adams) himself, the smaller is that of his Japanese wife. Our artist, (who reads the Japanese characters) looked for inscriptions on both stones, but on the larger one could find none. On that of the wife there was an inscription, but so worn that he could not with any certainty decipher it; but Mr. Walters tells us that he did, and that it is "Kanyé, jiu ichi nen, ach'chi-ngats jiu roku nichí;" i. e. the 16th day of the 7th month of the 11th year of Kanyé,—which answers to A. D. 1634, just 238 years ago. If our readers look closely at the picture, they will see the top of a stone

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GRAVES OF WILL ADAMS AND HIS JAPANESE WIFE.

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TEMPLE OF TO-O-KOO-SAN JOO-DOSHU, HEMI-NURA.

antenn nearly hidden by the undergrowth. The priests told Mr. Walters, and our artist also, that these, (there are two, although only one is seen in the picture), were placed there by the inhabitants of Anjin Cho, Yedo, about 75 years ago, and the date on them "Kansei, jin nen," corresponds with that information, being the year 1797 of our era. Before Mr. Walters arrived with his enquiries, the priests never thought about their locality having any interest for foreigners; but now, as they are likely to have a good many visitors, they have endeavoured to make a better approach to the graves, and have come upon a flight of steps which will aid the visitor in the ascent. The view from the graves is magnificent.

Descending to the temple, a picture of which is given on page 7, the priests brought out the image said to have been presented by Anjin Sama, with the scroll, and three small carved figures which Adams is supposed to have carved with his own hand. They were placed in front of the temple so that they might be in a good light, and a picture of them graces our first page. The image is, as Mr. Walters supposes, either Burmese or Siamese—we are inclined to think the latter. It is quite small—not quite a foot high. The scroll is a slip of bark with a kind of border, the inscription on which is undoubtedly Siamese.

From this time forward this spot will probably be much visited by foreigners, as it is only a short distance from Kanasawa and Kamakura. We hope that the good priests will not be unnecessarily troubled by them; but that the general bearing of all visitors will be such as will render it a pleasant task to shew them what must be of interest to them all.

KURO-DANI.

THE GREAT CEMETERY OF KIOTO.

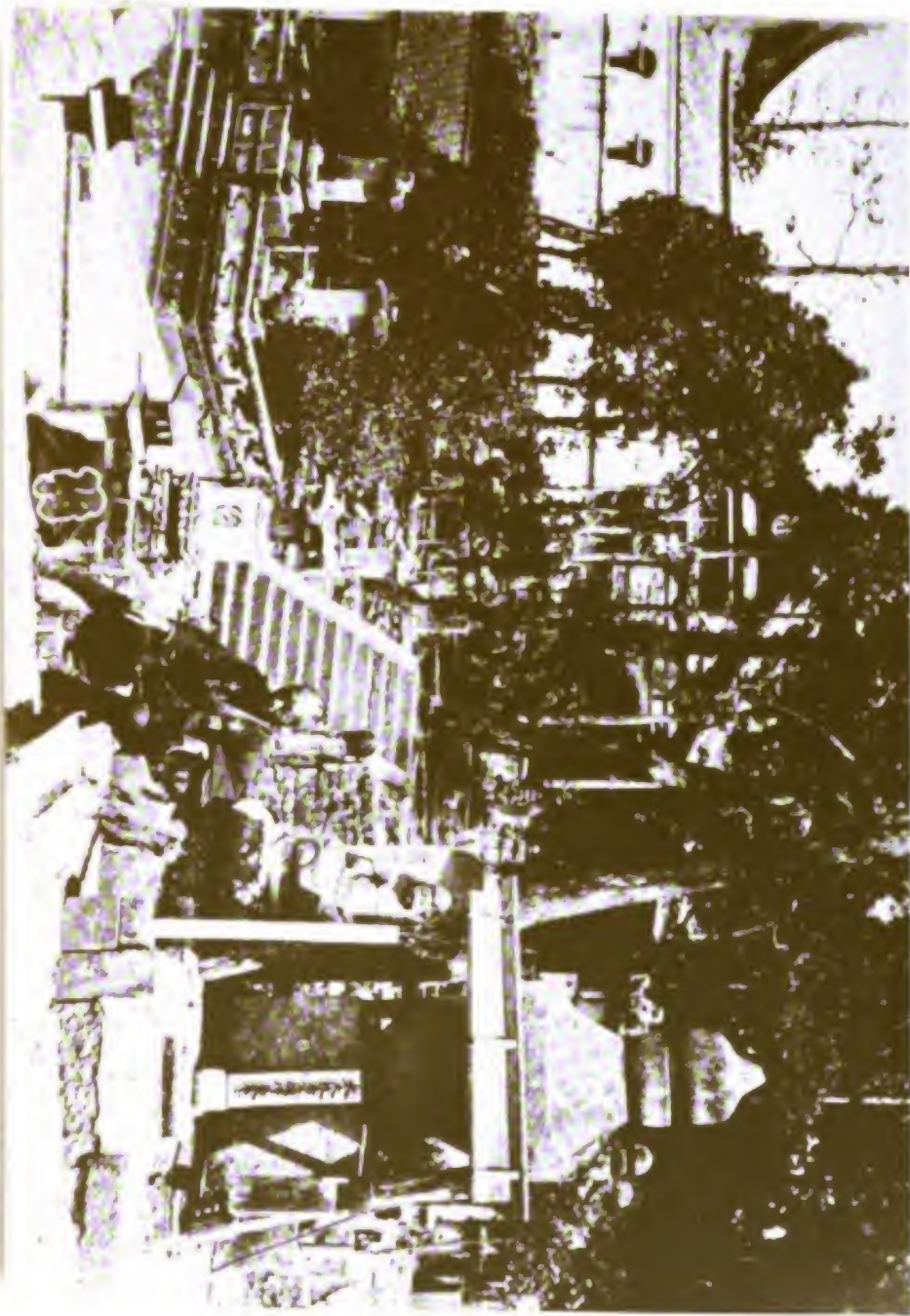
From notes of a trip to Kioto.

SOMEWHAT over a mile in a northerly direction from Chio-in, the foreign hotel quarter, away from the city, stands the temple called *Komiyoji*. It is built on a spur of the range of hills which environ Kioto in every direction except to the south, where there is a wide gap through which the road to Osaka runs. Adjoining this temple and swarming up the adjacent hill side are the thousands of graves which constitute the famous and ancient cemetery of *Kuro-dani*. The description of the temple of *Komiyoji* I must defer for the present. The tombstones, which are erected to the memory of all classes of the community, from knights and nobles, warriors and priests, poets and learned men, to the rank and file of the citizens of Kioto, are ranged in terraces up the hill side. There are two or more flights of stone steps leading to a small plateau which is also crowded with monuments. At the foot of the slope is situated the small building which is seen on the left of the picture styled "*Koumangaiye's Retreat*"—the buildings to the right being a portion of those belonging to *Komiyoji*. On close examination it will be seen that the front of the first mentioned edifice is covered with some scores of the

little wooden coloured picture tablets, which are a description of votive offering, and may be seen hanging about nearly every wayside shrine. By far the greater number of these pictures—say nine-tenths probably, are in this instance all of one subject, and that too, one I never saw before depicted. All the pictures looked fresh as if of the past year or two's handiwork—the subject being small boys having their heads shaved! On the steps in front of the building was a large metal *hibatahi* (brazier)-like vessel fitted with a cover, and upon the body of this receptacle was a written paper. On asking my Japanese companion for an explanation of these singular pictures, I was told that a priest lived in this place who sold to the faithful (and credulous) small quantities of what, for want of a better term, I must call holy water, by using which, children were "shaved easy" rather liking the tonsorial operation than otherwise! The metal vase referred to was for storing the emollient fluid in. So stated the inscription upon it also. Curiosity prompted me to raise the lid of the vase, when, lo and behold, there was naught therein but dust and ashes! At first I thought I had been sold, but on enquiring from a passer-by, I learnt that the tale was here but that the priest's customers had fallen off so greatly that he had abandoned the business. The ashes were those of the *senko* or incense sticks, the half consumed remains of some of which shewed the purpose for which the vase is now used and for which it is conveniently adapted. Curious as all this is, it is as nothing compared with the interest which attaches to this place as the retreat, or rather I suppose I should say, the site of the retreat of the great warrior *Koumangaiyé*. This hero was an officer of *Yoritomo's* who flourished some 694 years ago. He must have been a man of great strength judging by the immense rusty sword-blade said to have been his and now in the Chio-in Exhibition at Kioto—this weapon being at least five and a half feet long. Tradition relates that *Koumangaiyé's* lord was at war with a certain prince, one of whose retainers was a youth of great promise and of gentle blood, named *Hatz'mori*. This stripling, for he was but sixteen years of age, was killed by *Koumangaiyé* in the heat of battle at a place called *Suma* or *Tsuma*, said to be a few miles to the westward of *Kobé* (*Hiogo*.) Stricken with remorse at having caused the death of one so much beloved as the youthful *Hatz'mori*, *Koumangaiyé* resolved to become a priest; and repairing to *Komiyoji*, he hung his armour upon the young fir which, grown now to a large but by no means decrepid looking tree, still stands to the right of the main entrance to that temple; with a stone bearing the inscription, "*Koumangaiyé na wo zani yoru kakita no mataz*"—(the fir tree on which *Koumangaiyé* hung his armour.) He then shaved his head and lived in great sanctity at his "retreat" till his death. The great monument seen on the right of the picture entitled "*Hatz'mori's Tomb*" covers the remains of the luckless youth; that of his repentant slayer being on the opposite side of the flight of steps, a small portion of the commencement of which can just be seen further to the right. Both tombs are alike in design and are the most interesting of the many interesting objects, with which the romantic and beautiful place abounds.

F. M.

THE FAR EAST.



KYODOMI, KYOTO :—TOWNS OF HATZ MONT.

The Period.

THERE has been quite a serious outbreak at Niigata. A dispatch, dated 9th day 4th month (15th May), says:

"The Military took up a position at the village of Shiranamura, the Sanji and other officials joined and succeeded in cutting off the retreat of the rebels. These men, seeing this came to terms. On the 12th, the soldiers were withdrawn from the village. The leaders fell into the hands of government; and among them was an officer of Aidzu who took a very active part in the late rebellion. Other leaders were also taken, but all wounded. The Aidzu man, named Watanabe Têzo, was he who wounded Comeyama, Yoshisaka. He made his way to the village of Nuedamura, and seeing there another of the leaders who had yielded, he fought with him. Both were wounded and so were taken. Watanabe is covered with wounds on his body and his head. Government has ordered the soldiers to capture all fugitives, and those who took an active part in the burning of villages are nearly all taken and will be brought up for immediate trial.

The rising may be considered as quelled.

AN attempt was made to set on fire a dwelling house on Lot 159 one night during last week. The house is at present unoccupied and no motive for such a diabolical act can be thought of. The front doors had been saturated with kerosene a fire had been lit which had blazed up, blackening and charring the woodwork, then most fortunately going out without doing further damage. This is one of the boldest and most infamous attempts we have ever heard of here and we trust that the perpetrators will be discovered.

THE city of Yedo seems to be infested with robbers. Every day several are caught and their offences proved against them. Yet, we are told, the new Police have done much good in making their depredations more difficult.

VERY serious disturbances have taken, and are taking place in Mito Ken. It is not the farmers in this case, but undoubted ronins; and the government either does not receive such detailed particulars as in the matter of the Niigata rising, or is unwilling to publish all they know. It is certain, however, that this trouble gives a considerable amount of anxiety to the authorities.

A SAD accident occurred on board the N. G. Corvette *Nymphé* on Friday the 24th at 12 m., when firing the salute for the Queen's birthday, by which a seaman was seriously wounded in the head by the premature explosion of a cartridge. He was at once picked up and taken below but never recovered consciousness and lingered on till the next morning when he died. He was buried next morning—a detachment of his messmates and several sailors and officers from the *Rinaldo*, following.

THE Government issued a very peremptory and tyrannical circular lately to the residents in Yedo, or at all events to that portion of them who occupy the burnt region. It was not notified in the usual manner but a circular was sent round which all householders had to sign as having seen. It was to the effect that, as many persons were speaking against the proposed plan for rebuilding on the ground cleared by the late fire, any person offending in this way in future, would be very severely punished. We should not have expected this from the present Government.

PEDLARS IN OSAKA.

IN all times and countries pedlars and hawkers seem to have been and to be an institution. It may have been thought that the introduction of railways, — a cheap and rapid means of locomotion, — would be a death blow to the fraternity, but it is a fact that even in the close neighbourhood of London itself, where the lines of railway form a complete network over the face of the country, a large business is still at the present day transacted by these peripatetic merchants. We need not therefore be surprised to find that they flourish in Japan; and having lately "interviewed" one or two of the fraternity, we thought that the information we obtained might be interesting to some among our readers. The first of the *gens* with whom we foregathered was trudging contentedly along with a pack on his back, but after examination we did not feel disposed to invest very heavily with him. He was a travelling "family medicine" chemist, with a store of pills, boluses and herbs of different sorts for the replenishing of the medicine chests of his clients. Hesitating to offer him the use of our body whereupon to experiment, we followed him to a house where he had business. On his arrival the lady who presided over the *ménage* brought forth a lot of bags, all apparently containing medicines, from which the pedlar picked out the one bearing his house seal. This contained a series of smaller bags which he proceeded to overhaul. First giving credit for the pills, &c. left from last year, he went through the stock in a most business-like manner, enquiring as to the prevailing ailments during the preceding twelve months. The family consisted of four children between the ages of one and five years, and the stock of medicines for that juvenile portion of the house having been exhausted early in the year, had been replenished by another "traveller," which seems to show that the practice of giving quantities of physic to those who are too young to be able to offer any successful resistance, is not confined to Europe and America. Any chance of a similar error in the estimate of the quantity required for this year was carefully guarded against, and our Autolykus proceeded with his investigation. A pill which, from the quantity given out, we should take to be almost as universal in its effects as Holloway's, was next in order; and in the interest of science one of them was tried, with most effective results. The whole of the stock having been reinforced to the liking of both parties, the bill was made out, and to our surprise amounted to some sixty cents only. There was no grumbling about it, and the man went on his way to the house of the next of his customers. This packman was fairly communicative, and told us with an apparently truthful air that he was from Kishiu, and that his establishment supported about thirty men like himself, who took it in turns to compound medicines and travel round with them. He said he was one of a party of four, who are now "doing" Seshiu, (this province), and Banashiu. They start out during the eighth or ninth month, and manage to get the whole of their round done in six months. He spoke highly of the capabilities of the people of this neighbourhood for swallowing physic, but thought that Osaka was too well supplied. According to him, there are of course no medicines like those produced by his house, and the benighted condition of the Osaka-ites is something painful to contemplate.

On another occasion we waylaid a gentleman with a large pack on his back, and found that a load of books and pamphlets constituted his stock in trade. He estimated its value at about \$70, and told us that there were about twenty-five men belonging to various booksellers in Osaka who travelled in the same style and made regular tours all over the different parts of Seshiu, and that if he were to walk for a month without making at any rate \$20 profit he should think he had done badly. His stock was a motley one. Large scrolls folded up, for teaching Japanese and Chinese writing in all its curious varieties, the characters being left white on a black ground; English spelling books, dictionaries, natural philosophies, grammars and others; aids to the English and the German languages; books of songs for the guitar and smaller books of warlike ballads; political squibs of all kinds and a miscellaneous stock that it would take a day to describe. Along with his peddling of these, which he sells to anyone who will buy, he also carries on a regular commercial traveller's business in taking orders for future delivery. One book which especially took our fancy was a native imitation of "McGuffey's Eclectic Primer," which had been printed at Yedo, and printed in colours too. This specimen of literary piracy is really worth the small price asked for it by the dealer, for the sake of a laugh. The opening page shows a picture of three good Japanese children going into a gateway which is labelled in distinct characters "Gakko," or "school." A little further on we came to some vile specimens of calligraphy, which are intended to teach the young Japanese ideas how to write English, but on seeing them one can easily understand why so few of the many Japanese who have studied from books only, can read any of the written character. Following upon these is a series of drawings supposed to illustrate the alphabet, but it would surprise a good many Europeans were they to be told that "ra-ku" is the pronunciation of "lark;" and it is confusing to find that the word before it is "ink," spelled as "junki,"—though the latter would be more likely to lead to a recognition of the word than the previous example. Still we fully recog-

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КУМОДАКИ, КИОТО КОСЬКАНОАКИТИ'С СТРИТ.

also the difficulty there is in spelling these and similar words with the very imperfect syllabary now in use in Japan, and sincerely sympathize with the widespread craving for books of this kind amongst all classes, high and low. One more "curio" in this book we must mention. It is an illustration to a lesson about "going up," and shows a horseman in full Japanese dress, on a gaily caparisoned steed, careering up a remarkably steep flight of steps. We hope that none of the students of this work will be tempted to essay a climb to the Moon Temple in the fashion here depicted, or we are afraid they may obtain a lesson in "coming down," which will effectually put an end to their schooling.

On the whole, however, these books are a healthy sign of the times. They show at least that among the people generally there is an earnest and widely diffused desire to learn, which is a great stride along the road to progress.—*Hioye News*.

Kintan.

(From the North-China Herald.)

AFTER Chusan, Kintan is the next largest island of the archipelago. It is on the right hand as you come out of Chinhai; but people don't very often see it, because dinner is generally announced just as the steamer gets outside the river going up; and it is usually passed about daybreak, on the way down.

Kintan also has some historic interest, though of a very different nature and degree from Chusan. A glance at a chart will show the existence of a narrow channel between the north coast of Kintan and smaller island, called Taping, immediately opposite. It is called "Lukong," from a village near the middle of the passage, on the Kintan shore. After the evacuation of Chusan by the British, in 1846, opium ships used to lie here—stationary hulks, from which Ningpo dealers bought the drug as they required it. Messrs. Jardine Matheson & Co.'s ship *Ellis* and Messrs. Dent & Co.'s ship *Ternate* lay here for several years, and I believe a third large Shanghai firm was represented for a short while. But the trade got a firmer hold in a few years, and about 1851 the hulks were moved into the Ningpo river. That is to say the *Ternate* was; the *Ellis* was sold where she lay, and broken up by the Chinese. I may as well add, to complete the history, that the *Ternate* was lost a few years later (when another step had been gained, and the opium trade had found a footing on shore) in a typhoon at Swatow.

All this, however, was before the treaty of Tientsin, and before a clause in the Tariff Rules appended to that document had legalized the traffic. Nominally, this was forbidden while the *Ellis* and *Ternate* lay in the Lukong channel; and that was the reason they lay there—"lost to sight," but within easy distance of Ningpo purchasers, who had no difficulty in landing their drug on payment of a certain ssesse. And truly they might have lain in a worse place. If I had to be exiled, I wouldn't mind the Lukong channel with a well found ship as an abode. Sheltered at all points from wind or sea, within 200 yards of a considerable island on the East and a not altogether contemptible island on the West, one might manage to get through a few years here, without pining desperately for wider civilisation. I am not forgetting that I saw Lukong on a fine day. That is to say, we reached the channel in a comfortable yacht on a fine moonlight night, after a rather hard boat against a foul wind. But the prospect even then was pleasing, and the view next day was still more so; the small town of Lukong lying abreast, amid trees and paddysfields, hills rising almost directly from the water's edge on either side, and a peep out to see both North and South—Tse-le (Square Island) and even the Chinhai hills dimly appearing in one direction, and a glimpse of some outlying islets breaking the view to the North. As I said before, I am not forgetting that it was a sunshiny day, and that matters would look different if it were raining and blowing hard. But even Shanghai, model of cities, does not always appear cheerful under such conditions; and the Lukong channel could hardly be expected to do better.

Still, I can conceive that one might get tired of perpetually looking even at a pleasant scene, if debarrd from nearer approach. But my sentence was less severe; and the old opium ship hands were quite as free. I was only under obligation to be grateful for the pleasant trip, and to make the noble owner of the aforesaid yacht walk as far as his good temper would carry him in the course of the day. So we—he and I,—he is comfortably asleep after tiffin at present—had an early breakfast and went ashore.

Of course, this Chusan Group is a notorious haunt of pirates, and Kintan, having had the advantage of foreign intercourse since 1851, must be notoriously evil; so there was a pleasing sense of recklessness in going ashore without a walking stick. We landed at a very convenient stone jetty—one useful legacy which foreigners have left behind them—and walked through the long straggling town which has given its name to the anchorage, out on to the hills beyond. Walking to the Club and back, is not good training for hill work; and the climb might have seemed rather stiff, had it not been for the pleasant scenery, and for the constant inclination to halt and pluck wild flowers by the way-side. The flowers however had their revenge, for they beguiled us

away from the path altogether, at last, and up a steep ravine that tried my be-muddled lungs considerably before it led us to the top of the high hill which we had marked from the boat our first stage.

I know perfectly well that I cannot describe scenery, so I will not try. Other people have been to Kintan, many others will go, and some one else will depict properly what I can only say very roughly. A convolved mass of hills, varying in height perhaps from 300 to 1,300 feet; rough hillsides thickly studded with boulders varying in size from a chestnut to a hut; here and there a labourer trying to make the best of this poor soil, on a slope of 30 degrees; long rows of forsaken terraces suggesting that one year's crop has taken out of the soil all the goodness it could yield; and frequent piles of stones, some fresh, some grass covered, suggesting the great labour by which even this poor ground has been cleared; a great quantity of coarse grass where the ground was not broken, but no goats or cattle browsing on it; skylarks singing charmingly; a view of the sea in the distance, and of a few small boats beating up hard against an adverse breeze. Don't imagine for an instant that this purports to be a description of Kintan; it is only what struck me as we halted on the top of this first hill, and congratulated ourselves on regaining the main road. We determined to follow this, and did so for a while—nearly to the shore of the island, when we deviated northward and walked round the coast, back to our boat. Sometimes along a good path, though often tempted to leave it and scramble down the bed of an old torrent now represented by a rippling brooklet; sometimes in full view of the open sea; sometimes making treble distance round a pretty nook where were a few houses, and more or less prosperous looking fields; sometimes wondering what a quantity of stones could mean, on the top of a spur, arranged like miniature Druid temples; sometimes struck by the sudden appearance of "natural objects" on the seashore. These natural objects puzzled us considerably at first. They seemed to be the originals of the pictures in *Punch*—barring the crinoline. But what could they be after, paddling about in the mud on all fours? "Shrimpers," suggested my companion; and shrimpers we made it—rightly as it afterwards turned out.

The Northern side of the island was prettier and better cultivated than the part we had first passed through; that is, the soil was better, and naturally gave a better result. And wherever there was no cultivation, wild flowers were abundant. Azaleas, forget-me-nots, small buttercups, cuckoos, violets, and a host of others that I did not recognise, or whose names I forget. We gathered a magnificent bunch, to adorn our cabin. And the "natural objects" and the peasants wondered at our eccentricity.

The people, by the bye, I had forgotten them. The pirates must have been absent on their nefarious pursuits, for the men who remained either grinned or were indifferent. The children saluted us as *Aund-ma-jen* (red-bristled men), and the very few women we saw—exhibited curiosity, but little beauty. There was no appearance of wealth anywhere, but average Chinese comfort everywhere. Mandarin and priests were remarkable for their absence, which may account for this latter fact. Signs there were, here and there, of a small temple having stood in the sheltered nooks which priests have always been famous for selecting; but I saw none actually existing. Whether the common sense of the Kintanese had rebelled against the infliction, I can't say. The rebels did not deliver them, for these never thought Kintan worth a visit; and they were probably right. An island population, living chiefly by fishing; cultivating only rice, wheat and vegetables for their own use; and able to make a few dollars from the outside world only by the sale of salt, could not have much worth looting. Perhaps the absence of wealth is one reason for the absence of priests and mandarins, who have to be supported by the labour of others. And then if the people want justice, have they not Tinghai? or if they want to worship, have they not Pootoo? There is a magistrate at one place, and there are priests enough at the other. One thing is really remarkable in so thinly peopled an island—the number and quality of the roads. Of course these are not equal to the Babbling Well or the Yangtze-poo; but several main ones are well paved, and branches—"bridlepaths"—good from their own natural sandiness, run in very direction.

We were nearly back—at Lukong now, and we strolled the last mile along a solid levée by which a good stretch of tidal mud had been converted into rice land. Tradition says this used to be the favourite promenade of the opium ship exiles. If so, I cannot admire their taste. I prefer the hills, and their streamlets, and their wild flowers, and their soft turf. Ah! there's the yacht and there's the dingy coming off to fetch us. On board again; just four hours since we started. "Boy! champagne and soda water, chop-chop, and tiffin just as quick as the cook will let you. Plenty green-peas, mind!"

There are decidedly many worse places than Kintan.

G.

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Y E D O .

THE STORY OF WILL ADAMS.

(Concluded.)



E have seen how Adams managed to ingratiate himself with the Japanese and with the great Iyeyas, the Shogun ; and we have witnessed how he exerted the influence he acquired for the benefit of the Dutch traders, who, without his aid, it is not too much to say, would have been as unsuccessful as the Spaniards and Portuguese were in their efforts to secure commercial privileges.

The story is one intrinsically so full of interest, especially when read side by side with what we have all seen passing under our daily notice, since the opening of the Ports thirteen years ago, that we give the account from "Hildreth," at greater length than we should otherwise feel justified in doing.

The success of the Dutch, obtained, as we have said, mainly by the pleadings of Will Adams, formed the theme of a letter written by Adams to some of his own countrymen, whom he advised to take advantage of the commerce and civilization of Japan. We shall see how the Dutch treated the countrymen of Will Adams, when they came.

The pilot, Adams, having heard from Spex that certain English merchants had established themselves in the island of Java, he wrote to them, under date of October 22, 1611, giving an account of himself, and inclosing a letter to his wife, which he besought these unknown countrymen of his to convey to his friends at Limehouse or in Kent, so that his wife, "in a manner a widow," and his fatherless children, might hear of



THE GION MACHI, KYOTO.

him, and be of them, before his death. "You shall understand," wrote Adams, "that the Hollanders have here an Indies of money, so that they need not to bring silver out of Holland to the East Indies, for in Japan there is much gold and silver to serve their turn in other places where need requireth." He enumerated as vendible in Japan for ready money, raw silk, damask, black taffetas, and red cloth of the best kinds, lead, &c. To a somewhat exaggerated, and otherwise not very correct account of the extent and the geography of the Japanese dominions, he added the following description of the inhabitants: "The people of this island of Japan are good of nature, courteous above measure, and valiant in war. Their justice is severely executed, and without partiality, upon transgressors. They are governed in great civility. I think no land in the world better governed by civil policy. The people are superstitious in their religion, and are of diverse opinions. There are many Jesuits and Franciscan friars in this land, and they have converted many to be Christians, and have many churches in the island."

This letter, which was given in charge to the master's mate of the Dutch vessel, must have reached the English East India Company's factory at Bantam, in Java, previous to the first of June, 1612: for on that day an answer to it was despatched by the *Globe*, which had just arrived from England, and which, sailing from Bantam to Patania, met there the same master's mate who had brought Adams' letter, and who, being just about to return to Japan in a Dutch pinnace, promised to deliver the answer.

Already, however, independently of Adams' letter, a project had been started in England for opening a trade with Japan, founded upon a knowledge of Adams' being there, derived from the crew of the Dutch ship, the *Red Lion*. The *Globe*, which left England January 5th, 1611, carried letters to Adams to that effect, and she was followed in April by the *Clove*, the *Thomas* and the *Hector*, under the command of Captain John Saris, an old adventurer in the East, and a former resident at Bantam, with letters from the king of England to the emperor of Japan.

After touching, trading, negotiating and fighting, at Soetra, Mochoa, and other ports of the Red Sea, Saris arrived at Bantam in October, 1612. Soon after his arrival the letter of Adams was re-read in presence of the assembled merchants; and doubtless it encouraged Saris in his project of visiting Japan. Having taken in seven hundred sacks of pepper, in addition to the broadcloths, gunpowder, and other goods brought from England, Saris sailed on the 14th of January, 1613, in the *Clove*, his crew consisting of seventy-four English, one Spaniard, one Japanese, to serve as an interpreter, he speaking also the Malay language, which Captain Saris understood, and five Swarts, probably Malays.

Passing in sight of the south coast of Celebes, Saris touched at several of the ports in the group of the Moluccas, occupied at that time, some of them by Dutch and others by Spanish factories, — the Spaniards from Manila having come to the rescue of the Portuguese, whom the Dutch had driven out. Regarding all new comers (if of any other nation than their own) with scarcely less suspicion and hostility than they did each other, and both of them joining to oppress and plunder the unhappy natives, "who were wrought upon," so Saris says, "to spoil one another in civil war," the Dutch and Spaniards, secure in strong forts, sat by and looked on, "prepared to take the bone from him that would wrest it from his fellow." The Dutch fort at Buchian had a garrison of thirty Dutch soldiers, and eleven Dutch women, "able to withstand the fury of the Spaniard, or other nation whatsoever, being of a very lusty, large breed."

The Dutch commander would not allow the natives to trade with the English, even to the extent of a single *katty* of cloves, threatening with death those who did so, and claiming all the Spice Islands held by them as "their country, conquered by the sword—they having, with much loss of blood and money, delivered the inhabitants from the tyranny of the Portuguese, and having made a perpetual contract with them for the purchase of all their spices at a fixed rate," in the case of cloves at about eight cents the pound. This claim of exclusive right of trade Captain Saris declined to acknowledge; at the same time he professed his readiness to give the Dutch, "as neighbours and brethren in Christ," a preference in purchasing any part of his cargo of which they might happen to stand in need.

The English and Dutch had been ready enough to join together in breaking up the Portuguese and Spanish monopoly, and in forcing a trade in the Indian seas; but it was already apparent that the Dutch East India Company, which in the amount of capital at its command very far surpassed the English Company, was bent on establishing a monopoly of its own, not less close than that formerly maintained by the Portuguese. The Spaniards, on the other hand, professed friendship, and made some offers of trade; but Captain Saris, suspecting treachery, did not choose to trust them.

On the 14th of April, he left the Moluccas, and stood on his course for Japan. On the 10th of June, having been in sight of land for a day or two, his ships were boarded by four great fishing-boats, fitted with both sails and oars, from whose crews they learned that they were off the harbour of Nagasaki. In fact, one of these boats belonged to the Portuguese, and was manned by "new Christians," who had mistaken the ships of Captain Saris for the annual Portuguese carac. Finding their mistake, no entreaty could prevail upon them to stay; but two of the

other boats, for thirty dollars each in money, and rice for food, agreed to pilot the ship to Firando, by the pilot's reckoning some thirty leagues to the north, and the boatmen coming on board began to assist in working the vessel, showing themselves not less handy than the English sailors.

No sooner had the ship anchored off Firando, than she was visited by the king or hereditary governor of that island, by name Foyné-Sama, — the same who had shown so much favour to the Dutch, — upwards of seventy years old, attended by his nephew or grandchild, a young man of two-and-twenty, who governed under him. They came with forty boats or galleys, with from ten to fifteen oars a side; but on approaching the vessel, all fell back, except the two which carried the princes, who came on board unattended, except by a single person each. They were bareheaded and barelegged, wearing shoes, but no stockings; the fore-part of their heads shaven to the crown, and their hair behind, which was very long, gathered up into a knot. They were clad in shirts and breeches, over which was a silk gown girt to them, with two swords of the country at their side, one half a yard in length, the other half as long. Their manner of salutation was to put off their shoes, and then stooping, with their right hand in their left, and both against their knees, to approach with small sidling steps, slightly moving their hands at the same time, and crying *Augu! Augu!*

Captain Saris conducted them to his cabin, where he had a banquet spread, and a concert of music, with which they seemed much delighted. The old king received with much joy a letter from the king of England, but put off reading it till "*Augu*" (or, according to Adams' way of writing it, *Augiu*) should come — that word being the Japanese for pilot, and the name by which Adams was known; to whom, then at Yedo, letters were sent the same night, as also to the emperor.

As soon as the king had gone on shore, all his principal people, attended by a multitude of soldiers, entered the ship, each man of consequence bringing a present of venison, wild boar, large and fat wild fowl, fruits, fish, &c.; but as the crowd proved troublesome, king Foyné sent an officer on board to keep order and prevent mischief. The next day came some three-score great boats or galleys, very well manned, which towed the vessel into the harbour, of which the entrance was narrow and dangerous. Here they anchored in five fathoms, so close to the shore that they could talk with the people in the houses, saluting the town with nine pieces of ordnance — a compliment which the inhabitants were unable to return, having no cannon, only pieces for small shot. The ship was speedily surrounded with boats full of people, who seemed much to admire her head and stern, and the decks were so crowded with men, women and children, that it was impossible to move about. The captain took several of the better sort of women into his cabin, where a picture of Venus and Cupid "did hang somewhat wantonly, set out in a large frame, which, mistaking it for the Virgin and her Son, some of those women knelted to and worshipped with great devotion," at the same time whispering in a low tone, that they might not be overheard by their companions, that they were *Christians*; by which it was understood that they were converts of the Portuguese Jesuits.

Soon after, king Foyné came again on board, and brought with him, four women of his family. They were barelegged, except that a pair of half-buskins were bound by a light silk ribbon about their insteps, and were clad in a number of silk gowns, one skirt over another, bound about their waists by a girdle, their hair very black and long, and tied in a comely knot on the crown of the head, no part of which was shaven, like the men's. They had good faces, hands and feet, clear-skinned and white, but wanting colour; which, however, they supplied by art. They were low in stature and very fat, courteous in behavior, of which they well understood the ceremonials according to the Japanese fashion. At first they seemed a little bashful; but the king "willing them to be frolic," and all other company being excluded except Captain Saris and the interpreter, they sang several songs, playing on an instrument much like a guitar, but with four strings only, which they fingered very nimbly with the left hand, holding in the other a piece of ivory, with which they touched the strings, playing and singing by book, the tunes being noted on lines and spaces, much the same as European music.

Not long after, desirous to be "frolic," the king brought on board a company of female actors — such as were common in Japan, little better, it would seem, than slaves and courtesans, being under the control of a master, who carried them from place to place, selling their favours, and "exhibiting comedies of war, love and such like, with several shifts of apparel for the better grace of the matter acted."

It appeared, however, on a subsequent occasion, on which several of the English were present, that, besides these professional actors, the king and his principal courtiers were accustomed, on certain great festivals, at which the whole country was present, to present a play, of which the matter was the valiant deeds of their ancestors, from the beginning of their kingdom or commonwealth, intermixed, however, with much mirth, "to give the common people content." On that occasion they had as musical instruments, to assist their voices, little tabors or stringed instruments, small in the middle and large at both ends, like an hour-glass; also flutes; but though they kept exact time, the whole performance was very harsh to English ears.

While waiting for Adams, who presently arrived, after being seventeen days on his way, a house on shore for a factory was hired, furnished with mats, according to the custom of the country, for a rent of about ninety-five dollars for six months. Not long after, leaving Mr. Richard Cocks in charge of the factory and the trade, Captain Saris set out on a visit to the emperor, attended by Adams and seventeen persons of his own company, including several mercantile gentlemen, a tailor, a cook, the surgeon's mate, the Japanese interpreter, the coxswain, and one sailor. He was liberally furnished by old king Foyne with a conductor for the journey, a large galley of twenty-seven oars a side, manned with sixty men, and also with a hundred taels in Japanese money (equal to one hundred and twenty-five dollars), to pay his expenses, which, however, Captain Saris directed Cocks to place to king Foyne's credit as so much money lent.

The galley being handsomely fitted up with waist-cloths and ensigns, they coasted along the western and northern shores of the great island of Ximo (or Kiushu), off the north-west coast of which the small island of Firando lay. As they coasted along, they passed a number of handsome towns. Faccata, distant two days' rowing from Firando, had a very strong castle of freestone, with a wide and deep ditch and drawbridge, kept in good repair, but without cannon or garrison. Here, finding the current too strong, they stopped to dine. The town seemed as large as London within the walls, very well built, with straight streets. As they landed, they had experience, repeated almost wherever they went, of that antipathy to foreigners, so characteristic a trait of the country; for the boys, children, and worse sort of idle people, would gather about them, crying out *Coré, Coré, Cocoré, Waré*, taunting them by these words as Coreans with false hearts, whooping, hollering, and making such a noise, that the English could hardly hear each other speak, and even in some places throwing stones at them—all which went on without any interference on the part of the public officers. In general, however, the police was very strict, and punishments very prompt and bloody. Saris saw several executions in the streets, after which, every passer-by was allowed to try his sword on the dead bodies, which thus are chopped into small pieces, and left for the birds of prey to devour. All along the coast they noticed many families living in boats upon the water, as in Holland, the women being very expert fishers, not only with lines and nets, but by diving, which gave them, however, blood-shot eyes.

Coasting through the Strait of Shimonoseki and the channel which separates Nippon from the two more southern islands, on the twentieth day after leaving Firando they reached the entrance of a river, a short distance up which lay the town of Osaka, which, however, they could only reach in a small boat. This town, which seemed as large as Faccata, had many handsome timber bridges across a river as wide as the Thames at London. It had, also, a great and very strong castle of freestone, in which, as they were told, the son of the late emperor, left an infant at his father's decease, was kept a close prisoner. Some nine miles from Osaka, on the other side of the river, lay the town of Sakai, not so large, but accessible to ships, and a place of great trade.

Leaving their galley at Osaka, Captain Saris and his company passed in boats up a river or canal, one day's journey, to Fusimi, where they found a garrison of three thousand soldiers, maintained by the emperor to keep in subjection Osaka, and the still larger neighbouring city of Miyako. The garrison changed at that time, the old troops marching out, and new ones marching in, a good opportunity was afforded to



COMMON FOLK ENJOYING THEMSELVES.

see their array. They were armed with a species of fire-arms, pikes, swords & targets, bows and arrows, and *wagadashes*, described as like a Welsh book. They marched five abreast with an officer to every ten files, without colours or musical instruments, in regiments of from a hundred and fifty to five hundred men, of which one followed the other at the distance of a league or two—and were met for two or three days on the road. Captain Saris was very favourably impressed with the discipline and martial bearing of these troops. The captain-general, whom they met

in the rear, marched in very great state, hunting and hawking all the way, the hawks being managed exactly after the European fashion. The horses were of middle size, small headed, and very full of mettle.

At Fusimi, Captain Saris and his company quitted their bark, and were furnished each man with a horse to travel overland to Suruga, where the emperor held his court. For Captain Saris a palanquin was also provided, with bearers to carry it, two at a time, six in number where the way was level, but increased to ten when it became hilly. A spare horse was led beside the palanquin for him to ride when he pleased, and, according to the custom of the country with persons of importance, a slave was appointed to run before him, bearing a pike.

Thus they travelled, at the rate of some forty-five miles a day, over a highway for the most part very level, but in some places cut through mountains; the distances being marked, in divisions of about three miles, by two little hillocks on each side of the way, planted at the top with a fair pine-tree, "trimmed round in fashion of an arbour." This road, which was full of travellers, led by a succession of farms, country-houses, villages, and great towns. It passed many fresh rivers by ferries, and near many *foetakis*, or temples, situated in groves, "the most pleasant places for delight in the whole country."

Every town and village was well furnished with taverns, where meals could be had at a moment's warning. Here, too, lodgings were obtained, and horses and men for the palanquin were taken up by the director of the journey, like post-horses in England. The general food was observed to be rice. The people ate also fish, wild fowl of various kinds, fresh and salted, and various picked herbs and roots. They ploughed with horses and oxen, as in Europe, and raised good red wheat. Besides saki, made from rice, they drank with their food warm water.

The entrance of the travellers into Suruga, where the emperor held his court, and which they reached on the seventh day, was not very savory, as they were obliged to pass several crosses, with the dead and decaying bodies of the malefactors still nailed to them. This city they judged to be as large as London with all the suburbs. The handicraftsmen dwelt in the outskirts of the town, so as not to disturb with their pounding and hammering the richer and more leisurely sort.

After a day or two spent in preparations, Saris, accompanied by the merchants and others, went in his palanquin to the palace, bearing his presents, according to the custom of the country, on little tables, or rather salvers, of a sweet-smelling wood. Having entered the castle, he passed three drawbridges, each with its guard, and, ascending a handsome stone staircase, he was met by two grave, comely men, Kaskadono, the emperor's secretary, and Fungodono, the admiral, who led him into a matted antechamber. Here they all sat down on the mats, but the two officers soon rose again, and took him into the presence-chamber, to bestow due reverence on the emperor's empty chair of state. It was about five feet high, the sides and back richly ornamented with cloth of gold, but without any canopy. The presents given in the name of the

king, and others by Captain Saris in his own name (as the custom of the country required), were arranged about this room.

After waiting a little while longer in the antechamber, it was announced that the emperor had come, when the officers motioned Saris into the room, but without entering themselves. Approaching the emperor, he presented, with English compliments (on his knee, it may be presumed), the king's letter, which the emperor took and raised toward his forehead, telling the interpreter to bid them welcome after their wearisome journey, and that in a day or two his answer would be ready. He invited them in the meantime to visit his son, who resided at Yedo.

The country between Suruga and Yedo, which were two days' journey apart was found to be well inhabited. They saw many temples on the way, one of which contained a gigantic image of Buddha, made of copper, hollow within, but of very substantial thickness. It was, as they guessed, twenty-two feet high, in likeness of a man kneeling on the ground, and seated on his heels, clothed in a gown, his arms of wonderful size, and the whole body in proportion. The echo of the shouts of some of the company, who went into the body of it, was very loud. Some of the English left their names written upon it, as they saw was customary.

Yedo was found to be a city much larger than Suruga, and with much handiwork buildings, making a very glorious appearance as they approached, the gilded tiles and corner tiles, and the posts of the doors being richly grided and varnished. There were, however, no glass windows, but window-shutters instead, opening in leaves, and handsomely painted.

From Yedo, where our travellers were received much as they had been at Suruga, they proceeded some forty miles, by boats, to Uraga, an excellent harbour on the sea-side, whence, in eight days, they coasted round a projecting point of land back to Suruga, where they received the emperor's answer to the king's letter, also an engrossed and official copy of certain privileges of trade, a draught of which they had furnished to the emperor's secretary, and which, having been condensed as much as possible, to suit the Japanese taste for brevity, and thus reduced from fourteen articles to eight, were expressed in the following terms:

"1. *Imprints.* We give free license to the subjects of the King of Great Britain, namely, Sir Thomas Smith, governor, and the company of the East India merchants and adventurers, forever, safely to come into any of the ports of our empire of Japan, with their ships and merchandise, without any hindrance to them or their goods, and to abide, buy, sell and barter, according to their own manner, with all nations to tarry here as long as they think good, and to depart at their pleasure.

"2. *Item.* We grant unto them freedom of custom for all such merchandise as either now they have brought or hereafter they shall bring into our kingdoms, or shall from hence transport to any foreign part; and do authorize these ships that hereafter shall arrive and come from England, to proceed to present sale of their commodities, without further coming or sending up to our court.

"3. *Item.* If any of their ships shall happen to be in danger of shipwreck, we will our subjects not only to assist them, but that such part of ship and goods as shall be saved be returned to their captain or cargo-merchant, or their assigns; and that they shall or may build one house or more for themselves, in any part of our empire where they shall think fittest, and at their departure to make sale thereof at their pleasure.

"4. *Item.* If any of the English, merchants or other, shall depart this life within our dominions, the goods of the deceased shall remain at the disposal of the cargo-merchant; and all offences committed by them shall be punished by the said cargo-merchant, according to his discretion; our laws to take no hold of their persons or goods.

"5. *Item.* We will that ye our subjects, trading with them for any of their commodities, pay them for the same according to agreement, without delay, or return of their wares again unto them.

"6. *Item.* For such commodities as they have now brought, or shall hereafter bring, selling for our service and proper use, we will that no arrest be made thereof, but that the price be made with the cargo-merchant, according as they may sell to others, and present payment upon the delivery of the goods.

"7. *Item.* If, in discovery of other countries for trade, and return of their ships, they should need men or victuals, we will that ye our subjects furnish them for their money as their need shall require.

"8. And that, without further passport, they shall and may set out upon the discovery of Yedo, or any other part in and about our empire."

The letter from the emperor to the king of England did not differ very materially from that to the prince of Orange, already given.

In the original draught of the Privileges, there had been an additional article, to the effect that, as the Chinese had refused to trade with the English, in case the English should capture any Chinese ships, they might be allowed the privilege of selling such prizes in the Japanese ports; but this article, upon consideration, the emperor refused to grant.

While these documents were under consideration, a Spanish ambassador from the Philippines had arrived at Suruga with the request that such Portuguese and Spaniards as were in the emperor's territories without authority from the king of Spain might be delivered up to be transported to the Philippines—a request occasioned by the great want of men to defend the Spanish posts in the Moluccas against the Dutch, who were then preparing to make an absolute conquest of the whole of those islands. But to this demand the emperor replied that his country was a free country, and nobody should be forced out of it; but if the ambassador could persuade any of his countrymen to go, they should not be prevented; whereupon the ambassador departed, not a little discontented.

The day after receiving the emperor's letter and the Privileges, being the 9th of October, Captain Saris and his company set out by land for Miako, where the presents were to be delivered to him, over the same road by which they had travelled from Osaka to Suruga; but, owing to the heavy rains and the rising of the river, their progress was much delayed.

Miako they found to be the greatest and most commercial city of Japan. Here, too, was the largest *fotoqui*, or temple, in the whole country, built of freestone, begun by the late emperor, and just finished by the present one, as long, they estimated, as the part of St. Paul's, in London, westerly from the choir, being as high-arched, and borne upon pillars like that. This temple was attended upon by a great many bonzes, or priests, who thus obtained their living, being supported by the produce of an altar, on which the worshippers offered rice and small pieces of money, and near which was a colossal copper image, like that already described, but much larger, reaching to the very arch of the temple, which itself stood on the top of a hill, having an avenue of approach on either side of fifty stone pillars, ten paces apart, on each of which was unspecked a lantern, lighted every night.

Here, also, the Jesuits had a very stately college, in which many of them resided, both Portuguese and natives, and in which many children were trained up in the Christian religion according to the Romish church. In this city alone there were not less than five or six thousand professing Christians.

But already that persecution was commenced which ended in the banishment of the Jesuits from Japan, and, indeed, in the exclusion of all Europeans, with a slight exception in favour of the Dutch. Following up an edict of the previous year, against the Franciscans, the emperor had issued a proclamation, about a month before Captain Saris' arrival at Suruga, that no church should stand, nor mass be sung, within ten leagues of his court, upon pain of death.

Having at length received the emperor's presents for the king of England, being ten *beds*, or "large pictures to hang a chamber with," they proceeded the same day to Fusimi, and the next to Osaka, where they embarked in the galley which had been waiting for them, and returned to Firando, having spent just three months on the tour.

Captain Saris found that, during his absence, seven of his crew had run away to Nagasaki, where they had complained to the Portuguese of having been used more like dogs than men. Others, seduced by drink and women, and sailor's boarding-house keepers,—just the same in Japan as elsewhere,—had committed great irregularities, quarreling with the natives and among themselves, even to wounding, and maiming, and death. What with these troubles, added to a "typhoon,"—a violent storm,—which did a good deal of damage, (though the ship rode it out with five anchors down), and a'rms of conflagration, founded on oracles of the bonzes, and numerous festivals and entertainments, at which Cocks had been called upon to assist,—one of which was a great feast, lasting three days and three nights, to which the Japanese invited their dead kindred, banqueting and making merry all night at their graves,—but little progress had been made in trade. The cargo consisted largely of broadcloths, which the Dutch had been selling, before the English came, at seventeen dollars the yard. Captain Saris wished to arrange with them to keep up the price, but the head of their factory immediately sent off to the principal places of sale large quantities, which he disposed of at very low prices, in order to spoil the market. The natives, also, were the more backward to buy, because they saw that the English, though very forward to recommend their cloth, did not much wear it themselves, the officers being clothed in silk, and the men in fastans. So the goods were left in charge of the factory, which was appointed to consist of eight English, including Cocks and Adams (who was taken into the service of the East India Company on a salary of one hundred pounds a year), three Japanese interpreters, and two servants, with charge, against the coming of the next ships, to search all the neighbouring coasts to see what trade might be had with any of them.

This matter arranged, and having supplied the place of those of his crew who had died or deserted, by fifteen Japanese, and paid up a good many boarding house and liquor-shop claims against his men, to be deducted out of their wages, Captain Saris sailed on the 5th of December for Bantam, where he arrived the 3rd of January, 1614. Having taken in a cargo of pepper, he sailed for home on the 13th of February, anchored off the Cape of Good Hope on the 16th of May, and, on the 27th of September, arrived at Plymouth, having in the preceding six weeks experienced worse weather and encountered more danger than in the whole voyage beside.

Randall, in his *Memorials of the Empire of Japan*, printed by the Hakluyt Society, 1850, has re-published Adams' first letter, from two M. S. S. in the archives of the East India Company; but the variations from the text, as given by Purchas, are hardly as important as he represents. He gives also from the same records four other letters from Adams, not before printed. It seems from these letters, and from certain memoranda of Cocks, that there were three reasons why Adams did not return with Saris, notwithstanding the emperor's free consent to his doing so. Besides his wife and daughter in England, he had also a wife, son and daughter in Japan. Though he had the estate mentioned as given him by the emperor (called Phebe, about eight miles from Uragawa), on which were near a hundred households, his vassals, over whom he had power of life and death, yet he had little money, and did not like to go home with an empty purse. He had quarrelled with Saris, who had attempted to drive a hard bargain with him. The E. I. Company had advanced twenty pounds to his wife in England. Saris wanted him to serve the company for that sum and such additional pay as they might see fit to give. But Adams, whom the Dutch, Spanish and Portu-

guests, were all anxious to engage in their service, insisted upon a stipulated hire. He asked twelve pounds a month, but consented to take a hundred pounds a year, to be paid at the end of two years.

The exact date of Adams' death is unknown, but Hildreth tells us:—

The *Royal James* carried also to England a copy in Japanese, still preserved in the archives of the East India Company, of Adams' will. With commendable impartiality, he divided his property, which, by the inventory annexed, amounted to nineteen hundred and seventy-two taels, two mas, four kandarins (two thousand four hundred and sixty-five dollars and twenty-nine cents), equally between his Japanese and his English family; the English share to go, one half to the wife and the other half to the daughter, it not being his mind—so Cocks wrote—"his wife should have all, in regard she might marry another husband, and carry all from his child." By the same ship Cocks made a remittance to the English family, having delivered "one hundred pounds sterling to diverse of the *Royal James'* Company, entered into the purser's books, to pay in England, two for one,"—a very handsome rate of exchange, which throws some light on the profits of East India trade in those days. Adams' Japanese estate probably descended to his Japanese son; and who knows but the family survives to this day?

The Illustrations.

THE GIHON MACHI.

(From my Notes of a Trip to Kioto.)

THE Gihon Machi is the name given to a street in the sacred city which is chiefly occupied by the Geykus, a class of girls who are all either singers or dancers or else performers on some musical instrument. Sometimes entertainments take place at the houses in which they reside; at other times they attend the more or less select parties to which they may be summoned. Their rate of pay is, to a Japanese, the very reasonable one of a quarter of a bu per hour—say 3 pence or 6 cents each, the time occupied in going from and returning to their respective homes being reckoned also.

Usually the Geykus have all blackened teeth, but curious to relate, they, whether voluntarily or not, I do not know, whitened their teeth when Kioto was thrown open to Foreigners at the commencement of last April, having doubtless heard of the very reasonable repugnance which all *Todjins* of well regulated minds have for the "open sepulchre" style of feature. From an æsthetic point of view, it is to be hoped the renovation will be a permanent one. It may perhaps be new to some of your readers if I describe the processes by which these dental changes are effected. First as to the blackening, the principal article used is a liquid called *O-han-nuro* which closely resembles in its composition the "Iron liquor" used by English curriers. It is thus made:—A quantity of fragments of old iron, such as nails, pieces of cast iron pots etc., are placed in an earthen jar, and upon this is poured some long boiled tea and some similarly treated *saki*, this mixture is allowed to stand for about forty days, when it is ready for use. The fair one who would be guilty of the insensate folly of destroying the dazzling lustre of her beautiful teeth, seats herself before her mirror and places in front of her a large lacquered bowl—not unlike a punch bowl; some of those used by ladies of rank being very beautiful. I bought one such at Kioto, before the recent "rush" of foreigners—very cheap—not knowing its use then. These bowls are called *Mimi-darai* (Mimi no tarai) at Yedo, but in Osaka are

known as *Hahnso*. Taking a little brush made of blackcock's feathers the benighted creature dips it into the *ohannuro*, and then into one or other of the following powders all of which are of vegetable origin and doubtless contain tannin—*Fushi no ko*, *Cha bushi*, *Ruri bushi*, and or *Ki bushi*. The last I fancy being identical with the first. With this dentifrice the whilom beauty rubs her teeth, discharging the surplus fluid into the *ahnuro*, and repeating the operation till in a few minutes her foolish purpose is effectually consummated. Teeth thus once treated never recover their pristine beauty although they may have their whiteness partially restored by means of repeated friction with the bruised and frayed stick end of fibrous wood which does duty for a tooth-brush, using as a dentifrice, a powdered charcoal or the ordinary red tinted cuttle fish bone tooth-powder.

But to return to the girls whose occupation it is to entertain whoever chooses to employ them. The *geykus* proper wear short hanging sleeves, the *Maikos*, or young apprentice *geykus* who dance or play the hour-glass shaped drums called *tousumi*, have white teeth and long hanging sleeves, lastly the *Joros* or courtezans have generally—unless they have *pro. tem.* restored them to dingy whiteness—black teeth and wear short hanging sleeves; a few have always white teeth, and wear long sleeves to their dresses. On some future occasion I may give an account of the grand performances given by *geykus* and *maikos* in honour of the opening of Kioto.

F. M.

COMMON FOLK ENJOYING THEMSELVES.

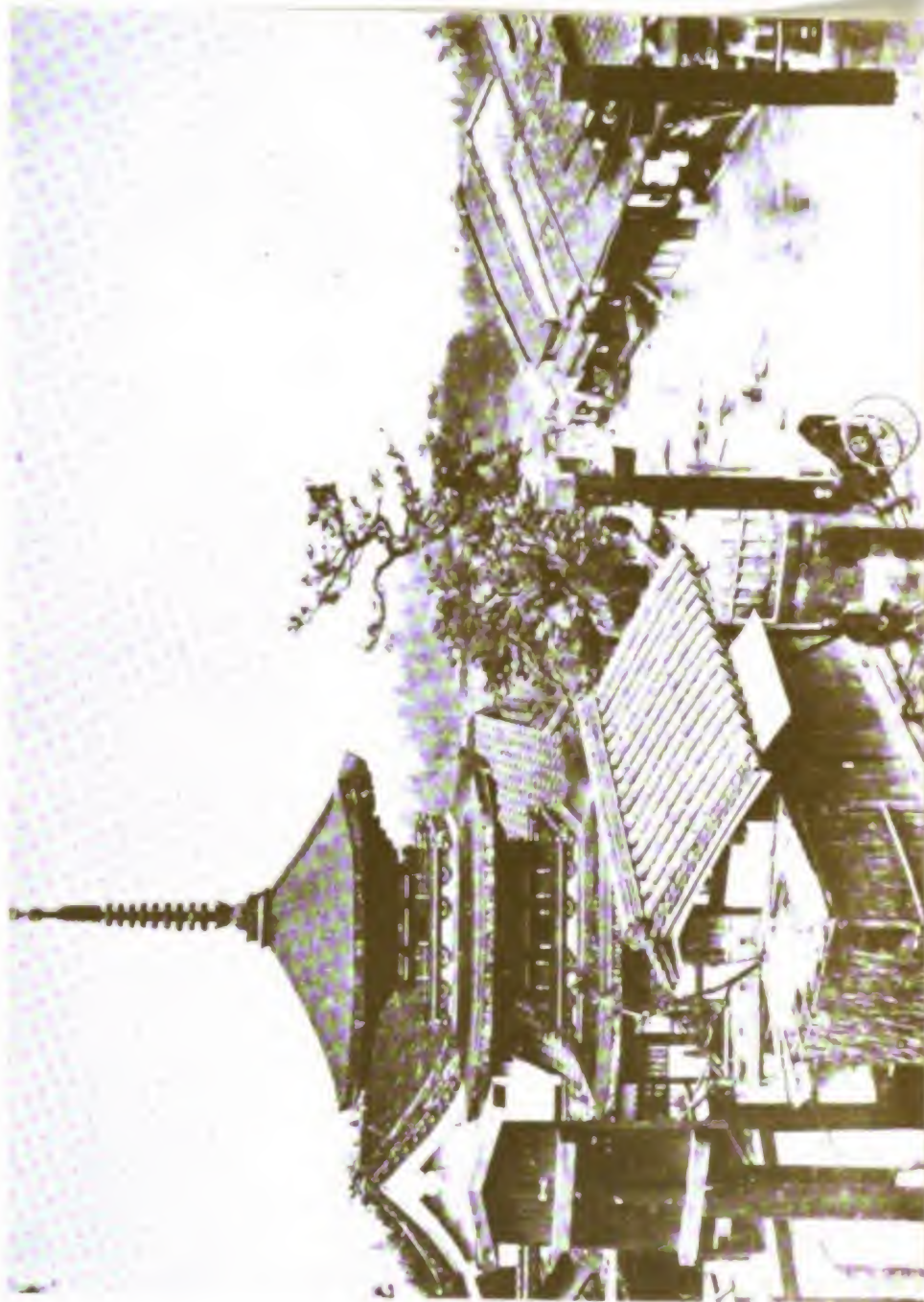
IT is the custom in Japan for men of all classes, to seek enjoyment on holidays and in leisure hours, at public tea-houses or tea gardens; but they do not profess to be content only with such amusements. After work, the servants of a household, or the employés of a house of business will get together and enjoy themselves after their fashion; for take them as a whole, the Japanese are the lightest hearted people under the sun. The group on page 15, represents four servants off duty—a cook, a house boy, a betto (groom) and a general utility man—the cook, who is an adept on the *samisen*, insisted on being represented with that instrument in his hand.

VIEW OF ANJIN CHO—YEDO.

WE have already given the history of Will Adams; we now give a picture of the present appearance of the street in which he lived. We mentioned that from the officers of the *Cho*, we were unable on enquiry to obtain any information. We have since received the following attempt at an English letter, which will probably prove as interesting to our readers as the real history:—

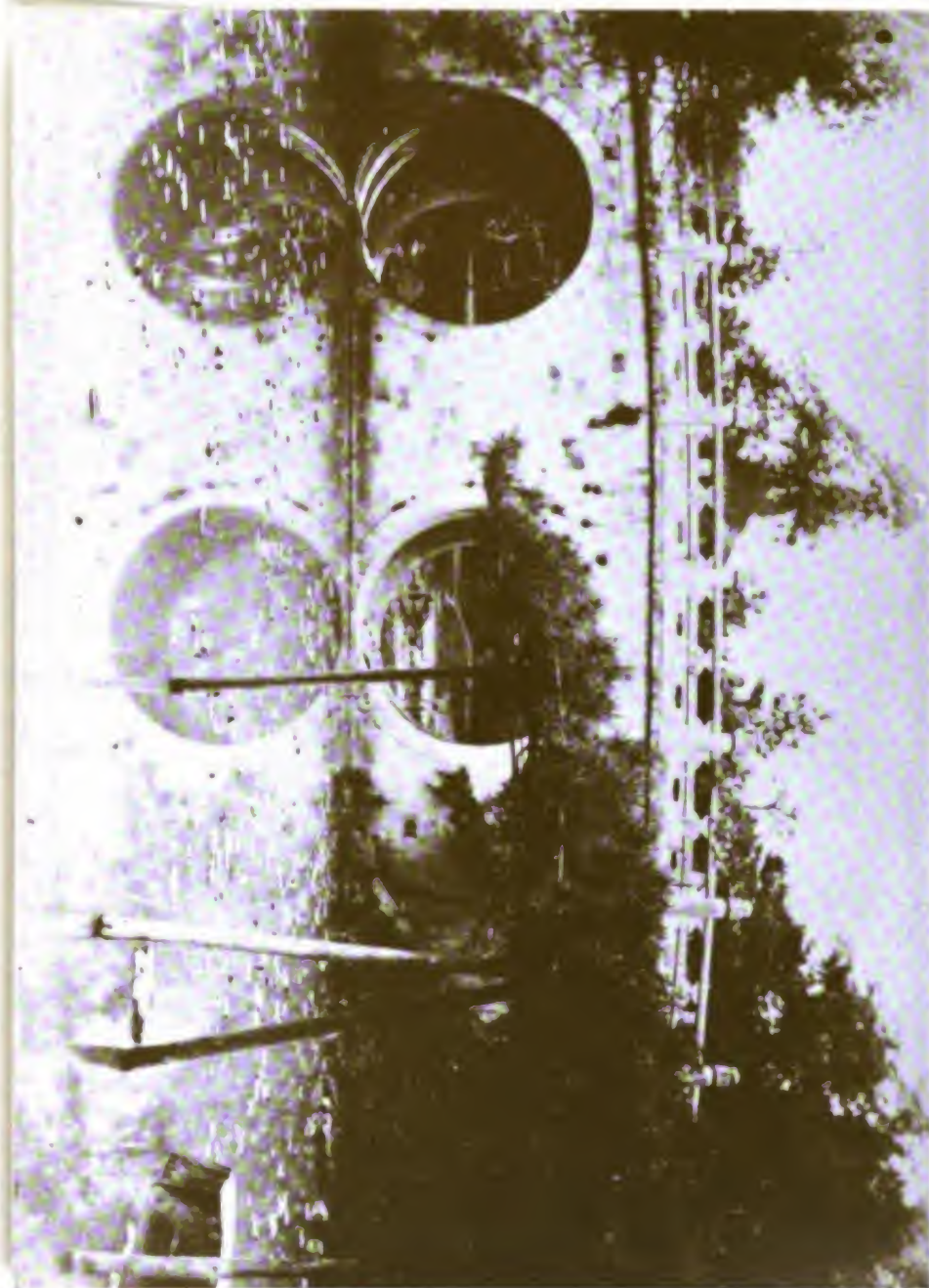
Esquire Dear B—We please to describe why you do ask as regard to Anjin, we have inquired the provincialism of Anjin. He was once hired for the teacher of the magical art during of the dynasty of Tokugawa. It is said that when he arrived at this country, his respectful received the estate of Odawara cho, and afterwards he had settled his estate for the deeds of sale. When he died, his body had been buried at Jiodaiji of Iko-shin, it is in Hemmimura of Miura—Gori in the province of Sanshiu. His tomb was sacrificed with the religious festival from ancient to present time and this expense have been paid from the many lodgers of Anjin-cho.

THE FAR EAST.



KIO MINZU PAGODA, KIOTO.

THE FAR EAST.



OTANI MEGAMI-BASHI.—SPECTACLE BRIDGE.—KIOTO.

VIEW OF THE SITE OF ADAMS' GRAVE.

IT is taken from the foot of the hill, and the graves are situate among the wood on the very summit of the ground shown in the centre of the picture. In the *Japan Weekly Mail* of the 15th inst., we find the following under the heading "Japanese Notes."

TRANSLATION OF A PAPER GIVEN TO VISITORS BY THE BONZE
AT TOKOSAN OR JODOJI CONCERNING ADAMS' GRAVE.

(The paper itself is modern, but the block from which it is
printed is very much worn.)

A SHORT ACCOUNT OF THE ORIGIN OF ANJIN'S TOMB.

Tôkusan or Jôdoji was a sacred place of the Tendai sect a long time ago. In the middle ages the foreigner called Anjin, who was the last descendant of the Korean kings, came to our country and having been employed as musketry instructor by the first military ruler Tôshôgu, he was given two hundred and fifty *koku* for his salary, and Hammi village in Miura in the province of Sagami was part of his property. He resided at Nihon bashi in Yedo—now called Anjin Chô, and he used to go twice a year to worship at Jôdoji, which he had selected as his burial-place. When he died his funeral took place at Jôdoji and his body was buried on the hill called Yoshi-kawasaka. A stone monument was erected at his tomb which still exists under the name of Anjin tsuka.

The name given to him [by the Buddhists] after his death was Jishûdômanin Gensai Koji, but we do not know when he died. His wife's name was Kaikidô Mioma Bikuni, and having died she was buried on the 16th day of the 7th month of the 11th year of Kwansei.

A book which Anjin carried as a charm for his protection, an image of Kuanon made of copper and a leaf of the baitsara tree—which he used during his life, have been kept at Jôdoji. Kuanon's image was placed in a special shrine, and it is honoured as the twentieth of the thirty-three Buddhist temples in the district of Miura.

POEM ON WORSHIP AT KWANON'S TEMPLE.

The brightest bliss is surely thine
O thou who prayest at this shrine.

Fearful lest a full account of all the treasures should be tedious, we limit ourselves to this short account.

Kobe.

AT the West of Kobe proper and just in front of the Kencho or Saibansho is to be seen a temporary wooden building, at the side of which a Japanese Nobori flag has been hoisted. Within is to be seen for a small gratuity amounting to $\frac{1}{4}$ boo an Exhibition of figures of natural size called Ikinigyo. The representations, unlike most other Japanese similar ones, are clothed in costly porcelain and crockery ware. They are really very handsome and pretty, and we feel sure will amply repay a visit, especially by any one able to make enquiries concerning them. In the hope that the following description taken from the mouth of the Japanese in charge, will help to make a visit interesting, we gladly insert it.

On entering the building the first thing to be seen to the left is a Japanese Rarey, or celebrated horse-tamer, of the days of old, named *Uguri-Han-guan*—on a wild horse. This horse, had until then, not only defied all attempts at mounting it, but had devoured each unsuccessful wight who made the attempt. On foot is the rider's esquire.

Next on the left hand is a young damsel, who is represented in the act of leaping from a lofty stage known as the Kiyô-Midz' at Kioto, under the belief that if a prayer, which, she has said ere yet she leaped, is granted, she will alight unhurt, but if the contrary, the leap is certain death. The stage is seen in the rear, with small trees planted to represent the appearance of ordinary ones from the original summit.

The next representation, being first on the right, is a Japanese group concerning which there is a fable. It runs thus:—On the left is the figure of a certain proud beauty, (Iwafuji) who had for some cause or other, struck on the head with his own slippers, the husband of the kneeling Ohataz'. She is seen to hold these slippers in her hand. The husband smarting under so ignominious a blow, and unable himself to take revenge upon a woman, kills himself, and leaves the heritage of *kataki-uts'* (vengeance) to his wife. It was one of the old customs in Japan for the wife, or child, or other nearest relative of a murdered person, to challenge the murderer to mortal combat, after having notified to the proper authority his, or her intention so to do. The story proceeds to say, that the naughty Iwafuji met her death at the hands of the widowed Ohataz' in a deadly struggle.

The next is an allegory; and represents by two figures of an old man and woman (the former standing) two celebrated lofty pines, known as (Aioi no matsu) which, proceeding from one root, flourish side by side, at a place called Ban-shiu takaagu, some 10 miles from Hiogo.

The next, and most ludicrous of all, is the representation of a wicked lady named Kio-himi, who had cast her lustful eyes upon a priest named Anchin of a temple called Dojoji in Hidakawa in the Province of Kishiu. Her solicitation being frequently refused, at last became a nuisance, and the *holy man* in his wrath smites her with hideousness, upon beholding which some young Bonzes, horror struck, are seen flying in all directions.

The next representation is a jealous wife going through a ceremony known as Ushio-no-toki mairi the time of the bull, viz: 2 a.m.—This ceremony is still believed by the many to have the desired effect if performed properly. First, as in the representation, the woman must dress in a white kimono without the usual obi. She must wear like a crown upon her head, the gotoku or iron stand which is usually seen in their hibatahis. This must be upside down, and stuck on the points of its three spike-like legs must be three lighted candles. She must wear a mirror suspended round her neck. Next she must have a small straw figure of her husband which must be nailed to some pine tree, in order to do which the figure is seen to have a hammer in her right hand and a copper nail between the teeth. The ceremony must be performed at the above mentioned time, and whatever ill she wishes to her unfaithful spouse, or his paramour, must be said as she nails the figure to the tree.

The next represents two men, concerning whom is the following story called Jui ishia setz. The incident occurred at a place called Miyoji-no-mori, the time is supposed to be night, and the two men mistake each other for robbers in the dim light of the beacon at their feet. The figure on the left Kana-ya-tanigoro defends himself with his drawn sword, the other, Esho-setz with his fan only, defeats Tanigoro, who then and there swears fealty to, and becomes the vassal of Esho-setz.

The next represents a sorcerer, who in order to steal a famous picture from the palace of a certain prince, takes the form of a huge rat, which being detected and caught in the act with the picture in its mouth, is killed by the keeper and his wife, whereupon the sorcerer again taking the form of a man, appears wounded with the picture in his mouth, while the keeper is still standing over the body of the vermin.

The last group represents what is known as Tayu-no jochin, and can be seen in reality any pleasant evening in the notorious Shinmachi at Osaka. The figure at the extreme left represents a girl of the period from Yokohama, who is derisively pointing to the other female group. This is supposed to be the most attractive and consequently is placed the last of all.—H. & O. Herald.

THE FAR EAST.



ANJIN CHO—YEDO.

Kioto Sketches.

(From notes of a trip to Kioto.)

THE NISHIZEN SILK WEAVERS.

OF the many remarkable sights which I saw on the occasion of my visit to Kioto, those which I witnessed in Nishizen, the Spitalfields of the Western Metropolis, were, in their way, among the most interesting. Nishizen is a suburb of Kioto, somewhere about three miles in a N.W. direction from the foreign hotel quarter, if my memory serves me rightly, it being not far from the *Go-sho*, the late residence—(Palace is hardly the word), of the Mikados. The houses which I entered were all in the same street, but I believe there are several streets, the inhabitants of which are, like those of this, chiefly or wholly silk weavers. The houses, both in their interiors and in their exteriors, have a snug well-to-do air about them, in fact just such ones, barring the difference in architecture, as may be seen in Spital Square and its vicinity, where, as the brass name-plates on the doors testify, the victims of Louis le Grand's (?) "Revocation of the Edict of Nantes" still reside. The first house which I entered was that of a weaver of figured silks. A young man sat at a loom which certainly was, of its kind, the most ingenious and complicated piece of machinery which I ever saw; and yet amidst this, to my untutored eyes, confused mass of rods, strings and bars, upright and horizontal, straight and askew, not a particle of metal work could I see; iron, steel and brass were alike undiscernible—nothing but hempen cords, wooden bars and bamboo rods were to be seen! The youth, for he was but little more, sat in front of the loom, deftly plying his nimble shuttle, while a boy, who sat perched on a small platform some three feet above the bed of the machine and five feet or so from its front, pulled, in unison with the movements of the weavers, first one handful and then another of a series of cords, changing the sets by means of two other cords, one of which was on each side of him, and which slid upon perpendicular rods. As I watched with great interest the complicated movements of the various parts, I saw grow, as it were, under my eyes, the beautiful embellished roll of snow-white silk—a kind of damask with a pretty floral scroll—the destined robe, perchance, of some fair demoiselle of the Court, or may be of a dancing priestess of the Temple of Simicshi.

Hard by the weaver is another loom, upon the extended warp threads of which some kind of paste-like substance has just been smeared, the drying of which is being accelerated by a vigorous fanning. In another part of the same room, which by the way, is open to both the kitchen and the living room of the house, a buxom lass is busily occupied with a spinning machine. Shade of Arkwright! was there ever such a makeshift for thine immortal invention as this? This simple but ingenious piece of mechanism served to set in motion seven bobbins. As in the adjacent looms, not a vestige of metal work is perceptible; all is wood, string and bamboo. Most curious to me of all was the motive power of this machine, which consisted of a bamboo basket full of stones, attached to a rope which passed over a pulley fixed some twelve or fifteen feet from the floor. Ever and anon the fat and fair damsel rehoisted the weight by turning the spokes of a small windlass. As soon as this was done, (and it was but the work of a minute,) she devoted her attention to the seven threads as they wound themselves upon their respective bobbins, watching lest they should fail to do so with becoming regularity. A wooden rod, which extends from one end to the other of the machine, is working to and fro continually; to it are affixed seven loops of bamboo, one to each bobbin; and each of the seven

threads, as it passes through its own loop, is caused to wind itself regularly upon its particular bobbin. I regret the limited extent of my mechanical knowledge prevents my giving a more scientific description than the above, as I believe both loom and spinning-jenny well deserve it. An old fashioned spinning wheel, such as our grandmothers worked in the ingle neuk on winter evenings, stood in a corner of the living room.

Leaving this house, from the inmates of which I got, as usual in Kioto, most civil replies to my interrogations, I went into another house a few doors further down the street. Of course a small knot of idlers were collected, eager to see the *tojins*, but the general aspect of the street was that of a quiet and "genteel" suburban thoroughfare in London on a Sunday afternoon. This second house appeared to be the abode of a very respectable and industrious family, in decidedly comfortable circumstances. As in the first house, kitchen and living room, bedroom and workshop, were all open to one another, and in addition there was in this instance a deep stone-lined well and a set of dyeing coppers to boot. Two weavers were at work—one a mere boy, and the other evidently the boy's father. The looms, being for plain work, were far simpler in construction than those at the figured silk weaver's, and the small boy who, like the cherub, "sits up aloft," was not to be seen at weaver No. 2's. The younger weaver was occupied in weaving an *obi*, or girdle, most gorgeous to behold, for were not its colours crimson, purple and gold? The second is the ground colour, the first and third being the stripes of which the pattern consists. I priced the *obi*, and was told that when completed the value would be but five *ries*, which I thought a decidedly reasonable figure; but, as I think I mentioned in my recent letter from Kioto, the *obis*, made in this city are not esteemed by the Japanese like those manufactured in Chikuzen. The elder weaver was busy upon a satin *obi*, of even more startling gorgeousness than the first, for the pattern consisted of but two broad red and yellow stripes; or rather, one half the width was a deep crimson, and the other a bright gold. The price when finished would be six and a quarter *ries*, I was told, and those who have a weakness for "neat yellows and quiet reds" could here be suited to a T.

If the Commissioners of the next Japanese Exhibition are wise they will give a prominent place in it to specimens of these different machines, and if they will but cause them to be worked during the hours the Exhibition is open, I promise them they will add greatly to its interest. The present Exhibition can well afford to do without these adventitious aids; but at the next, the charm of novelty will have in some measure worn off. As for those gentry who affect to compare the present Exhibition, with all its rich stores of rare and beautiful art treasures, to a mere "curiosity shop," one cannot avoid recalling the deep irony of Wordsworth when "reckoning up" one of their species—

"A primrose on a river's brim
A yellow primrose was to him—
And nothing more."

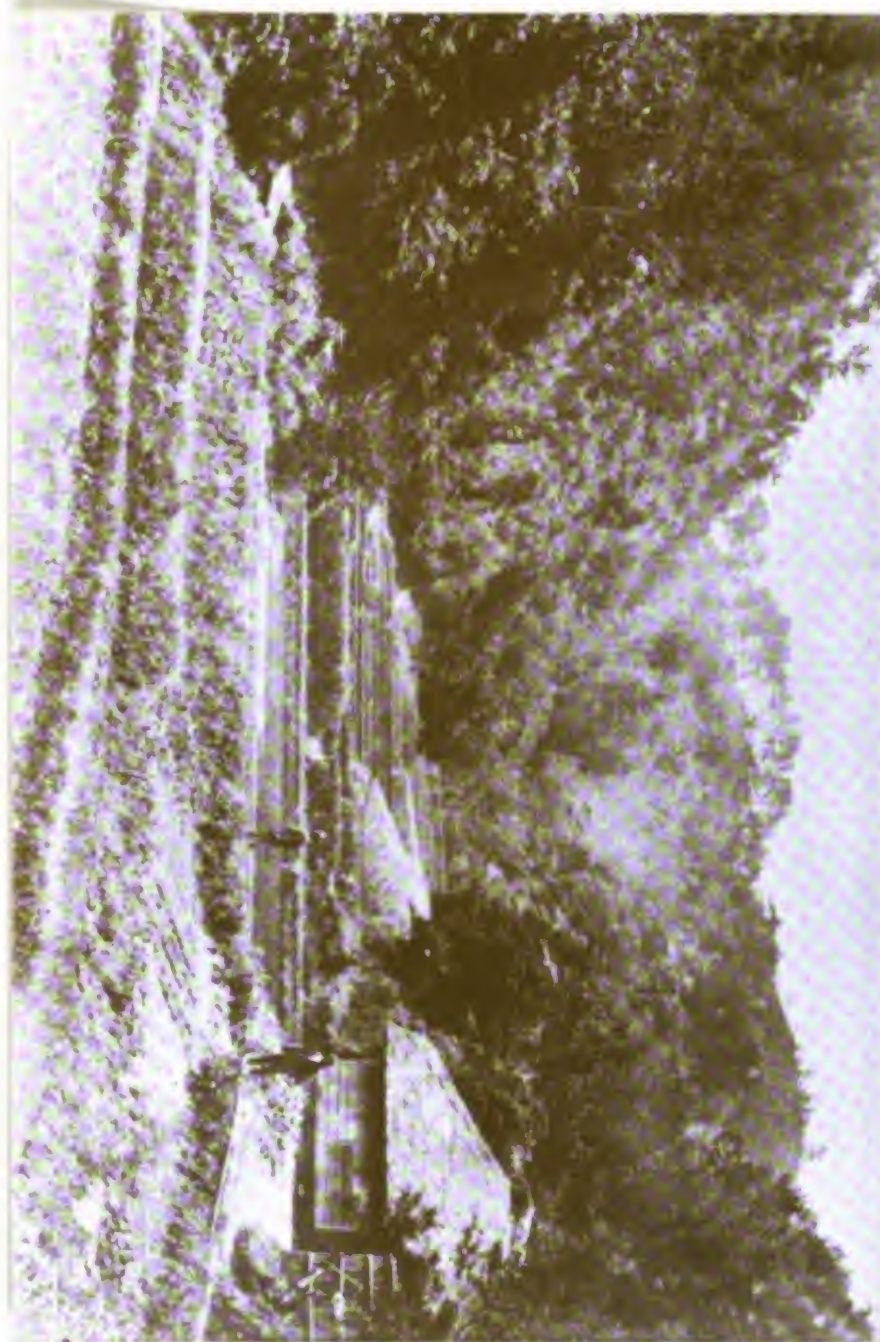
—*Hiogo News.*

Lake Biwa.

THE following graphic description of Biwa as also the traditional accounts handed down to posterity concerning the same, may possibly interest some of our numerous readers:—

On arriving at Oitz, situate at the edge of the lake, (the south western shore) the town is perceptible as being of equal proportions with Hiogo. Here, the Kai-karo Hotel is located, and nicely situated close to the water's edge, having a complete view

THE FAR EAST.



SITE OF THE GRAVES OF WILL ADAMS AND HIS WIFE.

of the south western end of the lake and also of the adjacent mountain scenery. The town seems to be under really good municipal supervision, inclining as it does towards the water; the people residing there are industrious and thriving, it being the emporium of the lake district, or its outlet for conveyance of all such products as Tea, Silk, Rice, etc., which continually pass through for Kyoto and Osaka. As accommodation for foreigners, the Hotel, considering the circumstances, that it has only been improvised within three months or so, is really very creditable; attendance good and for fresh water fish not be competed with in this part of the world.

Starting round the lake by road, which can be accomplished by *jin-rik'shas*, to the South East you pass a small castle known as "Zezeno-shiro;" further on and spanning the source of the (Osaka river, a celebrated bridge is to be seen, and must be crossed to proceed further (en route to the castellated town of H'kone) concerning which and ascertain conical hill, known as the Mukade-yama, in the neighbourhood, the following fable is still in belief amongst the many:—It is said that in times gone by, a reptile surnamed *Mukade*, of unmeasured length and in shape resembling a huge centipede, dwelt in and around the mountain; at the same period however, there lived in the bright green waters of the lake a monster female serpent who had a darling brood, which excited the luxurious appetite of the *Mukade*, this caused a terrible turmoil. Being anxious concerning her offspring she transformed herself into a beautiful woman and solicited the chivalric aid of a knight or a Japanese "Don Quixote" of ancient story, known as Tawaratoda-Hidesato, to rescue her from her maternal perils and to reassure her safety. The promised reward for such deliverance was not a kiss nor a pair of gloves, but a bell, truly to be seen at the present day in the temple called "Midara" on the "Hiyezan" mountain, up which no female is permitted to ascend even now, being the sacred hill whereon the sons of the Mikado's concubines have to locate themselves and be satisfied with the dignity of priesthood. Tawaratoda-Hidesato like a true cavalier, being an expert Bowman, stationed himself on the famous bridge, and there awaited the chance of proving his prowess. *Mukade* stretched forth his head over the intervening *ri*, and protruded the same into those depths where his appetite had induced him, (his tail still encircling the mountain, being three *ris* distant and about one English mile in circumference)! The marksman, ever true to his aim and pledged to lady fair, sent quivering into the visual organ of this mythological dragon an arrow which caused his instant death.

The reward in the shape of a bell was delivered on the margin of the lake, but alas! it was too ponderous for removal by the champion; but after the death of the hero it was removed to its present site, the above temple, by the renowned strength of the famous herculean Benke, as to be seen at the present day. It is devoid of the usual superscriptions and decorations of ordinary Japanese bells, but it is still an object of awe, curiosity, and even superstition.

One remarkable feature to be observed is the perfect system of reliefs which are established all along the roads of the interior. In every post town there is an office known as the *Toya*, where relays of coolies known as *Kumos'ke* are always obtainable. They are as their name implies cloudmen i. e. homeless wanderers driven to and fro by the winds of fate. However they are employed in the above manner, and in remuneration receive lodging, food, and a small percentage of their earnings. In passing along the road between those stations they are not allowed to rest at any other than certain tea houses. Leaving the bridge, you pass through a well cultivated district where rape seed, corn and other cereals are plentifully cultivated. Along the route you pass through several moderate sized towns, and villages, and nowhere is there one mile of road without a house, here and there; you have to cross over the dry beds of mountain streams which in the rainy season pour their torrents into and swell the waters of the lake. The people here seem contented and happy, and few idlers are to be seen and

no beggars. All along this route the scenery is charming, especially in the early morning, when the lark soaring aloft warbles its early welcome to the rising sun whose rays just then tip with gold the summits of the mountains which line the opposite shore of the lake of whose calm waters a glimpse is now and then obtainable. The simple rural appearance of the country and its people bring softly into memory visions of a far off, *Natzakashi* shore. This side of the lake has a broader and more level breadth of land between the mountains and the shore than the western side, but the latter viewed from the lake looks by far the loveliest. At length after a day of jolting unparalleled in any reminiscences of Irish jaunting cars or hackney cabs, comes looming into view in the evening twilight, the town and maiden fortress of H'kone, which until lately was the seat of the principal Daimio in the province of Omi, situate on the N. E. shore of the lake. The castle is said to be about three hundred years old, has a double moat, and until lately the town was surrounded by yet another moat—but the latter is now in places nearly filled and converted into paddy fields, while all the outer gates but one are destroyed.

The outer of the two inner or remaining moats is about fifty yards in breadth and is backed by a rampart of masonry which is here and there flanked by square towers. This rampart encircles the Government schools, the Government House, and the *ya-shiki*s of the late Daimio's principal retainers—also his late residence. The inner moat surrounds the granaries, armoury, and castle hill which is crowned with towers and in the centre of a small plateau on the summit is the donjon—a square three storied pagoda. The present Daimio's father was killed at Yedo by six ronins who attacked him while travelling in his *norimon* and guarded by 25 or 30 of his retainers, who fled without striking a blow in defence of their lord, in consequence it is said of their swords having been fastened in their scabbards according to some special etiquette in force at the time. The affair was hushed up the son not being allowed to avenge his father's death, but being ordered to take peaceful possession of the ancestral castle and lands, at the same time succeeding to the title. Near the town and at the foot of a hill known as *F'ri-shiro-yama* old castle hill, from the circumstance of the former castle having been situated on its summit, near its base is a favourite resort (*Ohora*) of the people of H'kone, who assemble there in their peculiar flat bottomed boats on cool summer evenings, and enliven the scene with their merry songs and laughter.

In the neighbourhood there is a splendid scene from the summit of a hill known as *Tsuri-hari*, across which the *Naka-sendo* road leads to Tokio. From this height you look down over well cultivated rice fields and homely clusters of dwellings that here and there dot the shore of the lake which resembles a mirror mid the surrounding mountains.

A staff of photographers have visited this place and I have no doubt we shall have some splendid views of the neighbouring scenery. There is no hotel and visitors are lodged not in temples but in a large Japanese eating-house. Returning to Oitiz by one of the lake steamers, the scenery is magnificent. On the edge of the lake and facing a large island known as *Okisima* is a famous temple to which pilgrims resort on certain feast days to baptize themselves, as it were, by leaping into the waters from a long pole which is seen to protrude from the cliffs below the temple; and some thirty feet above the lake further on, there are some famous granite quarries on the western shore; next is seen on the right and close to the waters edge, the famous *one pine tree* of *Karasaki*, one branch of which until 3 years ago was the enormous length, it is said, of 250 feet. Two miles more and Oitiz is reached and the circuit of the lake accomplished.—*Hiogo & Osaka Herald*.

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THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.


VOL. III, No. III.

YOKOHAMA, MONDAY, JULY 1ST, 1872.

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Y E D O .

(Continued from our last.)

N rambling through the city of Yedo, with the view of finding matter for these papers, we have been forcibly reminded of the great struggle Japan has endured; and have been constantly led to ponder on the light mutually thrown on each other by the Past of Europe and the Present of Japan. To dwell on these ponderings, and the comparisons which are the shape they usually assume, would probably be too dry for our readers, but they are interesting enough to ourselves.

Any one who knew Edinburgh in the days when improvement was as yet but a childling, and old city guides could and would give every stone a legend, every building a history, may form some idea of our meaning. It is impossible to turn to the right or the left in Yedo, without coming on the yashiki of daimio or hatamoto, some temple or other edifice, that sets the mind to work picturing a system which we attribute to the middle ages in Europe, but which in this country the majority of men still living have been born and bred under.

Within a radius of a quarter of a mile from where we write, there must be considerably more than a hundred



GRAVES OF THE FORTY-SEVEN RONINS.

temples, each of which of old had its special votaries, its sleek and jolly-looking priests, and its ample revenues. Now not one is kept in what we should call reasonable repair; the tiles are falling from the roofs; the grounds are overrun with weeds; and the priests, with few exceptions, are sorry-looking and poverty stricken. *Yaahikis* also abound in similar disrepair; and where we remember, only five years ago, crowds of retainers going in or out of the gates, moving within the enclosures, or peering from the grated openings that serve for windows overlooking the street, now not a face is seen; silence, neglect and decay are the sole characteristics, and impress one with an inexpressible feeling—half of curiosity, half of sadness.

We will dwell awhile on one of those spots to which popular affection (it is really nothing less) most strongly clings. In one of our opening papers on Yedo, we promised to give

THE STORY OF THE FORTY-SEVEN RONINS.

We will to-day fulfil our promise and give three pictures from the spot rendered sacred by their memory.

Those of our readers who have been in Yedo and have visited the old Dutch Legation, will remember, that, after having passed the suburb *Sinagawa*, and *Tozenji*, formerly the British Legation, now the Imperial Naval Hospital, they followed for some hundred yards the road skirting the sea, by which they had entered the capital, and then, turning to the left, passed under one of those massive doorways which are frequently found at the approaches to Japanese temples. They were in the suburb of *Takanawa*, where most of the foreign legations are still situate. They will have remarked that, for a short space, they walked over a well kept road, the sides of which are paved with large square-cut stones, and that, before entering the narrow lane in which the Dutch Legation was situate, they saw, at their left, a large open space, and before them a slowly and gently rising hill covered with trees and houses. At the foot of this elevation is located the far-famed temple of *Senga-kudji*. The well-kept road before-mentioned, leads straight to it, and the large doorway is its outer gate.

Senga-kudji is much like all other Japanese temples:—in the court is the large stone basin used by the devotees for ablution before entering the sanctuary; at the entrance stand some large bronze vases, and, over the entrance hangs the customary gong with the old heavy rope, bleached by the sun. In the temple itself there are wooden figures of strangely quiet looking divinities; the big box to receive the modest offerings of the faithful; the clean mats; and the well shaven bonzes idling about the place. One of these latter *volunteers* to act as guide on being made to understand that he will be rewarded. He leads the visitor to a long building situate on the left-hand side of the court. In this building hang forty seven large pictures representing Japanese warriors, some of them sitting with their hands on their knees, and their arms *akimbo*; some leaning on their long lances; whilst others, holding their heavy swords with both hands, are furiously attacking an invisible enemy. All look passionate and savage.

After having examined this strange gallery, the visitor is taken to the cemetery of *Senga-kudji*, immediately behind the picture hall. There, near the entrance, he sees, in a square enclosure, forty eight tomb-stones all alike, and similar to the ordinary Japanese monuments. One only of these graves is distinguished from the rest, being a little larger in size. Each stone has its particular inscription. The place is extremely well looked after: all is clean and orderly, and every grave is covered with fresh flowers and leaves. Yet these graves are more than 169 years old, and cover the ashes of the famous forty seven Ronins who were buried there in the year 1703.

The story of these men is one of the most popular in Japan. Almost every samourai, *yakunin*, or *rouin* who visits Yedo

considers it his duty to make a pilgrimage to their graves, and to read their story in one of the many pamphlets and books which are sold at the gate of the cemetery.

A short abstract of this story will be interesting, as giving an illustration of genuine Japanese chivalry.

Asano Takumi-no-Kami, Prince of *Ako*, was resident, according to the rule of that period, in *Yedo*. An imperial envoy from *Kioto* having arrived in the city, this prince was one of two appointed to do the honours of the court to his excellency; and that they might leave nothing undone or ignorantly omitted, a certain courtier named *Kira Kotz'noské*, was ordered to give them the necessary instructions as to the etiquette to be observed. From one of the pamphlets sold at the cemetery, we gather that this *Kira* was dissatisfied with the lack of presents usually given to the instructors on such occasions, but in which neither of the two noble pupils he now had, was very liberal. He therefore treated them with such marked disrespect, that each separately determined to slay him for his insolence. The wrath of one of them was, however, turned aside by the action of one of his *karoo*, who hearing of his chief's determination, and knowing that if he actually carried his threat into execution, he must himself follow up the murder by performing *kara kiri*, bethought himself of a scheme which was successful to the end he had in view—the preservation of his master. He knew *Kira's* love of money, and found occasion to visit him, unknown to his prince, and in the name of the prince, he presented him with a very large sum of money. The following day, the incensed chieftain was brooding over the deed he contemplated, when his hated instructor arrived; but to his surprise he found his demeanour totally changed. He apologized for his former rudeness, and asked for forgiveness. The young prince was touched by the change, little dreaming how it had been wrought, and gladly responded to the warm expressions of the old courtier.

But all this only made him the more curt and disagreeable to *Asano*; and his offensiveness became so marked that at length, one day, he put the crown upon his never-ceasing insults, by asking *Asano Takumi no Kami* to tie the ribbon of his sock. *Asano* complied; but *Kotz'noské* angrily taunted him with his clumsiness, saying that it was easily to be discovered that he was a country bumpkin. *Asano*, who could restrain his anger no longer, drew his sword in the *Tycoon's* palace, and inflicted upon his adversary a slight wound. Apprehended for this crime of *les Majesté* he received orders to commit "*hara-kiri*." He submitted to his fate with stern energy, trusting in his friends to revenge his death. His body was buried in the cemetery of *Senga-kudji*, and his castle and goods were confiscated.

Ogashi Korunoske, Secretary to the Prince *Asano*, undertook to execute his master's last wish. In order to find out whom he might safely trust, he called a meeting of his dead chief's most devoted servants. They assembled, three hundred in number, seemingly all most anxious to hear what was to be done to revenge his death. But when *Korunoske* proposed to them that they should all perform *harakiri*, and thus show how much beloved the Prince had been, and how much to be execrated were those who had caused his untimely end, many of them became silent, and some having quietly left the room others followed, until *Korunoske* counted but fifty three friends left.

These being willing to sacrifice their lives in the cause, to them he opened his mind, telling them that the holiest duty they had to fulfil was to kill *Kira Kotz'noske*, the enemy of their Prince, and the immediate cause of his death. They all swore to unite with him in this purpose, and having received some instructions, dispersed over the country, in order to avoid suspicion. *Korunoske* went to *Kioto*, where he established himself as a merchant, and where he lived for nearly a year—i. e. until the end of November, 1702. Whilst resi-

dent here, in order to allay the suspicions of Kira Kotz'noské, who he knew would have watchers to see what preparations Asano's clansmen were making to avenge their chief-tain's death, Korunoske gave himself up to all sorts of licentiousness. On one occasion a man of the Satsuma clan, passing through the street, saw him lying helplessly drunk in the gutter; and recognising him, kicked him, and said, amid the jeers of the witnesses:—"See this false fellow. He who ought to be taking vengeance on the man who caused his lord's death, is thus like a half daft coward wholly wasting his life in drunkenness and debauchery." And he spat in his face as he lay.

At length his habits became so gross that his wife remonstrated with him; and he threatened to give her a writing of divorce, and to put her away. One of his sons, Ogeshi Chikara, tried all he could to induce him to alter his mode of life; but without success. And so it happened that Kira was completely put off his guard, and imagined that there was no intention on the part of the clansmen to trouble him on account of Asano's death.

But the day of vengeance was only deferred. The other clansmen had managed by representing themselves as carpenters, hucksters, and the like, to make frequent entrance into Kotz'noske's yash'ki, and observe the plan of it. Having then, by this time, collected all the information he wanted, and secured all possible means of succeeding in the last great enterprise of his life, Korunoské proceeded to Yedo, where he met forty six of his companions, the remaining six having died in the interval. The forty seven, well united in purpose, attacked the palace of Kotz'noske during the night of the 14th December, killed many of Kotz'noske's servants, and finally the chief himself, whose head they cut off, and carried as a trophy to the cemetery of Senga-kudji. They washed it in a well that is still shewn (see photograph, page 35), and placed it on the grave of their revenged master, prayed for some time over the grave, and then sent the head back to Kotz'noske's son. Having accomplished their end, three of them went to a police officer of Yedo and reported what had happened, and a small force was sent for their apprehension in the temple, where they all remained awaiting their fate. None of them made the slightest resistance, but quietly submitted. By order of the Tycoon, the daimios Hosokawa Moriawadzi-no-kami and Matzudaira Edsumo-no-kami took charge of them. Their trial lasted three months; but their courage never failed; no one tried to exculpate himself, and each avowed that what had been done was the result of steady and determined pur-



BUDDHIST PRIESTS.

pose. They were condemned to death, but in consideration of the nature of their offence, they were allowed to die the death of honour by performing hara-kiri. This they did without complaining.

The Prince of Hosakawa, who, during the whole time of their trial had openly shewn his sympathy for them, had them buried in the cemetery of Senga-kudji near the grave of their Prince.

The largest tomb of the forty-seven, already mentioned, is that consecrated to the memory of Ogeshi Kurunoske—the Chief of the Ronins, and the others those of his companions.

Our story would be incomplete did we not relate a fact quite as interesting and as striking as the story itself, and which gives a most vivid idea of the code of honour existing among the samourai of Japan. There are forty-eight graves in the enclosure. How is this when there were but forty seven ronins? The other is that of the man who reviled Korunoske as he lay drunk in the street in Kioto. He visited the graves, and offering up a prayer (as is customary with Japanese at the graves of the dead), said: "Oh, Ogeshi Korunoske, how little did I know the great heart that was within you, when I scorned you and spat in your face, and called you false and craven. I now beg your pardon for this offence; and to shew the sincerity of my repentance, I offer my blood as atonement for my crime." He then performed hara-kiri, and the priests, hearing of his deed and his reason for it, applauded it, and buried him with the forty seven; raising to his memory, a stone, precisely similar to theirs.

The son of Kira Kotz'noske, who fled from his father's palace during the night of the attack, was degraded, stripped of all his honours and banished to the island of Owasi, where he died in exile.

Surely this tale is worthy of a place in the pages of a journal specially devoted to *The Far East*. Nothing that we have in the shape of Japanese history or romance can surpass it in exhibiting the clan system as existent in Japan almost to the present day. In fact we are quite sure that in five-sixths of the clans which have only just been broken up, the old chiefs have but to hold up their fingers, and their samourai would act precisely as these men did. They are prime heroes, and their story is known to every child.

But now let us turn from this chivalrous picture, and take a glance at Yedo at large.

It is hardly possible to determine the exact circumference of the capital. As soon as we leave the aristocratic quarters that

surround the Imperial castle, or the mercantile city, the centre of which is the bridge called *Nippon Bashi*, we find, ourselves in places where the elements of village and country are strangely mixed with those constituting a town in the general sense of the word. Great parks surrounding venerated temples, or the palaces of mighty Daimios, cover a considerable area, and leave but little space for dwelling houses; cemeteries, extensive private gardens and large open grounds, apparently consecrated to public recreation, are the predominant features of other parts of the capital. The whole, however, takes the general name of Yedo, and it is under this denomination that it is represented on a large Japanese map, which most of our local readers have seen, and which may be easily procured.

Taking this map as a basis for certain measurements, it is found that the circumference of all that is called Yedo is nearly twenty three miles—almost the same as London.

A large river, called the O-kawa, running through Yedo, in the direction from North, divides the capital into two parts; the larger, or Western portion, bears more especially the name of Yedo; the Eastern—Hondjo.

Hondjo and Yedo are united by four wooden bridges of simple construction; Adsuma-bashi, Riogoku-bashi, O-bashi and Yetai-bashi. The largest of these bridges, O-bashi, measures 350 yards in length. At the Northern extremity of Yedo, there is a fifth bridge to pass the O-kawa. It is called Niko-kaido-o-bashi, or Oosio-kaido-o-bashi.

Hondjo—an island, the boundaries of which are the sea and the O-kawa (South and West), a smaller river at the East, and an artificial canal at the North,—has a circumference of 8 miles and is cut into a great many regular square parts by a considerable number of large and small canals, running through Hondjo from North to South, into the bay, and from East to West into the O-kawa, and cutting each other at right angles. It contains several highly venerated temples:—Adsuma-sama, Benten-sama, Kamida, Goyaku-lakan; a great many religious buildings of minor importance, and in its northern part, almost nothing but palaces of Daimios and of officers and functionaries attached to daimios' families. These official buildings cover a good half of the whole surface of Hondjo, whereas the dwellings of merchants, fishermen and workmen residing in this part of Yedo occupy scarcely a twelfth part of the area, alas! many of them are deserted now!

This shews sufficiently the characteristic features of Hondjo. It is a quiet solemn place, far away from the bustle of the city, with large, long, desert, well kept streets and quays and quiet lanes—and was long a place where the whole population congregated to gaze at the foreigner who ventured in this remote quarter and dismounted to visit one of the great temples, or to take some refreshment in one of the small, neat tea-houses. The people were perfectly harmless, and few two sworded men were to be seen among them.

The principal quay of Hondjo, the quay extending on the banks of the O-kawa, deserves to be more particularly mentioned. It forms a long, fine street, with a good view on the Western side of Yedo, enlivened by the ever-moving craft, large and small, upon the river.

Yedo proper, on the right side of the river, may be divided into six different portions, each of which has its characteristic features; the castle (O-shiro), the centre of Yedo, the official region round the castle (Soto-Shiro), and the quarters situate North, East, South and West of the castle.

Situate in the very centre of Yedo, is the castle, in the central grounds of which is the Mikado's residence. The outbuildings of the palace, and the park and gardens which surround it, cover a vast surface, separated from the outer world by high and strong walls, defended by a broad and deep moat, the circumference of which is nearly 5 miles. The highest functionaries only of the Tycoon's Government, the three Gosankios of Japan, and of the great Daimios, had of

old a right to reside there, whereas the other functionaries, and the smaller Daimios had their palaces in the official quarter surrounding the castle. But all that is altered; most of the palaces are barracks or public offices and the very word "daimio" is rarely heard.

The official quarters surrounding the castle have no general name, but are sufficiently clearly designated to a Japanese, by being called Soto-soto or Soto Kurawa. Their circumference of about 7 miles, is determined by a wall and a moat, separating them, at the other sides, from Yedo generally. The official quarters communicate with the castle by thirteen bridges, with the Commercial city by five, and with the rest of the city by thirty bridges. They contain nothing but old official buildings, palaces of daimios and functionaries, beside five great and innumerable small temples, among which is the highly venerated Mia of Sanno and Atango; the latter temple situate on a hill (Atango-yama), from which the visitor gets a perfect view of Yedo. Not far away from Sanno there existed formerly the official residence of the famous Nagato, prince of Choshu. It has been completely destroyed, and nothing remains from its former grandeur but a large space covered with trees, grass and weeds.

At the north of the castle, Yedo is remarkable for its large temples covering a space of not less than $3\frac{1}{2}$ square miles. Among these the most worthy of comment are those of Quan-non-sama (Asakusa), of Amida, Kanda, Monseki and Kashiedai. The extensive religious buildings surrounding this last, form a kind of holy city, in the middle of which there are some burial grounds of the Tycoons. Near this place is a beautiful lake, surrounding a picturesque island, on which a temple is built. After having visited the castle and Shiba, this part of Yedo is by far the most interesting to be seen. We may note here, that it lies on the way to Oodji, a village at the North west of Yedo, which most foreigners, remembering Mr. Olyphant's description of it, like to visit. Besides the temples, the quarters north of the castle contain some great daimio's palaces viz., those of Kanga and Mito;—the principal theatre Saruwa Kumatchi, and Yoshiwara—a city constructed on the same principles as the gankiro of Yokohama, but on a much larger scale, and containing several thousands of inhabitants.

The quarters east of the castle have a special interest for merchants, for there the whole trade of Yedo seems to be confined. A few temples only and some daimios' palaces are found there, and almost every house is a shop or a godown. The commercial city is very regularly built. The streets, of a good convenient breadth, cut each other at right angles, and form a great number of square lots, each of which used to be separated from the adjacent lot by wooden gates, such as were formerly in the Japanese town in Yokohama, and which facilitated to a great extent, the maintenance of the Municipal and Police regulations of Yedo. Many of the houses, in the commercial city are fire-proof, and this part of Yedo, though by far the most densely inhabited, is therefore comparatively safe, whereas the other portions of the capital, are frequently desolated by immense conflagrations. The streets of the city are as animated as the great thoroughfares of London and Paris; and the large quantities of merchandize of all descriptions which one sees stored up there, shew sufficiently that Yedo is not only an official city, but a great business emporium, the opening of which must even yet be of great benefit to foreign trade.

The Illustrations.

THE GRAVES OF THE FORTY SEVEN RONINS.

LITTLE need be added to what we have said in our article on "Yedo," in description of this grave. The stones, it will be seen, are rough hewn at the back and smooth

in front; and in visiting them, we always experience feelings somewhat akin to those of the Japanese, who every day keep up a succession of sympathetic gazers at their shrines. On pages 33 and 35, will be found photographs of

THE GATEWAY TO THE SENGAKUDJI TEMPLE

AND

THE WELL IN WHICH THE HEAD OF KIRA KOTZNOSKE WAS WASHED.

The latter is fenced off in the manner shewn, but it is full to the brim of beautiful clear water, which, however, no one will drink, from the circumstance of its having been polluted with blood 170 years ago. The large monument beside the well has nothing to do with it or the ronin—but is dedicated to the memory of a respected Yedo merchant.

GROUP OF BUDDHIST PRIESTS.

FOUR men, (for whom we have a very great respect) who, whilst they bow with submission to the late government degree, do an amount of praying in the unknown tongue that would satisfy the most enthusiastic Irvingite. We suppose, were he living, Irving and our dear countrymen who belong to his persuasion, would hardly feel flattered by being named with Buddhists; but true it is that we never hear the latter at their orisons without thinking of the former. We can, however, truly say that at least one of the men portrayed in our picture is as simple, good and holy a character, as could be conceived; and if all Buddhist priests were like him, they would not be a bad lot.

THE JAPANESE PONY "TYPHOON."

THIS pony, the property of Dr. Wheeler, of H. B. M. Legation here, was the winner of the Ladies' Purse at the last Yokohama races. Its owner, who has a special eye for a good bit of equine symmetry and capability, picked it up by chance, of a Japanese, for a comparatively low price, but by judicious treatment soon brought it into shape as a racer; and we believe it is destined to take a prominent character among Japanese ponies, if allowed to continue as one of their representatives on the Yokohama turf. It is not very large, as may be seen; but it is game from ear to hoof.

BRIDGE AT KIOTO.

AFTER waiting for weeks for photographs from Kioto, expected at the end of April, when the exhibition opened, we have received many, and hope for more; but unfortunately we are without our correspondent's descriptive notes. So we merely give this—as a sample of what we have in store when our revered "special" vouchsafes to bless us. We may mention that the views of Kioto already published in the *Far East*, and those which are to come, are all taken by a Japanese artist.

The Period.

IT is reported that Cholera has broken out in Yedo; several persons residing in the vicinity of Nihon Bashi, and thence to Shin Bashi, have been seized and died within a few hours.

THE GREAT Banking house known as Mitz'ooi of Yedo, has recently given orders to its Yokohama branch to present to the Police force of Yokohama, 500 rios, to be divided equally among the men for good services rendered to the community during the last year.

A NOTIFICATION in the *Nishin Shin-jishi* from the Department of Religion deals with indecent emblems. It says that government has determined to destroy them in whatsoever temple or shrine they may be, and the people are strictly forbidden to worship them. This, we hope, is but the precursor of a decree forbidding their sale in shops or in the streets.

GOVERNMENT NOTIFIES the public that the Post Office is being organized all over the country, but that the proper regulation of it necessarily takes time. Between Yedo and Yokohama, however, the mail is made up five times a day each way; but all letters must be stamped or they will not be forwarded. We hope the delivery will be more regular than hitherto.

THE OLD Tokugawa Government, in the days of its power, made large loans to the public, and particularly to temples and religious bodies. The government notifies that of course all this money lent was public money; and generously informs the borrowers, that from this day all such debts are cancelled.

A NOTIFICATION has been published in the *Nishin Shin-jishi*, which will be read by the Japanese priesthood with pleasure. It appears that Princes have been in habit of borrowing largely from the Church. For instance Shiba, we are told, has lent upwards of 200,000 rios to some of the old nobility. On the government taking over the liabilities of the Princes, it was expected that these claims would have been paid in common with others—but hitherto the government has ignored them. Now, however, a more hopeful state of things appears, and Daijokuan has announced the intention of the government to do the correct thing.

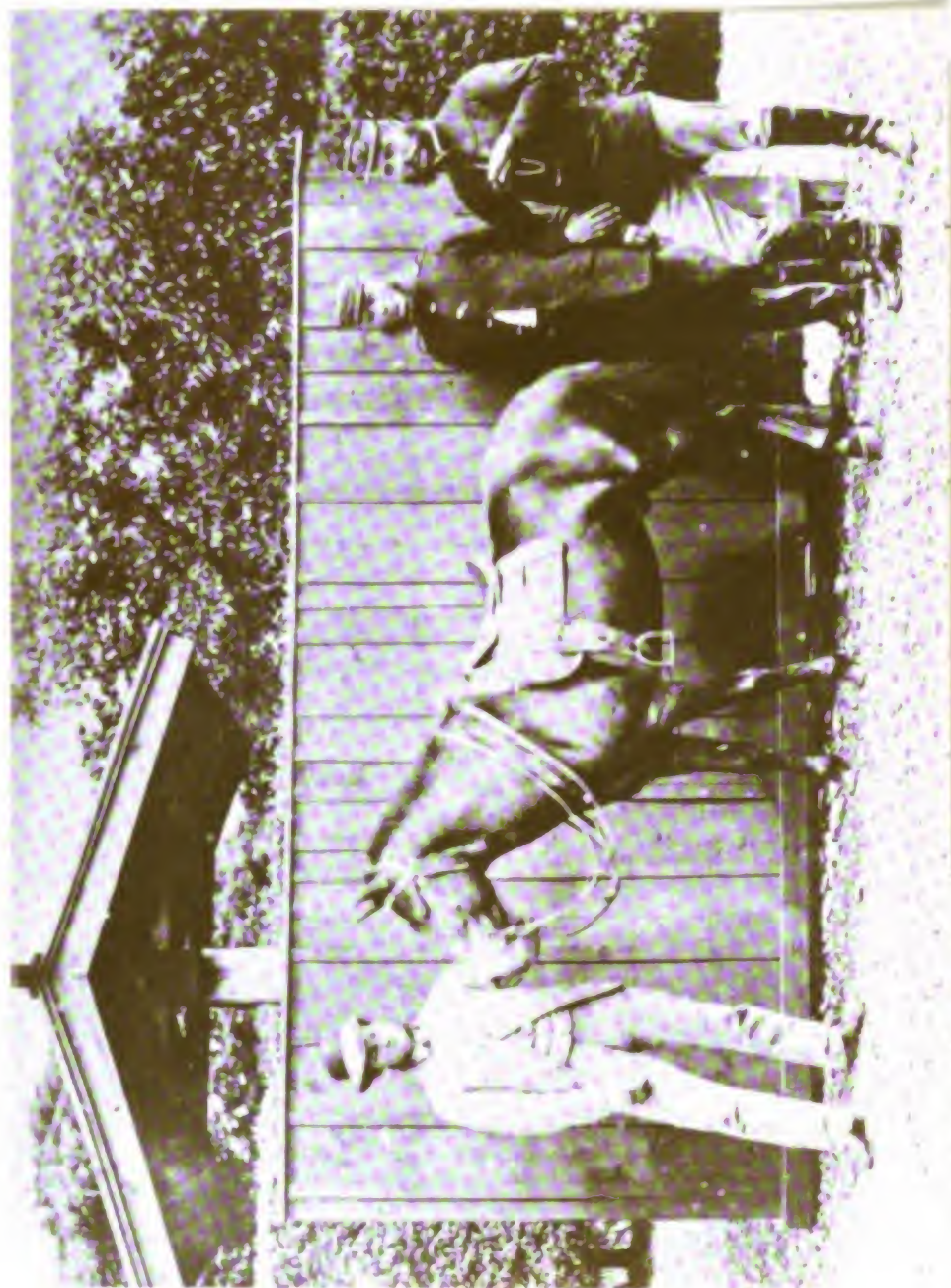
TWENTY-SEVEN Ainos, seven of whom are women, whose arrival by the Hakodate steamer has already been announced, are now in Tokio. They are natives of Sapuro. The object of the government in bringing them is "to shew them the greatness of Japan;" and as they are all officials among their countrymen, they have taken the opportunity of their visit to thank the government for the many improvements being made in Yezo.

These interesting visitors are residing at a yashiki or temple in Shiba. They are constantly seen about—and are as much subjects of curiosity to Japanese, as to foreigners. The women would not be bad looking; but, not being strong minded, they affect a manliness they possess not, by tattooing a moustache.

DAILY COACHES now run between Yedo and Takasaki, in the province of Joshu, a distance of 36 ri. They are under the management of one Kakamia; but are really established by an iakio daimio.

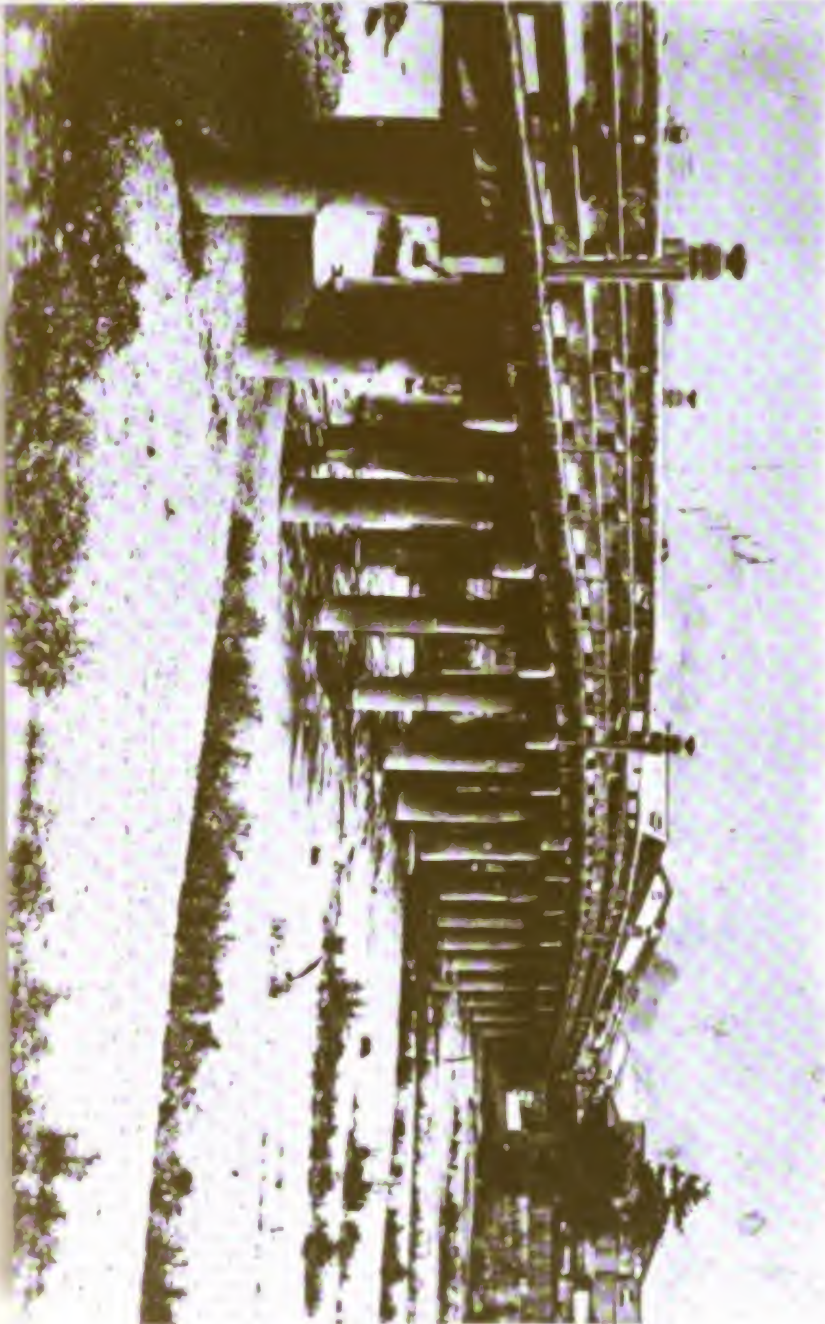
FOREIGNERS have been living for years within 20 miles of Yedo, and of late within the city, but without an idea of the amount of crime constantly going on all about them. The daily police reports published in the *Nishin Shin-jishi* reveal a state of things, beyond anything that could be expected; for although no place can be supposed to be without its criminals, the number of murders daily taking place in the country give it a most deplorable aspect. Most of them are so cold-blooded, too, that in Europe, the papers would teem with every particular, until the public would be more than surfeited; and in addition to the murders, midnight burglaries with violence are the rule rather than the exception. We have given an account of some of the crimes as they have been published in the Yedo newspaper—but only of a few. The day before yesterday two cases were brought forward, one of which was an attempted murder and suicide. Chobe employed by a butcher named Sikitchi, living in Unémé Cho, Yedo, fell in love with his master's daughter. His passion was not however reciprocated by the

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THE JAPANESE PONY "TYTHOON."

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BRIDGE AT KIOTO.

damsel, and the father, discovering the state of things, dismissed the man, Chobe, and took in his stead another man Hatchujero, to whom, it appears the daughter was affianced. Having heard how affairs stood, Chobe determined to slay the father and mother of the maiden; and arming himself with a short sword on the 9th day of this Japanese month, entered the house, and asked for them. They were out; but at sight of his beloved, he became desperate at the idea of her being given to another, and drawing the sword, he rushed at her, and administered a severe stab, and then drawing the sharp blade across his own throat, fell down dead. The girl now lies in a very dangerous condition.

The other case was a Burglary with attempted murder at Hadachigori in the province of Buzo. At midnight on the 8th instant, four men, armed, entered the house of one Seké, and finding they were discovered by some of the waking inmates, immediately begun to cut all indiscriminately. Everybody in the house was wounded; but one brave fellow, a servant named Hakitchi, although severely wounded, closed with one of the robbers, as he raised his sword to repeat his blows, and with such suddenness and adroitness as to disarm him. He then managed to drive off the others and to capture the one he had disarmed. This fellow he gave over to the yakunins, who have sent him to Yedo, and handed him for trial to the Judicial Department.

A PROLONGED shock of earthquake was felt at 7.20 a.m. on Wednesday. The direction was, as usual, S. E. to N.W.

A TERRIBLE typhoon has occurred in the province of Oshu. The intelligence comes from the Midzusawa Ken. The rain fell in such torrents that the banks of the rivers gave way, and the damage done to farmers was immense. This happened on the 14th day of the last Japanese month; on the 27th, another violent storm of thunder and rain injured the property of the farmers to such a degree, that since they are too poor to repair the damages themselves, the Ken has taken steps to aid them, hoping for the approval of the government.

DAIJOUKAN informs the country that throughout the civilized world, it is customary to collect and preserve antiquities. "Japan is old," says the proclamation; and the government has given orders to "Mimbusho" (the Education department) to collect all the antiquities in their power. All Japanese who possess valuable antiquities, and are willing to sell them, are requested to communicate to Mimbusho; and if they are unwilling to sell, they are directed to furnish a list of what they have, that it may be known what and where they are.

It is said that the choleraic epidemic is spreading in Yedo, a special feature of the attacks being the suddenness with which death ensues. Yesterday the son of a brazier of Homura brought in a piece of unfinished work, apologizing for its non-completion by saying that his father had gone to Yedo the day before, been seized there with cholera and died shortly after. In another instance a man coming out of a public bath was taken, and died in a neighbouring house before assistance could be procured.

THE OTHER DAY THE Betto of the writer of this paragraph, being in Yedo, received a letter which, not being able to read, he took into the office of the *Nishin Shin-jishi*, and asked the Japanese Editor of that newspaper to read to him. Poor fellow! He could little have imagined the intelligence that was in store for him. A relative wrote to say that a few nights before, ronins had entered his father's dwelling (in the province of Mito), and demanded money. The man being unable or unwilling to give it, they deliberately cut him down, then severed his head from his body, and got away unmolested.

FROM THE *Nishin Shin-jishi* we glean that the Public Works Department of this country employs 161 foreigners, at an ag-

gregate cost of 29,621 dollars a month. They consist of French, 36 persons; English, 111; Swiss, 1; Chinamen, 6; Manillamen, 4; Indian, 1; and Americans, 2.

JAPAN is rather bothered just now. If we may believe the Revd. Nathan Brown as reported in the American papers, the Mikado himself has been converted by the Revd. Mr. Goble, and is part and parcel of the flourishing Christian mission that gentleman has succeeded in establishing in Japan. And if we may believe the Revd. Mr. Goble, the chief Envoy of the Japanese Embassy—(whoever that may be—Iwakura is an Ambassador, and in diplomacy there is a difference between an Ambassador and an Envoy—so it cannot be he;) has "expressed a desire to have the whole of Japanese evangelized." (How easily some folk forgive themselves!) Whilst the Mikado is an acknowledged proselyte, and his Chief Envoy is enquiring about the progress of Christianity in Japan, the Kiobusho, or Religious Department, is more active than it has ever shewn itself, bringing the Sintoo religion to the front, and scandalizing the Buddhist priesthood, by allowing them to indulge in matrimony, any food they like, any dress they like even in the presence of the gods, in the growth of their hair, and all sorts of nice things. The people are being asked to hear lectures in the temples and to accept the instruction of the priests appointed by government to propound religious affairs to them; and in fact there is such a stir in the empire, that the very laymen and churchmen too, of Yokohama, have caught the infection and emulated the Kiobusho teachers by giving the pros and cons of christianity in the local papers. But amid all this, one act of the government has taken a very definite and unmistakable shape. Every house throughout the empire is being obliged to purchase for two mommés, an Oharaye—a paper card or tablet, with the name "Tenshioko Daijingu" written upon it. Most of the Buddhists are very indignant. They say "what do we want with this—we don't care for Tenshioko Daijin, the Mikado's ancestress and goddess." But they are answered "Nevertheless, you must buy." And they part with their two mommés with what satisfaction they may. We don't know whose pocket the mommés go to fill; but taking the number of houses, as by last census, at 7,074,680, the total amount thus raised is 235,828 rios. We wonder whether the Revd. Mr. Goble will be able to induce the Mikado to devote it to the support of a Christian Ministry or a Baptist Mission?

About a year and a half ago about \$300 worth of photographic lenses and chemicals were stolen from No. 73, Bluff, and though a large reward was offered for their recovery, no tidings could be obtained of them. This week the thief has been apprehended, and on being questioned, stated, that passing by the window, he looked in, and seeing bottles about, entered upon an exploring expedition, made a selection of such as he presumed to contain superior saki, then packed up a few other trifles which he considered might be of ready sale, and left with them. The goods were bought by a merchant in Benten-dori, and sold by him to a photographer down Osaka way. This latter is now being sought for.

The Imperial Progress.

THE FOLLOWING plan of the Imperial Progress in his present trip to the south, has been published in the *Nishin Shin-jishi*:

His Majesty left ultims Hama Go Ten for embarkation at Shinagawa on the 28th instant—and will first proceed to Shimatobe in the province of Isé, to visit the Miya of Dai Jingo Sama. He then visits Ooshima in Ki-shiu, and thence proceeds to Osaka. Leaving the great commercial city and taking Fushimi en route, he goes to Kioto, where, before going to his own residence he intends to visit the grave of the late Mikado, his father, Komé Tenno Sanlia. He then returns to Osaka; thence proceeds to

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GATEWAY TO SENGAK-KUDJI TEMPLE, YEDO.

Kobé and afterwards to Tadotzu, in the province of Sanoki. It is then his pleasure to go to Himéjima in Boungo, Hakamagasaki in Nagato, and from thence make his progress to Nagasaki, and Kumamoto in Higo. After this he will visit Kagosima in Satsuma, leaving that place for Idzu direct, where he will visit the sulphur springs of Atami, and from thence return to Tokio.

He will be accompanied by 66 high officials and noblemen. Of course special accommodation will everywhere be provided for the Mikado; but the officials will be accommodated at Teahouses, whose proprietors are notified that they may depart from the old custom of Japan, which forbade them taking any other guests when such visitors occupied their houses; and that they may receive whomsoever they please.

On the above subject the *Higo News* says:—

WE have heard and read a good deal in our time of the Divine Right of Kings, and we are afraid to guess how many millions of people, even in Europe, still firmly believe in its existence at this day. How many of the Kings who professed to rule by that right really believed in it themselves, will never be known; but nearly all Sovereigns, even if they have not admitted the duty, have seen the policy of making progresses through their dominions. Even in England herself, whose present Sovereign is perhaps the most personally respected Crowned Head in Europe, the people have growled for years past at the isolation in which the Court lived; and we have been almost nauseated with the amount of descriptive writing there has been about the really great occasion on which the Queen has once appeared again amongst her people, in state, and the enthusiasm it called forth. It is right and proper that a Sovereign should travel about his own dominions, as a landlord should visit and inspect his estate. People are apt to begin to disbelieve in the necessity for the existence of what they never see; and whether they ever reach the point of actual disbelief or not, they get careless about the matter, and the bonds that should unite the Sovereign and the people become weakened. Therefore Royal Progresses have always been held in a certain amount of favour by wise and politic Sovereigns. Many different occasions in history have given rise to them; but of all the Royal Progresses which have been recorded, perhaps none was ever entered upon under such peculiar circumstances as the one on which in a few days His Majesty the Mikado will start from Yedo. It is one of those events which will bring forcibly home to us the extraordinary changes of the past four years. For many hundred years past, till that time, few men had ever been known to have seen the face of the Emperor of Japan, and lived; and he himself had never been out of Kioto and its environs. In six days from now, he will leave Yedo, with five men-of-war, to inspect personally the Southern ports of his Empire. It was thought a wonderful thing, when, a few years ago, the Sultan of Turkey left his own dominions to visit some other European Powers; as till then, no Ottoman Emperor had set foot on Christian soil since Mohammed the Second had entered Constantinople victoriously in 1453. But that was not to be compared to this, in any one point of the accompanying circumstances; and they are alike only inasmuch as in aftertimes they will both be looked upon as curiosities of history; for in the case of the Sultan the curiosity of the fact lay rather in his never having done it before, while in this case the magnitude and significance of the fact consist in the Emperor of Japan's being able to do it at all.

Whoever has advised him to this step has done well for the prosperity of the Empire. Rumours of conspiracies and what are generically known as "troubles," have always been cropping up, as was to have been expected, ever since the revolution, but of late they seem to have been more in every-

body's mouth than usual, although there is the chronic difficulty in tracing them to any source; and the best answer the Emperor can make is to visit his dominions, and, as it were, bear witness to himself. We remember, in the peroration of one of Mr. Gladstone's magnificent Budget speeches, he said some such words as that it "was no doubt a great and glorious thing to reflect on the progress aforesaid of the Sovereign through the land, scattering gold as she went; but how much more great and glorious was it to enable her, by wise measures in the remission of taxation, to scatter broadcast the benefits of increased prosperity." For all that the time has not yet arrived when Royal Progresses or some substitute for them can be dispensed with in any land, and the Emperor of Japan will do more, we firmly believe, by this visit in state to his southern ports, to bring home to and impress on the minds of his people,—a people used to and fond of display,—that he is their one and only Ruler, in veritable fact, than by any conceivable number of proclamations or wise laws.

Kobe will be especially favored, inasmuch as the Mikado will visit the new temple of Kasz'noki, which is now being built close to the Saibansho, and although the visit to the temple will, we hear, be a private one, we have no doubt the presence of the Mikado here will be made the occasion of some grand display.

With regard to the whole Imperial tour itself, we are sure there is not a foreigner in Japan who will not join with us in heartily bidding His Majesty "God Speed."

Yeso.

SIX HUNDRED able bodied men, all clad in new clothes, after the fashion of carpenters and the like in holiday costume, assembled yesterday at the Kaitakushi, and were mustered into companies and messes, previous to embarkation at Shinagawa on board the *Kaisomaru* for Yeso. Each man received a blanket for the voyage, and they marched down to the place of embarkation with flags flying, as jolly-looking a set of fellows as could be. There were a few elderly men among them, but altogether they looked just the right stuff to make good colonists of.

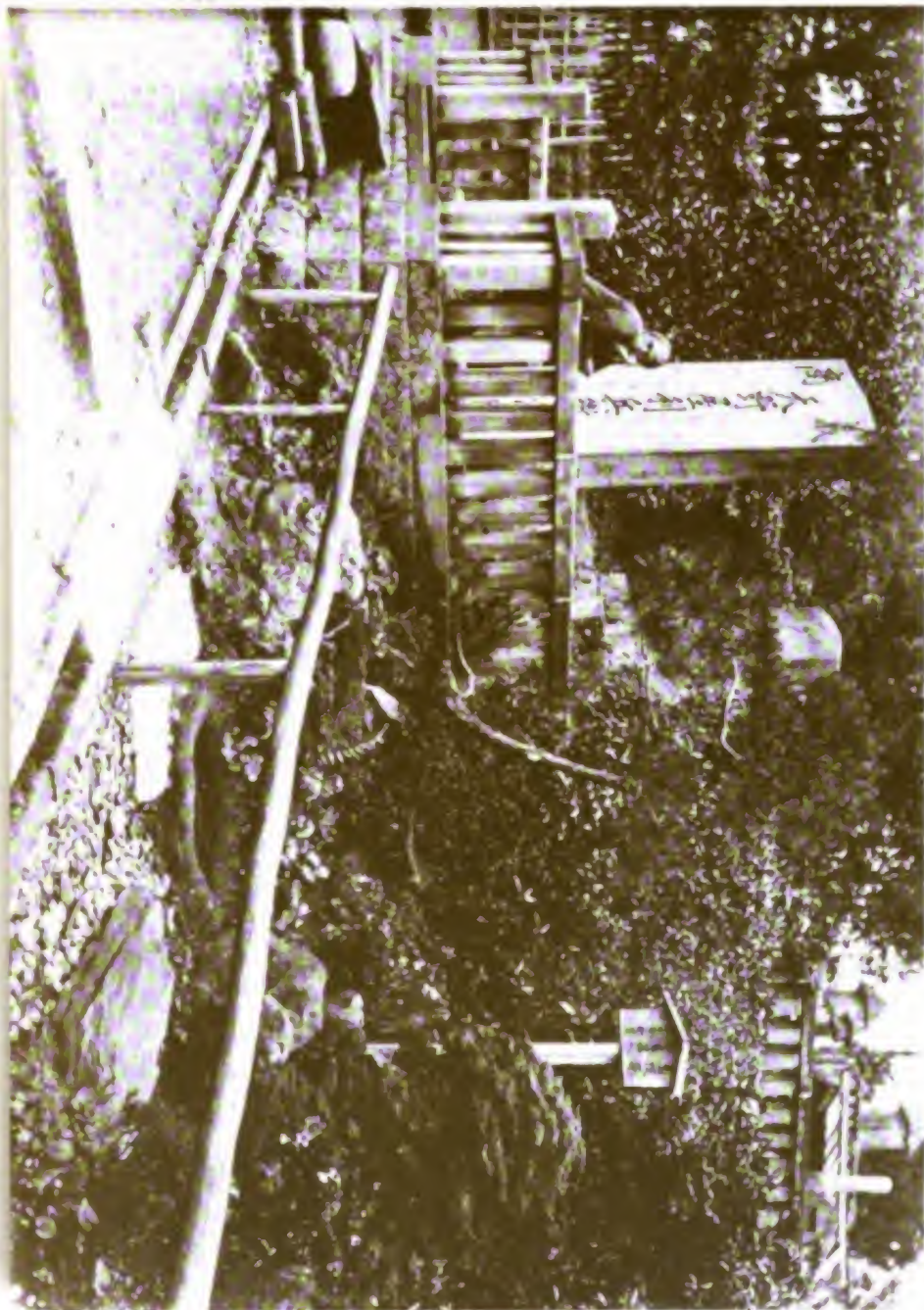
Curios for Holland.

OUR TOWNSMAN Mr. Hegt, has now collected on his premises at No. 68, a valuable set of Japanese idols, which he intends to forward to the Floral Gardens of Amsterdam. The chief in point of artistic merit is a cross-legged sitting figure, not unlike Daibutz in posture, considerably over life size, mounted on an ornamental pedestal, which bears at the back the names of the founders, priests, and pious, who cast, blessed, and paid for the divinity. The face is somewhat of the Egyptian type, but more sensuous in expression; with the contemplative wart on the forehead. The head is surmounted by a cap, resembling the Persian head-dress, outside of which is placed a gilt coronet on state occasions. The image is about 150 years old, and formerly was placed in the temple at Toda, Shimosa. Another deity is Fudo-sama, a repulsive looking object from the twin-peaked mountain top of Takubasama, near Yedo. A background of flames indicates the element over which he holds power, and four attendants attest his sovereignty. The casting is over two hundred years old. The history of this Deity has been noticed in *The Far East*, to the pages of which we must refer our readers.

Bikuri Bako.

SURELY THE above title can have nothing to do with government. It has though. Bikuri Bako. A horrible, frightful, terror-striking Box. Well, what has government to do with

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THE WELL IN WHICH THE HEAD OF KIRA KOTZ'OSKE WAS WASHED.

that? Simply this; that a report has got abroad throughout the country that such a box is now about to pass through the country—(how, we are not informed)—and many of the superstitious people are led away with the belief that wherever it comes it destroys all before it. They are said therefore to be giving themselves up to despair, and, ceasing from labour are passing their days in visiting temples and in prayer. Government thinks it high time this folly were checked, and issues a proclamation telling the people that Bikuri Bako is a myth, that there is nothing of the sort to be feared, and that the people should return to their labour and to their right minds.

Foreign Medicine and Surgery in China.

(Translated from the "Shen Pau.")

A comparison of the relative merits of Eastern nations and our own country, in reference to the practice of medicine and surgery, leaves us but with one opinion, i. e., that foreigners stand pre-eminent. They investigate with care the origin and cause of all diseases, and their knowledge of the various organs and senses of the body is infinitely deeper than is that of their fellow practitioners in China.

Since the days of Chi and Hwang but one method has existed of forming a judgment as to the condition of a patient, which is by feeling the pulse. Medicines are next prescribed, and should the victim succumb to the disease, the doctor contents himself with the reflection that death was in pursuance to fate, pre-ordained, and takes no measures to inquire into the reason why his medicines proved inefficacious. On the other hand, a foreign doctor, if unable to overcome the disease, and if he does not feel clear as to its nature, proceeds to open and examine the body, and any addition to knowledge thus attained is diffused for the benefit of the existing generation and handed down for the instruction of after ages. Foreign medicines are different to Chinese, but our doctors, although aware that they are superior, do not adopt them, simply because they bear different names and it would entail trouble to become acquainted with their nature and uses; and, for our part, we believe that if they did attempt to use them many mistakes would be committed, for they are more virulent than are our own; as regards patients calling Foreign doctors to their assistance, the patient is also much checked by the fact that the medicines prescribed are not recognised, and that a fear exists that they might prove too violent of action.

In cases of wounds or broken limbs, the Foreign doctors' assistance is invaluable; but their remedies are, to say the least, violent. We ourselves have witnessed their treatment of injured limbs. When life is in danger, they administer to the patient a drug which deprives him of sense and feeling, and then with a saw proceed to sever the wounded portion. The patient suffers no pain; but inasmuch as the man loses a limb, the remedy is at least a severe one, and does not compare with the treatment of a case by a Mongolian Doctor, which the writer himself witnessed when on a trip to Peking. It was in the reign of Tao Kwang; I happened to be passing a place called Fan Chia at the side of the River; suddenly a despatch cart rolled violently past and accidentally knocked over a child. The wheel severed the leg in two parts at the thigh, and the severed portion flew to a distance of 20 or 30 paces. The child fainted away, and the parents immediately stopped the driver, requesting indemnification. It then happened that a bystander introduced a Mongolian surgeon, and I witnessed the following operation. He took up the severed limb, washed it, as well as the part from which it had been severed, sprinkled both parts with some medicine, dovetailed in the broken bones, and then covered the whole over with a medicine called Trica-

tion-yoh. He further bandaged it over with cloth, and protected it by adding splinters. He also administered internal medicine, which revived the child. About ten days afterwards, I was passing the same neighbourhood, and witnessed the same child romping with his companions in the market place. Now if foreigners could add to their skill in surgery the skill displayed by our Mongolian friends, then under Heaven would there never be witnessed the spectacle of cripples amongst us.

As to ulcers and tumours, the foreign doctor is much more expeditious in his treatment than is the Chinese practitioner. But why? Because the former are intent only on curing the patient, while the latter thinks only of how many dollars he can extort; and with this in view, he finds that prolongation is to his interest.

In the matter of vaccination, foreigners are beyond praise. Small-pox first made its appearance during the Yung-to-see dynasty, since which it has been an incessant plague to the country. To parents whose children have not passed the ordeal, it has ever been a constant source of anxiety, and on many occasions when the epidemic has appeared at a place, numbers of fathers have removed their children to distant places to escape the danger. It is true that the practice of inoculation has long existed; but then, inasmuch as it has to be continually repeated, it is not also without great drawbacks. In fact small-pox, whether inoculated or acquired naturally, is in both cases a scourge; for, even by the former expedient, large expenses and troubles are entailed; such as doctors' fees, praying to the Gods, avoiding the wind, being cautious as to diet, careful attendance, and added to all-anxiety as to results; for the process is by no means free from danger. But since vaccination has been introduced, all this expense, anxiety and loss of life may be avoided; verily it may be said that a great national calamity has been removed. Hitherto only a few Provinces have unfortunately adopted this great remedy, and that the remainder have not followed in the same footsteps is owing to the fact that they cannot obtain the vaccine matter. If some method could be devised by which the matter could be preserved for one year without deteriorating, and also be circulated freely throughout the Kingdom, then the entire country would be a recipient of this great blessing. And for this inestimable boon we are indebted to the western doctors; the only further favour we would now ask of them, is to endeavour to devise a more permanent method of preserving the matter intact, for the present system of sealing it in glass tubes cannot be said to be perfect. We would wish that the Foreign Professors would take this matter into their consideration, and thus render perfect so good a work.

SHANGHAI residents who are so unfortunate as to be prevented from going to Kioto, and seeing its magnificent old temples and castles, may, by visiting the Pacific Mail Wharf and godowns, see somewhere about forty of the bells that once hung in those temples, and a large and strange assortment of the brass and copper cannon by which the castles were defended. As has been mentioned, by some of our recent tourists, the growing intelligence, and consequent decrease of superstition among the Japanese Government and people have so diminished the revenues of many of the temples that the priests are forced to eke out a subsistence by selling their artistic and often venerable bells as old metal. So largely has this been done that, during the past few months several hundred tons of Japanese bells and cannon have been transhipped at Shanghai for England alone.—*Shanghai Evening Courier.*

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THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

VOL. III, No. IV.

YOKOHAMA, TUESDAY, JULY 16TH, 1872.

[SINGLE COPY \$1.00]

YEDO.

(Continued).

VERY writer who has given a description of Japan from personal observation has spoken of the excellence of the roads; and Sir Rutherford Alcock even goes the length of comparing the Japanese with ancient Rome, as "great in roads." He says the Tocaïdo may challenge comparison with the finest in Europe. We will turn to his book and give his own words.

Here they are:—

"Their highway, the Tocaïdo, the imperial road throughout the kingdom, may challenge comparison with the finest in Europe. Broad, level, carefully kept and well macadamized, with magnificent avenues of timber to give shade from the scorching heat of the sun—it is difficult to

exaggerate their merit. But if from roads we pass to means of artificial communication in the larger sense, including post offices, mails, telegraphs, and means of rapid transit, they are immeasurably behind the least advanced of European nations. Railroads and electric telegraphs, though known to the Rulers by report and working models, brought both by the American and Prussian Missions, are wholly unthought of in the country. There are no public carriages of any kind, indeed, if we except the Mikado's carriage, drawn by buffaloes, or something quite as cumbrous, borne on men's shoulders, for ordinary means of travel."

We may suppose that this was written by Sir Rutherford—then Mr. Alcock,—in 1862, as his book was published in 1863. Were he to visit Japan now, he would find reason to modify every one of these statements. Since the opening of Yedo in 1868, wheel traffic has sprung up to such an extent, that the roads have been quite unable to maintain the high character



MIMI-DZUKA—EAR MONUMENT, KIOTO.

assigned to them. Post offices have been and are being established. A Railroad is in admirable working order between Yokohama and Yedo; electric telegraphs will soon be in operation from Nagasaki to Yedo; and in the latter city there are several stations, the messages between which are already so numerous, that more wires are imperatively called for. As to public vehicles, not only are there many horse carriages plying between the railway station and all parts of Yedo, but the jin-riki-shas are numbered by tens of thousands. The Mikado's bullock car is never so much as heard of; and the sovereign himself rolls about the streets in his carriage, as if he had been used to it all his days.

Looking to the pages of a note book, not yet eight years old, it is hardly possible to conceive that we are there reading of the same country and the same people as we still live amongst.

We write this on the 15th day of the 6th month, (Japanese) the day devoted to the great O-Matsuri or festival of Sannoo—the temple which is considered to be dedicated to the memory of Zinmu, the first Mikado of Japan, who flourished about 600 years before the Christian era. To us it seems as if in nothing is the change that has come over Japan more remarkably shewn than in the mode of keeping their O-Matsuri. They used to be so merry, so noisy, and so universally enjoyed; and this one got up by the priests of the temple of Sannoo, surpassed all others in brilliancy. Every house throughout the commercial quarters had lanterns hung along the front, and all the people were more or less in holiday costume. The principal procession took its way through the more important streets, and included in its ranks representations on a gigantic scale of all kinds of living creatures—a white elephant made of paper, each of whose legs was occupied by a man, whose own legs from the knees downwards were seen below the paw of the animal, to supply locomotion; two monstrous paper tigers, a car like the Imperial Peacock car, drawn by bullocks; a leviathan lobster; and a host of other things, accompanied by a band of music of such a quality as should have been seen to have been believed. The procession paraded its way slowly through the streets, in length indefinite, but like a great serpent, often occupying several streets running in all directions, probably stretching over a mile in length. The multitudes in the streets used to be more numerous than now the whole city can supply—for the last census shewed the population of Yedo to be considerably under a million; and it was estimated that more than a million made a point of seeing the procession in olden times.

But what is it to-day? There are the lanterns hanging along the front of the houses; but the shops are all busy at their usual trading operations. There are no gaily dressed holiday-makers occupying the upper floor windows, and making the city gay with their bright colours and joyous laughter. Here and there we meet with a scrap of a procession, like a joint cut out of the serpent's tail; but it is totally without life; and is sadly interfered with by the innumerable jinrikishas and occasional horse carriages, rushing past or through the throng all the time. It vividly impresses one with the fact that wheeled vehicles are totally destructive of mere casual processions; and that if anything like an imposing

character is to be given to a cavalcade, ordinary wheel traffic must be temporarily suspended. What with the absence of all the gay, roaring, rollicking idlers—supplied by the two sworded men of former times, and the hurry and bustle of business people rushing higher and thither, as fast as the coolies can drag their chariots, there cannot be any life in the processionists, and all appears flat, stale and unprofitable.

Still at one part of the city there is a little more of spirit.—That quarter devoted to debauchery and indulgence of the passions, which (we really believe we don't belie the Japanese in saying) is the centre of the universe to one half at least of the male population of Yedo. It is called Sin Yoshiwara. But even here the banners might be inscribed "Ichabod;" for verily, the glory hath departed.

Leaving then the ghastly shadow of the pleasures of an age just flickering before absolute extinction, we will pass out of the crowded street, cross the Ogawa, and take a look at a locality that surely will retain something we can speak of more gaily. Why is it that the moment one takes up the pen to describe what is before one's eyes in the great city of this naturally joyous, lighthearted people, we immediately fall into a sombre strain and sing in a minor key? Ah, it is well known to ourselves why. It will be easily felt by each who finds a home in the land of the Rising Sun. But why should we communicate the same feeling to our friends far away? It is simply this:—that the spirit of the place about which we are conducting them, partakes more of this character than any other. The people are by nature the happiest under the sun; but the times have been out of joint with them since the revolution; and we doubt whether they will ever again exhibit in the great cities the same characteristics as were so charming to foreigners, when the ports were first opened. They are the same, no doubt; but with a difference.

Only a day or two ago we witnessed a touch of that frolicsomeness about trifles, which to matter-of-fact Europeans seems so childish, and yet so attractive. An oil lamp which had been burning some time, we suppose, and become very hot, was upset in a room in which a Japanese gentleman had been entertaining his friends. The flame was not extinguished, but the old gentleman himself seized hold of the lamp, to pick it up and restore it to its place before any damage was done. In doing so, however, he found it hotter than he expected, and quickly dropped it, immediately pinching the lobe of his right ear as hard as he could with his burnt finger and thumb. This caused among the Japanese assembled—more especially the females present—a scream of delight; and two or three rushed away out of the room, as we thought most unaccountably, whilst another took a cup of water, and poured a few drops (not enough to inconvenience herself), upon her head; and she had scarcely done this, when the others returned and threw some water on the floor. All this was done so merrily, and with such earnest enjoyment, that we felt we ought to laugh too; and so we did, when we found that the misfortune that had set them off into such fits, had resulted in the exercise of three little acts of superstition; which, whilst in all good faith, they really and sincerely believed in, and the neglect of which they truly imagined would be followed by evil to them, still they performed amid all this childish

laughter, as if they wanted to persuade one another that they had no faith in what they were doing. The old man had burnt his fingers. He pinched his ear with his damaged digits to allay the pain; and some of the oil of the lamp having been spilt on the floor, it was necessary either to pour some water on the spot, or else on the head of some one present, or the house would certainly be burnt down within a few days. As in this case everything was done to the letter, we hope their dwelling is as good as insured for an indefinite period.

Well, after all, one hardly wonders at their acting up to their lights in such matters. It is always well to take precautions against such calamities; and their little remedial frivolities were very easily performed. Perhaps if any reader feels like turning up his nose at such superstition, he might be no less willing to yield to it had he been burnt out six times as this family had. Probably too, he would do it in a less Mark Tapley-ish spirit than these did. If the burnt child dreads the fire—what must these people have thought of the omen of spilling the oil? And yet they could make it the occasion of infinite amusement. For our part, we acknowledge ourselves of that large and respectable body of free and enlightened citizens of the world, who avert the calamities attendant upon the spillers of salt, by religiously performing the counteracting ceremonial.

But we must get on. Passing through a district without any interest but such as attaches to a region shewing evidence of neglect, we at last reach the temple for which we have been making; and if we are not most egregiously disappointed, it is only because we have long since seen the necessity, and acted upon it, of expecting—wherever one goes, and whatever one desires to see in Yedo—nothing but decay. We hardly know of a single public edifice that is not to a greater or less extent in this condition. Yet we hardly expected that the "Temple of the Five hundred gods" would have been so to the extent it is.

The edifice known as Go-hyaku-Rakang, though heard of by most foreigners, is visited by comparatively few. Of course it has no pretensions to architecture. What Japanese building has? True, whatever architectural taste exists, is



TEA MAKER.

expended on their sacred edifices; but the length and breadth of the land may be traversed and not a single departure discovered from the one stereotyped design. The only difference is in the plainness or elaborateness of the workmanship and ornamentation, or the massiveness of the construction. It has been the fashion to account for this by attributing it to the earthquakes, which keep the surface of the land in almost constant motion, and every now and then give such an extra shake as to bring down structures that shew any weakness. We confess we do not see how this should interfere with variety of design. On the contrary; if the people had any inventive genius, it would have all the more scope from this very circumstance.

There is no disguising the fact, that although the Japanese are clever copyists, they are not artists in the true sense of the word. *Æsthetically* they differ from us as they do in most other respects; but they are now gradually leaving their old beaten track; and there are several

buildings in Yedo, which being a combination of the foreign and Japanese style, are extremely ugly, yet show a desire to do something more pretentious than their old works.

In the temple of the Five hundred Rakang, there is even less than usual to attract in the style of architecture. Reference to the picture on page 42 will satisfy the enquirer, that no Sir Christopher Wren or Inigo Jones was called into request in its design or its erection. Even its doorway is much lower than usual, so that it is more than ordinarily dark; and inside it is quite as unattractive as outside. However, there is the central god O-Shaka Sama a good deal larger than life; and ranged on either side, as seen in the photograph on page 47 are the images of the 500 who have given celebrity to the spot. It would appear that O-Shaka Sama, who, by the way, while in the flesh, was of imperial descent, was distressed by the wickedness of these 500 men and by their immoral lives, and made special efforts for their conversion. He was himself desired by his father Djio-bon daiwo, to relieve him of the Mikadonic duties, but he said he preferred studying to emulate the Gods; and for that purpose placed himself under the tuition of godly men during twenty years. He had by this time acquired an immense re-

putation for holiness: and he it was who gave to the priesthood that beautiful prayer "Nami Amida Butar', Nami Amida Butar', Nami Amida Butar'," which the Buddhist priesthood find so effective to the present day. By great perseverance in teaching and in prayer, he succeeded in reclaiming these 500, and snatching them as brands from the burning. They shaved their heads, and after devoting themselves to the service of the gods on earth, became themselves Jiso Samas at their departure hence. Jiso Sama means literally, gods of the earth; and they are supposed to have charge of those who at death return to the earth from whence they were taken; and prayer is made to them by the friends of the dead to direct their lost ones to the place of happiness. It is believed by the vulgar, that among these images, every one may find the likeness of his father, and it is customary to go and seek out the one who seems to bear the strongest resemblance to the deceased parent, and pray to him for the dead in whose behalf it is desired he should intercede. We have told in a former number of the *Far East* that it is customary to put up images of Jiso by the roadside, and to these offerings are made, in order that they may direct the dead on the right road in the other world, and also that they may bless the fields with increase. These are everywhere found; yet all the people one speaks to laugh at the idea of believing in them. Thus is consistency as marked in Japan as elsewhere.

The Illustrations.

MIMI-DZUKA OR MIMI-ZAN.

THE monument at Kioto celebrated as marking the spot where Hideyoshi buried the ears of Koreans slain in battle.

TEA MAKER.

UP to the time of the revolution, no great man thought of travelling in Japan without his retinue. Were it but to go the distance of a few miles, he must have his guards and the gentlemen of his household with him, and even the equipage for food and repose. Among the former were a *Tchano-énodono* which consisted of two lacquered boxes carried on a pole across the shoulder, one containing a vase or utensil for making tea, the other the *Hibatchi* with a vessel for boiling the water. In the boxes were drawers, and in these were carried the tea with the necessary cups for the great man's use. It was a great art, was this tea making, and those entrusted with the duty would make as much ceremony over it, as if it were a weighty and highly important occupation. The tea used by the daimios and wealthy men is extremely expensive; and we are told that it has the property of intoxicating those who indulge to excess. The flavour, however, is peculiar; and it has always seemed to us that it would require a deal of practice to drink a very moderate quantity. We have never believed a man who, on the first occasion of tasting it, told us he liked it; but of course we all know the old proverb about taste.

THE CITADEL — YEDO CASTLE.

ALTHOUGH the Castle in Yedo within the moats is so vast as to occupy a space the circumference of which amounts to fully seven miles, there is a central fortress of comparatively small dimensions, but which, according to the warfare it was designed to resist, must have been a very excellent stronghold. It is far higher than other portions of the O-Shiro, and commands the city in all directions but one. That one is occupied by the Imperial dwelling and the hill on which it is built, and on that side therefore the Imperial domain intervenes between the citadel and the city. It is surrounded by a moat, and at intervals along the walls are substantial watch towers, very strongly built of heavy timber, but plastered outside in a manner which gives an idea of flimsiness. For defence against the missiles of the present day they would be absolutely useless, but they were quite sufficiently strong to serve their purpose when Japan played with bows and arrows. The space within the walls, is open ground, fitted for the parade of a small army; but now the grass grows at its own sweet will, and there is only a guard of about ten men, who do sentry work, and fire the mid-day gun—a piece of civilization adopted by the Japanese within the last two years.

The Period.

The Kappa.

IT PERHAPS might be as well if the government would address a notification to its more enlightened children, and tell Yedo gentlemen and scholars that there is no such thing as what is popularly known and dreaded as the kappa. It is a kind of reptile whose citizenship is confined to the water. He is supposed to be the intimate friend of "Auld Cloutie," and on four days of the year to have a peculiarly vicious feeling with regard to the human race. It is then dangerous for them to bathe; as, he being always invisible, attacks them secretly, and in such a manner as to lead to a painful and certain death. This is really believed in by many better-class people, and we were seriously asked whether the kappa was not much dreaded in Europe? The 28th day of the 5th month is that on which the invisible philo-diabolo works his wonders. A few days was the 28th, and the whole population turned out to frighten away the much feared enemy. The method adopted is worthy of record. It is simply by a display of fireworks at the *Riogoko Bashi*; and these fireworks are of neither great beauty nor very much calculated to strike terror. The occasion is turned into a great nocturnal water fête, and the crowd of boats assembled at the bridge and in its vicinity is something to see. They are certainly by hundreds, and we should even imagine by thousands; add every one is filled with pleasure parties whose noisy mirth and minstrelsy make a din such as is rarely indeed heard upon the water. Every boat on the river, every tea-house on the shore, and every spot from whence any portion of the spectacle is visible, is engaged many days before; and at no fête is there such bravery of dress, both on the part of men and women. Neither would think of going into either boat or tea-house

without some extra finery, and they take care to exhibit it. All the best geyahs (music girls) in town are engaged likewise, long before; and the whole affair is one of jollity, life and brilliancy (all the boats and tea-houses being hung with lanterns) such as must be seen to be realized. The bridge is crowded, and all its approaches are so peopled that there is little chance of any one getting near it who arrives late. All the jin-riki-ahas seemed to have been engaged; for there was great difficulty in getting one after 5 p.m. for love or money. And so the fun and merriment went on until daylight, and even then seemed to be brought to an end reluctantly. How the Kappa felt after it all we don't know; but we fancy many of the human beings must have felt very queerly; and probably for the next two or three days, many hundreds of the good citizens of Yedo were "suffering a recovery."

Corea and Japan.

TWO LETTERS which have lately appeared in the *Nishin Shun-jishi* have excited a great deal of attention both in Yedo and the provinces; and also some degree of excitement in certain quarters. They are upon the subject of the Corea; and it is very evident, from the interest they have evoked, that this is the subject, *par excellence*, that after the pressing affairs of the moment, lies nearest the heart of the Japanese nation. The first writer was short enough in his own remarks, but he gave a copy of the letter sent by the Coreans in reply to one from hence, and this letter will be read every where as at once revealing the state of relations between Japan and Corea.

This is the letter of the correspondent of the Yedo paper:—

"As soon as our government (in Japan) was established (after the revolution), an embassy was sent to Chosen (Corea), with a demand for the fulfilment of the old treaty, (which made Corea tributary to Japan). Instead, however, of complying with the request of our government, the Coreans returned an insulting letter, so repugnant to our people that we cannot endure it. This was three years ago; and probably it is now too late to speak; but I have felt very indignant with it and can be no longer silent. Patriots ought to form their judgment upon it."

This is the reply of Chosen to the Government of Japan:—

"We have received your letter and have given it very deep consideration, comparing your dispatch with other dispatches. It is a long time since there has been any intercourse between our two countries. Your dispatch demands payment of tribute. We will shew how this affair stands. Taicô Sama, without provocation or cause of any kind, invaded Corea, and made Corea sign a document agreeing to pay tribute. In those days Corea was unprepared for war, and had not even been informed of the intention of Japan. But it is very different now. The invasion by Taicô, was a crime committed against Corea by Japan, which is not yet punished. Your

demand is so unreasonable, that instead of Corea paying you tribute, it is for you to return the money paid by Corea. In your dispatch you have made many insinuations of your having adopted foreign customs; we can assure you that Japan is Japan, Corea is Corea—but Corea has its own customs. Some years back we had a difference with a country called France, which is, among barbarians, considered to be very powerful and very large, whilst Corea is very small—but we defeated that great country. We assembled all our warriors, every one of whom was ready to die. According to our old treaty of friendship, whenever either is attacked by barbarians, the other is to help. To shew our honesty, when the barbarians went to your country, we immediately wrote to you that we had made every preparation to help you. During the French attack on Corea, we day and night expected that you would come with your forces to our aid; but not having received your assistance, we wrote and informed you of our distress, informing you of our position, and asking for immediate help. You have neither sent us aid, nor any answer to our dispatch. From that day our treaty of friendship was at an end. We no longer consider each other friends, but enemies. The tone of your dispatch is so friendly that we look upon it as treachery; and after having been so friendly with Japan and being repaid by treachery, we never can be friendly again. Not only have you broken the treaty as we have above described, but you have also broken another very chief point of treaty in adopting the manners and customs of the Western barbarians. Our information is, that you have adopted French drill; and whenever you want money, you go to England; and if you wish to tax your own people or impose duties you take advice from Americans. But you have never consulted us, as agreed in our old treaty. You think the western barbarians are great people. We, Coreans, are a very small country, but yet, we have the courage to put in writing to you, that western barbarians are beasts. The above we intend as a direct insult to you and your allies—the barbarians. We desire that you should join them and bring your great ships and your army here. Fusankai is the nearest part of Corea to Japan. To make your attack as inexpensive as possible to you and your friends, we will send and clear Fusankai for a battle-field, and will appoint the battle. It is useless to go into any correspondence, because the wrong you have done to us is so great, that your apologies will not avail. The only alternative is a bloody war.—A war that will cost Japan all its warriors;—and then we will bring you to terms.

This is our intention. You must not attempt to write us again; and the above is a notice to you to make all preparation, for either Japan must invade Corea, or Corea will invade Japan."

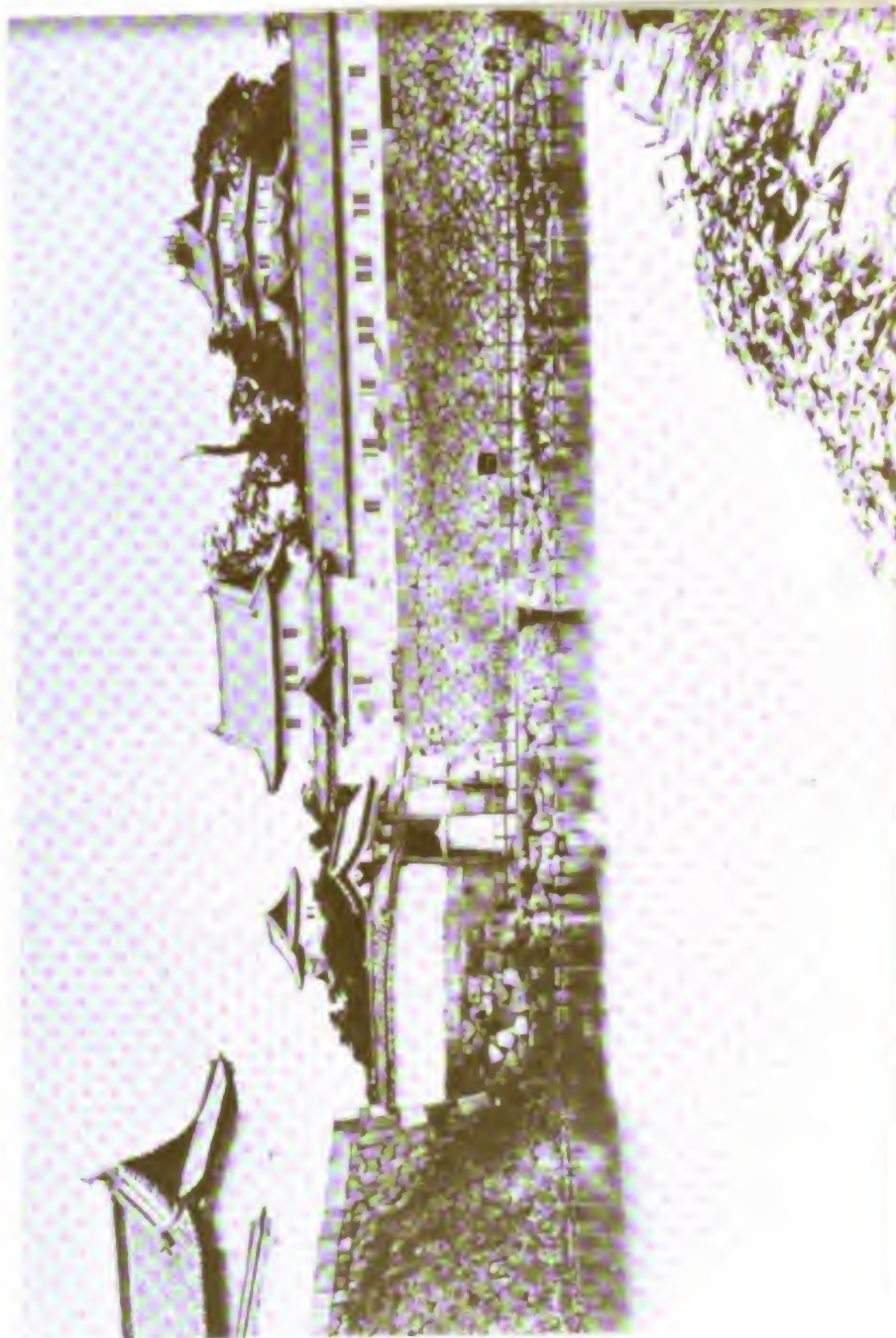
(Signed)

KAKURIN.

The translation of the second letter shall appear hereafter.

Circumstances that took place on the publication of this letter, have proved to us conclusively that it is genuine; and we are not surprised at the emotion it has caused.

THE FAR EAST.



THE CITADEL—CASTLE OF EDO.

THE FAR EAST.



EXHIBITION AT KIOTO.

EVER SINCE the revolution the Treasury has been charged with the payment of 70 rics periodically to a Tokugawa man, who, untrue to his master's cause, favoured the Kwanguna, and was the means of Shimosa falling into their hands. It is now decided that this man was a traitor, and, as such, undeserving of support. The 70 rics are therefore to be discontinued. How pleasant to see such high mindedness in high places in Japan!

WE RECENTLY had the pleasure of recording an act of generosity on the part of the Great Japanese Banking house known as Mitr'ooi, in giving 500 rics for distribution among the Yokohama police. The government has sent a letter to Mitr'ooi, expressing satisfaction at this liberality; and as an inducement to preserve in so good a work as the encouragement of public officers in the performance of the duty for which they are paid, has ordered the Finance Department to hand over the munificent sum of two rics and a half. We congratulate Mitr'ooi on receiving so speedily and so handsomely, this magnificent and doubtless much-coveted acknowledgment of its virtuous act; and we hope that all Japanese who can appreciate the approbation of their paternal government, will strive as successfully to deserve it.

THE EDUCATION DEPARTMENT, (Bunbasha), has sent orders to each of the 72 ken, to select 90 youths, about 20 years of age (not over), who will be instructed at the government expense, by foreign teachers, who are being imported. It is to be understood however, that these youths, so taught, will have to become teachers themselves, as they attain sufficient knowledge: and they will not be permitted to do anything else.

MANY YEARS ago, a man belonging to what is now the Saké-tama Ken, was charged with murder; but as it was not proved against him, he got the benefit of the doubt, and was kept in prison—not as a prisoner, but as gaoler, like the Dougal creature in *Rob Roy*. He always asserted [his innocence; and in the position of gaoler, has ever shewn himself so good a man, so merciful and benevolent to all who came under his charge, that many of them have sent in petitions on the expiry of their own sentences, that he might be mercifully dealt with and released. The government is delighted to hear such good reports of him, and would be glad to comply with the petitions which have been so numerous presented in his favour. The law of Japan, however, must be upheld. To mark therefore the heinousness of the crime of which he has not been proved guilty, and of which he declares himself to be innocent, and yet at the same time to show their approbation of his praiseworthy demeanour in gaol, he is banished for ten years to the islands; after which, if he continues worthy, he shall be free. With what gratitude he must have heard of the leniency extended to him. Ah, well! It's a poor heart never rejoices.

IT HAS BEEN the custom from ancient times for all Japanese passing under the vateways known as Oté-gomong and Sakastagomong to uncover their heads. The march of enlightenment has reached even so far as this, that this custom is from this day abolished.

A WOMAN named Ocho lost her husband and was reduced to the deepest poverty. Her own father and mother, as well as her husband's parents, are all living, but very old, and for a long time Ocho has been working for them in season and out of season, feeding, clothing, and sheltering them. So great was her devotion to them that to cover them she left herself with no more clothes than the barest decency demanded. But, alas! misfortune must deal even more harshly with her, and the bothy in which they lived, accidentally caught fire and was burnt. In consideration of her excellent character and filial behaviour, Government has ordered that in future she shall receive 3 rics a month to help her in her praiseworthy efforts.

DURING THE thunderstorm on Saturday, lightning struck two houses at Ishikawa, and one near Nengishi. Fortunately no lives were lost; but at Udiagay two men were killed. A house at the back of the Yoshiwarra was also struck.

ON THE 6th inst. Thomas Mackenzie, third Engineer of the *Thabor*, while about to bathe from the axle of her paddle-wheel, fell off, struck the floats, stunned himself, broke his ribs, and sank. His body was not recovered for about four hours. He leaves a wife and family. The *Thabor* was at the time in Hiogo Harbour, and an inquest was held on the body by H. B. M.'s Consul. A verdict of accidental death was returned.

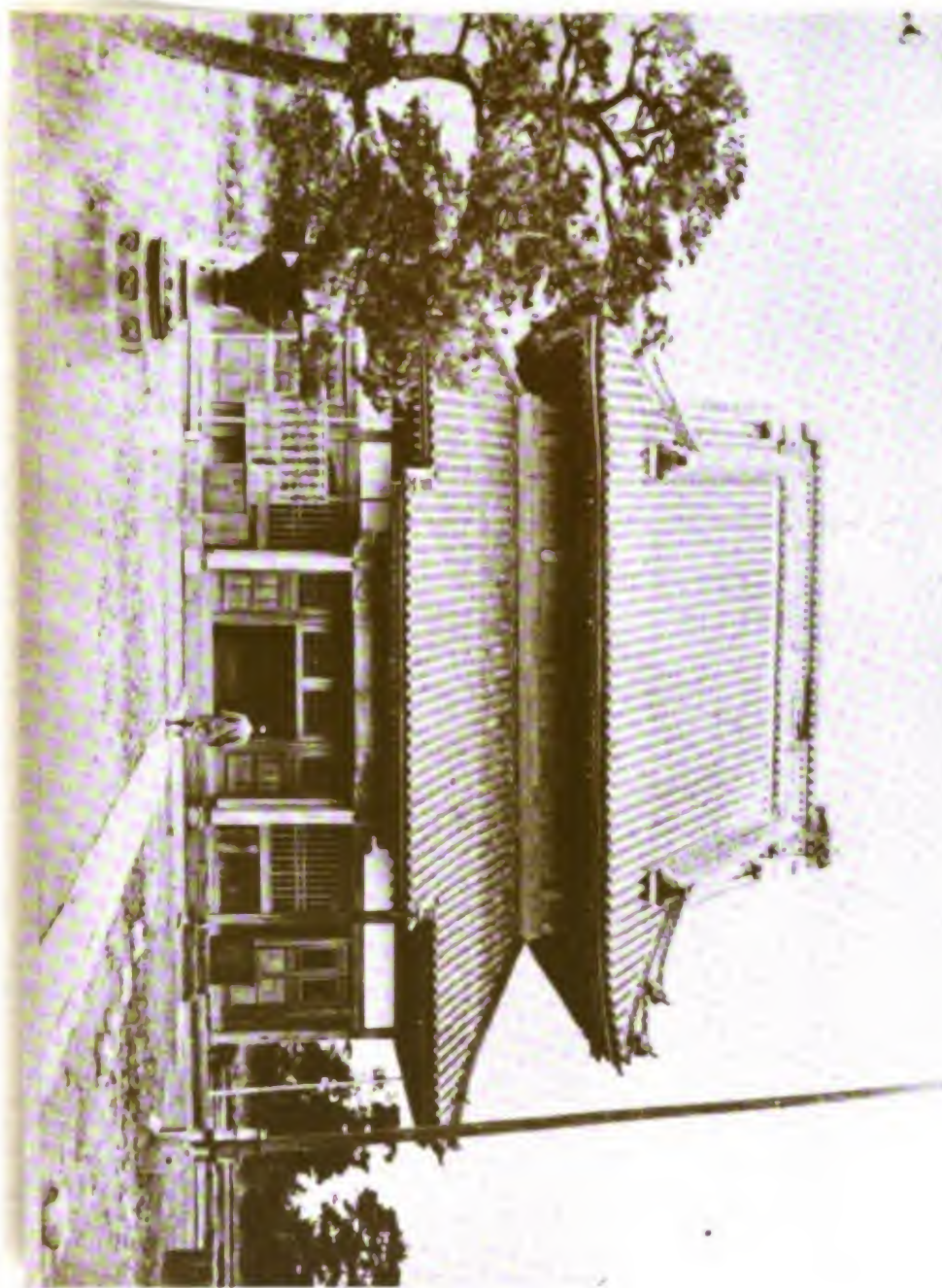
TRACES OF rinderpest still linger in Shanghai and fears of its extension to this country are still entertained. To prevent so serious a disaster as this would prove to the Japanese, government cannot too strongly be urged to keep itself informed of the progress of the disease; and, by being wise in time avoid what would be almost irreparable loss.

The Mikado at Osaka.

“PUNCTUALITY is the Politeness of Princes” is a saying which in all probability had its origin elsewhere than in Asia; but as even Sovereigns are subjects of wind and tide, it would not be just to charge his Majesty the Mikado with want of consideration to his lieges of Osaka because his men-of-war arrived at Temposan nearly five hours after the time stated in the programme published.

July 4th was a glorious day, barring a slight but appreciable excess of caloric, but for which it would have passed for “Queen's Weather” in Old England. At the Custom-house and other public offices and institutions, strict holiday was kept, but—excepting from the newly-sanded streets on a certain line of route, and the unusual number of the portly family lanterns which were, instead of being confined to some special ward or district, as is usually the case, to be seen in front of nearly every house in every quarter of the city—no stranger would have even guessed that Osaka was about to witness an event which was in so many respects unique in its history. The ordinary traffic went on as usual, the fine dresses with which the natives so delight to array themselves upon high days and holidays were “conspicuous by their absence,” and of the immense and bright flags called *nobori*, which give so picturesque an air to a Japanese town upon such occasions as the great wrestling matches, not one was to be seen unfurled. It was only, indeed, when one approached the Customs' landing place that unequivocal signs of “something up” appeared. Here and upon the adjacent Concession, from

THE FAR EAST.



TEMPLE OF FIVE HUNDRED GODS AT YEDO.

an early hour hundreds of curious sightseers were gathered, and as hour after hour passed by without a sign to comfort them, these sons of Job, with that imperturbable good humour and patience which are so strongly characteristic of their countrymen, wandered listlessly to and fro, or "breaking up" into ex-tempore picnic parties, proceeded to squat upon the somewhat numerous grassy spaces which form the unoccupied lots of the Foreign Concession of Osaka, and there regaled themselves on the questionable-looking dainties which the neighbouring eating-stalls supplied.

Towards noon the *Unkwa-maru* was despatched to the anchorage at Temposan, lest by chance the Imperial squadron should be true to contract time; but it wasn't, and it was not till half-past six that the booming of the great guns at the fort announced that the anxiously expected visitor had at last arrived. A small body of foot soldiers was drawn up in line in front of the goods shed—about 180 in number, and all evidently picked men, from their height. They were neatly clad in a semi-French uniform, wore brown leather gaiters, and upon their caps were small bunches of white horsehair. Some twenty or so of lancers, also picked men and mounted on picked horses, judging by the good appearance they made, were also present.

About seven o'clock, while momentarily expecting to see the Mint steamer coming in, more saluting was heard from Temposan, which the knowing ones asserted was the signal of the embarking of the Emperor on board the *Unkwa-maru*. It now began to grow dark, and two large piles of highly resinous pinewood were set fire to, and were quickly all ablaze; this was a welcome sight to a large number of foreigners who had gathered upon the deck of the *Kuso-maru*, or upon the landing-place, for it was now too dark to see much without artificial light of some kind. A few minutes before eight o'clock the long-looked-for steamer arrived, attended by a row-boat manned by sailors from one of the Japanese men-of-war. The Governor, Vice-Governor, and other high officials of the Osaka Fu, all of whom were clad in garments after the foreign fashion of civilians, mustered upon the landing-stage. A brave "tootle-tootleing" was struck up by the buglers, the soldiers presented arms, and the Emperor, Spiritual and Temporal, of the Islands of Japan, for the second time set his foot upon the soil of the second largest city in his Empire. The scene was now a very picturesque one, and spectators began to think they had lost little, if anything, by the delay. In the ruddy glare from the blazing pine logs flashed out with great effect the bright colours of the soldiers' uniforms, so paling, by contrast, the light of the paper lanterns as to make the latter look like so many stage moons. His Majesty wore a dark blue military uniform of foreign fashion, and had a cocked hat upon his head; the breast of his coat was a mass of glittering lace and ornament. It was impossible when he landed to get a clear view of his face, but I saw it more distinctly later on, noticing that it was somewhat long and thin and of a darker complexion than that of many of his subjects. In stature the EMPEROR is tall, but he is slightly built. He was accompanied by several officers, who were dressed in uniform similar to his own.

As soon as His Majesty was on shore, no time was lost in greeting or presentations, but he was immediately assisted to mount the handsome Japanese horse in waiting for his arrival. The horse was led by some attendants, and preceded by an officer on foot, bearing a small crimson flag having a white chrysanthemum crest in its centre, the Imperial party entered the neighbouring Foreign Office or Customhouse. Here the Mikado remained till about a quarter to nine o'clock, taking some refreshment, and receiving the various local officials who were presented to him. On leaving the Foreign Office, the Emperor, attended by the Governor and Vice-Governor on horseback, rode slowly between two files of foot soldiers through

the Concession to the city. At the foot of the foreigners' bridge a large bonfire had been lit by a neighbouring resident, the light from which enabled the small group of foreigners which had assembled there to get a good view of His Majesty.

His Majesty the Mikado left Osaka for Kioto on the 6th, at 5 o'clock.—*Hiogo News*.

THE Kioto Exhibition has become history, and its closing deserves a word of notice, although so much has been written about the undertaking from first to last that nearly everything has been said that can be said, with the information at our command. We know pretty well what foreigners think of it, but of what it would be most interesting to us to know—namely, what the Japanese think of it—we can only tell in part. We know that Japanese who visited it have expressed themselves highly delighted with what they saw; but we know little or nothing of how the promoters of the enterprise really regard it. The very nature of the undertaking complicates the difficulties of arriving at this information, because foreigners do not seem to be any more agreed now than they were before its opening, as to who the true promoters were or are. Were they the present Government of the country, who wanted to see, by opening temporarily one of its most exclusive cities, how the people would be inclined to receive a further opening of the Empire to foreign traders? From all the outward signs visible at Kioto there is apparently nothing the mercantile portion of the population, at any rate, would like better; but it is a point on which it is very difficult for a foreigner to have an opinion which is really worth anything, in the present limited state of our social intercourse with the people. If this hypothesis be true, the results of the Exhibition are beyond the pale of a mere consideration of temporary profit and loss. If, however, it is really to be looked upon as only a speculation on the part of the Kioto merchants, tolerated and assisted by the Government, the question is at once very much narrowed, and to arrive at something approaching to a just estimate of the results ought not to be so difficult. But here again we are precluded from making any partially correct guess, from our ignorance of what conditions may have been imposed on the merchants in return for the permission accorded them. Taking a rough view, we should say that the Kioto merchants, as a body, have made no great immediate profit out of their speculation, though their Exhibition, as a specimen of what they can turn out, may lead to some increased export trade. Who is chiefly responsible we do not know, but there can be no question the price of admission to Japanese was fixed much too high, and that in any future undertaking of the same nature, it must be very much reduced, if the promoters intend to rely to any extent upon native patronage. Japanese are so accustomed to pay a mere trifle for admission to entertainments, that it will take a great deal to urge them to pay what is for them a high price to see anything whatever. It is a common saying that people ought to know their own business best; and though it may be true that they ought, it is a notorious fact that they very often do not, and there is therefore no presumption in our offering a word of advice, when we are justified by the experience of other places and people in affirming the value of it. When people anywhere have become accustomed to pay a certain price for their amusements, nothing is more difficult than to raise that price with any reasonable hope of even a temporary success. Attempts to do so have even been known to lead to serious rioting, which has lasted for days.

We have not much to say about the foreign visitors, except that the Japanese seemed to have formed a most exaggerated estimate of the number they might expect. If all the foreigners resident in Japan and China put together had "come to see," the accommodation provided would, judging from what we ourselves saw, have been found sufficient. Also, the notice given of the holding of the Exhibition was far too short. To



IMAGES OF THE FIVE HUNDRED GODS.

obtain any large amount of foreign patronage, one year's notice should have been given. Beyond these remarks, we have little but praise to offer. Considering that the whole of the arrangements were made by people who of necessity could have had little or even no previous experience of anything of the kind, the result was remarkably successful; and such small mistakes as there may have been, the experience they have gained will no doubt teach them to rectify upon any future occasion. There is not one single person, so far as we know, who on returning from Kioto has expressed himself as other than highly pleased with his trip; and with good reason, for not many towns combine historical interest with great beauty of scenery to the same extent. Even if this Exhibition should never lead to anything else, which we at present altogether decline to believe, the thanks of the foreign residents of Japan are due to the Government for the opportunity that was afforded them of visiting such a noteworthy place.—*Hioyo News*.

CHINA.

THE *China Mail* has the following:—

A very strange story comes from Macao. It appears that Don F. de Torre-Bueno, the Peruvian Consul at that port, was going off in a steam-launch to a vessel lying in the roads, when on getting alongside he suddenly struck the engineer of the launch, named Rodrigues, a blow which knocked him overboard. The cause is said to have been a previous quarrel between them, but we are not in possession of the details, our information merely stating that they had no words together on the passage off. The Chinese on board the vessel threw ropes, &c., to save the drowning man, when, as alleged, Torre-Bueno endeavoured to prevent them. Whatever the correct version, however, the latter has been arrested and has had his exequatur suspended by the Governor. The Macao steamer this morning brought letters stating that he was tried on the 24th and sentenced to 14 years' imprisonment in the San Francisco fort.

The committee of the Hongkong Public Gardens propose to hold a Public Exhibition of flowers, vegetables, and fruits in the early part of February, 1873. The main object in view is to induce among the Chinese gardeners of Hongkong and its neighbourhood a better cultivation of flowers and English vegetables than at present exists.

All Chinese gardeners desirous of competing, may obtain a moderate supply of vegetable seeds at cost price, and also a paper of instructions in Chinese as to their proper modes of cultivation. These seeds will not be distributed till the month of September next, the supply, however, being limited.

The following romantic incident is reported to have taken place very recently in Peking. A young man, an inveterate gambler, finding himself stripped of everything he possessed, risked on his last throw—the traditional Chinese stake—his sister. He lost, of course, or the story had ended here, and forthwith made an arrangement with the winner to bring a cart the same night to the house where, with an elder brother and his wife, the fair prize resided. At the appointed time the cart came, but the lady, who seems to have got wind of the transaction, was nowhere to be found. The two ravishers, thinking she had gone over to her sister-in-law's room, knocked there several times, but without receiving any answer. It required but little force to push open a rickety Chinese door and find their way inside, when they saw, rolled up on the *Mang*, a bundle of clothes, evidently containing what they were in quest of. This they seized and thrust bodily into the cart, driving off at (a mule's) full speed to the house of the intended

possessor. There the bundle was taken out and carried indoors, but on unwrapping its many folds they found, to their horror, it contained—not the small-footed captive they expected to find hiding her blushes in her hands—but the stiff warm body of a dead priest! The mystery has since been satisfactorily cleared up. The girl, it appears, had never gone near her sister-in-law's at all; but the latter had profited by the absence of her husband on official business, to admit to a *toto-a-toto* this spiritual votary of Buddha. Hearing the knocking, the lady had run into an adjoining room; the priest hid himself in a quilt, and, either before or after being put into the cart, managed himself to take away the life he would in all probability have been called upon to forfeit.

Great mortality at present exists, and has existed for some days past, in Tientsin and suburbs; the cause of death being, it is believed from the description, cholera. Two men, Cantonese, belonging to adjoining hongas, died a few days back of the pestilence. The day before yesterday the Tientsin district Magistrate issued a proclamation advising the inhabitants of Tientsin to cease eating cucumbers, as that food tended to bring on diarrhoea, which eventually led to cholera. The Protestant Missionaries have an hospital in the city. Owing to the great amount of sickness which existed amongst the distressed Chinese during the last winter and spring, their stock of medicines ran down very low, and they lately again applied to the foreign community for pecuniary aid to buy more. One gentleman, the representative of a large English firm at this port, told them that if they would make out a report of their work at the hospital during the past twelve months, he would have a petition drawn up and presented to the Viceroy, begging him to give a subscription; and, seeing that the medicines would be entirely for the use of the Chinese poor, he had no doubt his Excellency would subscribe very liberally. The Missionaries drew up a faithful report of their work, giving in detail an account of the number of applicants and the nature of their complaints, &c. The report was translated into the Chinese language, and together with a respectful petition, also in Chinese, was handed to Le-hung-chang, by the Cantonese comrade of the said merchant. His excellency read the petition, but tossed it from him, saying he would have nothing to do with Missionaries or their works. The foreigners resident at Tientsin showed their sympathy for the distressed, inundated population of the surrounding country, by subscribing money last autumn for their support; and they naturally would have expected Le-hung-chang, the highest official of the province, to have given handsomely to a hospital fund established entirely for the benefit of the Chinese people.

A few days back, some of the soldiers belonging to the Chinese gun-boat lying in Tientsin harbour, got into a row with a man at a brothel in the Tzechulin village, which adjoins the Roman Catholic establishment. The seamen went later on board and brought on shore a number of their comrades, seized hold of the Tientsin man, and carried him on board the gunboat, where they stripped him and flogged him very severely twice, pouring salt water on his back afterwards. General Woo, resident in the city, and the head of Le-hung-chang's southern legion, had the man brought before him with some of the sailors of the gunboat. The Tientsin man finally signed a paper stating that, should he die, his death would not be caused by the blows he had received while fighting with the gunboat sailors! This needs no comment.

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THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

VOL. III, No. V.

YOKOHAMA, THURSDAY, AUGUST 1st, 1872.

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KIOTO.



THE Kioto Exhibition has become a thing of the past, and it is said to have been quite successful pecuniarily. Some disappointment, however, is expressed that more foreigners did not avail themselves of the opportunity of visiting the far-famed city; as preparations had been made to receive them by hundreds, and they hardly came by tens. During the whole time the exhibition was open there were rarely twenty for-

eigners in the city at a time, and very often not more than ten. It is not to be wondered at, therefore, that the promoters of the show, and the government who so liberally and without solicitation made the path clear for foreigners, should feel disappointed. The mistake they made was in giving so short a notice of the exhibition; and in taking no steps to give particular publicity to the fact of its being about to take place.

To us, the disappointment is not that so few went to Kioto, but that not one of all who wrote to us or any other newspaper that we have seen, upon the subject, has dealt with



BARBER'S SHOP, YEDO.

anything else than the Exhibition itself. This, divided into three parts, and occupying temples in three different portions of the city, has been pretty fully described. But the interesting features of the city, its history, legends, or anything relating to them, have been almost entirely ignored; and this is the more to be wondered at, when the fact is considered of its having been for centuries, up to only four years ago, the metropolis, and the centre of honour from which the most coveted dignities were dispensed.

In Yedo, it is reported that the temples which form a great part of the glory of Kioto are to be no longer supported as hitherto they have been; and it is even said that many of them will be removed. It is, at any rate, pretty clear, that the city will never again be the metropolis of the Empire, though the events that have rent this honour from it, are not yet five years old. Only eleven years ago, the English and Dutch ministers when going overland from Nagasaki to Yedo, on their arrival at Osaka were implored not to visit Kioto, though on their direct route, and only about 30-miles on the road. And the attack to which the cortège of Sir Harry Parkes was subjected in 1868, when, with a large Japanese escort in addition to his own Legation Guard, two fanatics rushed upon the latter, and wounded several of them before they could realize that they were attacked, shewed that the feeling of the Kioto priesthood to foreigners has little changed. In July 1865, when Sir Harry Parkes arrived in Japan, it was not considered safe for foreign ministers to reside in Yedo, and, in consequence, the government went to the expense of providing good and suitable buildings for them in Yokohama. On more than one occasion insults were offered to them on the road between Yokohama and Yedo. In 1865 too, when the English, French, Dutch and American representatives went to Osaka to obtain the ratification of the treaties, they could not go to Kioto, nor even to Fushimi, but waited on board their ships at the mouth of the Osaka river, forwarding their demands to the Emperor through the officers of the Tycoon, who were sent on board to receive them. We can hardly picture to ourselves the scene in which the late Mikado, father of the present ruler, indignantly refused to listen to the demands and declared his intention of resisting them at all hazards. It is also hard to realize the final surrender, when the last hour approached for giving an answer to the foreign ministers, and the prince Stots'bashi, (subsequently the last of the Tycoons), declared that he would not leave the imperial presence alive, unless the treaties were ratified. Yet these things all happened, as it were, yesterday.

After that two years passed away, and then came the struggle. The Mikado had ratified the treaties; and had consented to the opening of Hiogo, Osaka and Yedo on the 1st January 1868. But there were those about his Court who had declared that Osaka never should be opened to us; and it was necessary to be prepared. Well was it for us that our representatives acted cautiously, and went down themselves to be present at the opening of Osaka, and had with them a strong force. One month had not passed before the Tycoon was himself a fugitive, and foreign ministers were requested to look after their own safety, as he could no

longer protect them. The battle of Fushimi was fought, and the daimio Todo having deserted the Tokugawa standard and gone bodily over with his men, to the side of the enemy, the civil war began. The victorious chiefs returned to Kioto, whilst the bulk of their soldiers pressed on to Osaka. The Tycoon fled. Everything that could be reached in connection with the old régime was destroyed—the fine old castle burnt; and when all the damage had been done that could be, the young Mikado, who had but recently succeeded his deceased father, was taken to visit the city, as if to see how complete had been the destruction of everything appertaining to the Tycoonate.

Of a place so near to Kioto as Fushimi, and where, more than once or twice in the history of Kioto, the sword has been unsheathed to repel invaders of the Mikado's sanctity, we should have expected fuller notice than has been given by any of the recent visitors. But although the real object of interest to every one of them proved to be the city itself and its neighbourhood, yet all have dwelt upon the exhibitions only. Whilst admitting that these were but of secondary interest, and that Kioto itself was pre-eminently worthy of their utmost admiration, they take no pains to give particular descriptions of its local beauties or historical incidents.

It is now no longer the Miako—the Metropolis of the Empire. But there are many reasons why it must always be the most prominent historical locality in Japan. Its neighbourhood has always been chosen for the residence of the Emperor, from the earliest days of which we have any account. For the last seven hundred years, however, it has itself been the spiritual metropolis—that is, ever since the time of Yoritomo, who was the first to deprive the Descendant of the Gods of real power, and left him nothing but a name, assigning to him the honourable duty of interceding with the Kami for the welfare of Japan, whilst more energetic men carried on the Government. Previous to the end of the eighth century the Mikado had himself directed the affairs of the nation—but gradually the enervating influences of luxury and the peculiar dissipations most affected by Japanese, wrought their sure and demoralizing effect. Everything like energy of thought or action had already departed from the Court, and at length the notion took possession of the Dairi that it was not fitting that so high and holy a personage should be subjected to the gaze of the vulgar; so the holder of a sceptre which had been handed down to him by an ancestry, certainly traced through 1,800 years, immured himself, first in his castle at Osaka, and subsequently at Kioto, and permitted himself to be denuded of everything that constitutes man a free agent. He was subjected to a course of life marked out with unprecedented strictness in respect of its duties and imperial ceremonies; but he was at the same time encouraged to engage, to the fullest extent, in follies and vices which to this day are a distinguishing feature of Asiatic life. He had nominally but one empress; but he was allowed twelve wives—so that the succession might be assured to his family; and besides these, as many concubines as he liked; and it is popularly asserted that many of those who have occupied the imperial seat,

have given themselves up entirely to the influences of this portion of their Court. The natural consequences of this state of things showed themselves. The scions of the imperial house became so numerous, that the city of Kioto became filled with them. Of course all partook more or less of the general characteristics of a race so modelled, and subjected to such education as was to be had at the Court. As relatives of the Mikado, all were noble—the lowest of them taking rank before any others—even before the Tycoons in the days of the plenitude of their power. They had to be provided for as best they might; and as they were, like their ruler himself, relatives of the Kami, the majority of them found their most honourable calling in connection with religion, and joined themselves to this or that church or monastery as fate determined. Thus the temples of Kioto are not only astonishingly numerous, but the ecclesiastics connected with them rival the most priest-ridden cities of Europe.

The proportion of priests to laymen in Kioto was long ago as 1 to 8—but we believe that latterly they were even more numerous. They by no means confined themselves to the Sintoism of the family; but joined indifferently Sinto or Buddhist sects. We are told that of the latter there are upwards of twenty different orders, many of whom regard each other with all the love that is ordinarily exhibited by different sects among christians.

The fiction of government was always maintained at Kioto; and other members of the family filled the offices of state and all departments and offices under the Mikado. Kioto as we have said, was always deemed the fountain of honour, and the greatest and most powerful princes in the land sought titles and honours from the Dairi, which they valued far more highly than their hereditary rank, or any place or dignity assigned them by the Tycoon. That officer himself, though virtually a *bona fide* potentate, in reality only occupied in the Red book of the Empire the rank accorded to him by the Mikado. Nominally he had to be appointed to the Tycoonate by the Mikado—although practically the succession was as hereditary as that of any sovereignty; and from end to end of the Empire, the Mikado was rarely heard of, but all acts of government pro-



AT SCHOOL.

ceeded from the Yedo prince.

It was natural that the Tycoons succeeding Iyeyas should oppose the enfranchisement of the Mikado—for it was evident that it could only lead to the annihilation of their own power. Yet when treaties had once been made with foreigners, it soon manifested itself that dual government was no longer tenable; and the revolution which had its rise, progress and issue in the one year 1868, only accelerated what the then Tycoon was doing his best to bring about by a slower but more peaceful process.

We need not dwell upon that chapter in the history of Japan, for it is well known to all our readers—but from that time the whole fortunes of Kioto have changed, and though still regarded by the people as the ecclesiastical centre of the Empire, she is so only in virtue of the past; and within her sacred limits, as elsewhere throughout Japan, religion is in a most wavering, unsatisfactory condition.

We read in old histories, that it was at Osaka where the

Mikado first isolated himself from his people, and from the world. It is sufficient to refer our readers to the account of the sovereign's recent doings at this great commercial city and at Kioto, as given from the columns of a Hiogo contemporary, in a later page of this issue, to shew how affairs gallop in this country now. The young emperor not only imitates the freedom of other sovereigns by visiting his dominions in the most public manner, but actually, (in defiance of everything that even we, who watch the progress of the country from day to day, deemed possible), dressed in a military uniform, and mounted on a splendid charger.

It must not be supposed that Kioto, being the hotbed of priestcraft, was therefore dull, stupid and sombre. On the contrary, it is always described as abounding in pleasure and gaiety. Its situation is all that can be desired, being on a rich plain bounded by a range of beautiful hills, a portion of the slopes of which it appropriates. About seven miles from it lies the noble Biwa lake, which fed by a dozen streams, flows into the Yodo-gawa river which enters the Inland sea below Osaka. To the town of Oitz, situate on the shores of the lake, is a tramway of stone, similar to that on the Westminster road, London. The people love to make excursions

to the lake; but in point of fact, whilst they do this occasionally, their life in Kioto seems a perpetual holiday. It is almost to be wondered at that the artisans of Kioto are as a rule super-excellent; for to the casual visitor, it seems as if no one had any other serious business in life than to enjoy himself. The priests themselves enter with avidity into the amusements of the people, and oftentimes are the most grotesque and vigorous of all the participants in the fun. A peculiarity of Japan, is, that the principal festivals are in connection with the various temples and gods, and are encouraged and joined in to the fullest extent by the priests, who walk in the processions, and forward by every means in their power the hilarity of the people. They provide a portion of the funds, and to their fertile imagination the devices carried in procession are indebted for their invention. They are the perpetrators of all those grim monstrosities in which the Japanese find such excruciating amusement, but which foreigners behold with such ineffable contempt. But the feature of these festivals that makes them most noteworthy as well as most objectionable, is, that they are the occasion of an amount of drunkenness and debauchery that can hardly be surpassed; and are the more to be deprecated, in that these are so publicly displayed. No Japanese thinks any harm of a thorough-paced "spree"; and when they indulge in such diversion they by no means allow their light to be hidden under a bushel, but do all they can to let every one know that they are "on the batter."

The Court of Kioto was no stranger to merriment. We do not say that to the same extent as the people, the excesses of the Dairi were carried on; for with the exception of the Mikado himself, any gentleman of the Court could leave the palace, and mix with the people "*niobun*"—that is *incognito*. But the palace had its theatre, and its various rooms and quarters devoted to pleasure, where the emperor, with his wives, concubines, children and courtiers, found ample opportunities of indulgence.

How pleasant indeed must it be for the young man who now rules Japan, to find himself as free as any of his subjects. It is said that he has but one wife, and objects to the old system. We know not how true it may be—but recently, when the empress-dowager—the mother of the Mikado—came to Yedo, we saw the train of the empress pass by on its way to meet her at the Mi-yasaki—on this side of Kawasaki; and all the officials spoke of her as the Mikado's wife, as if there were but one. Five of the relatives of the Emperor are now absent from Japan—two in Europe and three in America. It is not therefore to be wondered at that the Emperor himself, hearing from them, should be desirous of visiting foreign parts.

It is a remarkable circumstance that it has been customary in Japan to take the census of the people frequently. Whatever may be the number of the inhabitants of Kioto, it seems almost incredible that there are should be nearly 6,000 temples, of which about a little more than two-thirds are Sintoos; the rest Buddhist. To the Buddhists Kioto is indebted for its huge bell, described by some as the largest in the world. To them also it owes almost everything in the way of art and ornamentation. The temple to which the great bell is attached is called the temple of 33,333—that being the number of idols it con-

tains. There are several large ones—and they are covered, head, knees, hands, everywhere, with small ones.

As we have said, Kioto owes much to its situation. The temples, cemeteries, the palace of the Dairi, and the castle, are the sole objects of interest, apart from what nature itself has done for the place. The streets are much as those of other cities, though one writer has recently said they are scarcely so clean as those of Osaka. We have heard but one strain from all foreigners who visited it during the exhibition, and that was that it is the city best worth seeing of any in Japan. How long will it remain so? The Court has been removed from it. The raid that is being carried on by Government against Buddhism renders the belief in the report that many of the temples are to be destroyed, not difficult. The myriads of people who found employment and derived their sole sustenance from these religious edifices, are already deprived of all that made the difference between comfort and penury; and as the Government is increasing instead of relaxing its restrictions upon the priesthood, things are likely to be worse instead of better. That there will be a vast change in Kioto, going on more and more rapidly every day from this onward, cannot be doubted; and it is only to be hoped that the skilled artisans of the city will bestir themselves to make it a great manufacturing centre, for which it is admirably fitted, and so give it a more lasting and solid prosperity than it has ever before enjoyed. It has hitherto been a mere centre of superstition; of which the belief in the divine origin of their emperor was the crowning point; and which the "Religious Department" of the Government seems desirous still of upholding in every way. The truth is, however, that the action of the Government of itself suffices to dispel this absurdity; and the appearance of His Majesty, here, there and everywhere as a very man, works more surely to the destruction of that old superstition, than does the persecution of the Buddhists operate to the upsetting of their faith. The time is fast approaching, we firmly believe, when the present semi-infidelity of the people will pass away, and they will enquire more boldly as to spiritual things. At present, we do not believe we exaggerate when we say that nineteen twentieths of the population of Japan, care nothing for religion apart from its lowest and most superstitious developments; and Kioto, during the whole time of its prosperity, has done nothing towards any other end than strengthening and encouraging these pernicious and debasing influences.

The Illustrations.

BARBER'S SHOP, YEDO.

WE see in to-day's Japanese newspaper published in Yokohama, a paragraph devoted to the astounding fact that a certain Japanese in Yokohama has had his hair cut, foreign fashion. Ridiculous as it seems to us, it may have about as much interest to Japanese, as it would to the rest of the world, if it were announced in an English paper that any individual Brown, Jones or Robinson, had adopted the Chinese mode, and would thenceforward wear a

pigtail. The only difference is, that it is now no novelty in Japan—for certainly nine tenths of the samourai adopt the new style, and perhaps one-half of the merchant class. Barber's shops abound in Yedo, but all of one type, of which that shown on the first page of this number is a fair specimen.

AT SCHOOL.

THE little group on page 51 is a school-master and four of his pupils, who, if taken in a light studio instead of the dark room in which the academy is ordinarily held, at least give a notion of the way in which the scholars are placed in the actual school-room. The pupils are engaged in writing—but wouldn't our professors of calligraphy at home be shocked if they saw their writing books? It isn't that they are blotted and smudged all over, for they are neither the one or the other. But they are written upon over and over again in such a manner by the scholars, with a brush and indian ink instead of with a pen—that they are at last simply so many black pages, with no white about them at all. The mode adopted to teach the young idea how to write, is to make one large letter on each page, and they then just take their *fude* or brush, and go over these again and again until the whole of the paper assumes the appearance we have described. After each lesson, the books are hung in the air to dry—like so many dirty rags. It is astonishing what a light free hand most Japanese have, when they begin to write in small characters. Indeed with them even learning seems like play.

PUPILS OF THE KWANGAIKU GIJIKU, YEDO.

THIS is a school of very different pretensions, being one of those (now numerous) academies where the basis of education is on the foreign system.

The "Kwangaiku Gijiku" was established some few months since by a company of about thirty native princes, including the following, viz:—MATSDAIRA TADAYUKI, MIDSUO TADAMOTO, HOSHINA TADAMASHI, NAYETOW YORINAWO, ISHAKAWA FUSAKANE, ENDOW TANKEI, OGASAWARA SADAMASA, MAKINO YASUTAMI, OOKA TADATKA, TODA TADAYUKI, &c., as the name indicates "for the diffusion of knowledge amongst their countrymen;" and though such a short time in existence it now numbers above 250 scholars. Its staff consists of a head English-teacher (E. W. LAMBERT), an assistant, together with about ten Japanese translators and teachers; and as a striking illustration of how the Japanese throw social position aside when connected with matters of education the young princes (of whom there are 15 amongst the scholars) sit side by side with scholars of all grades and partake of the same school diet and submit to the same jurisdiction.

Southern Intelligence.

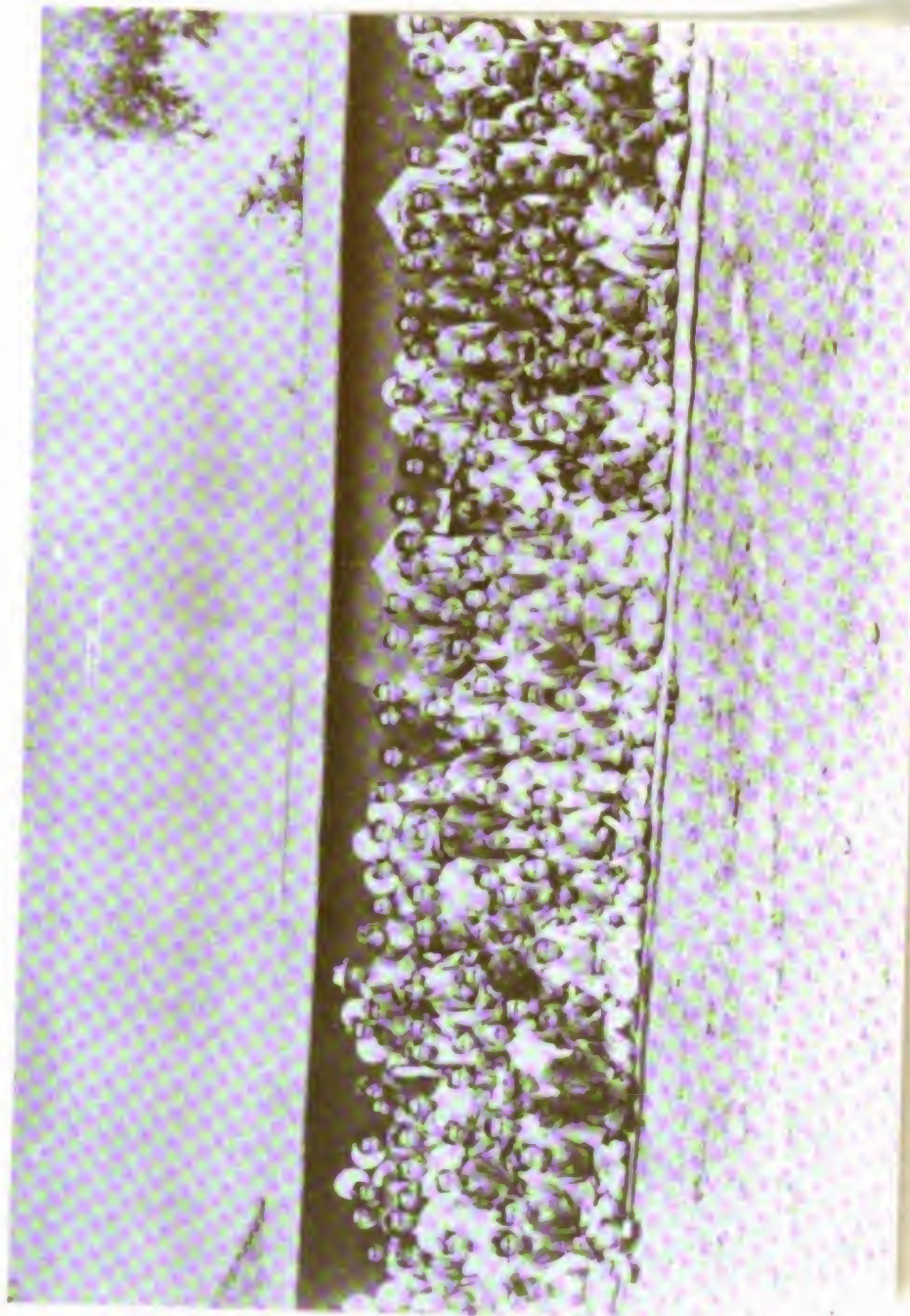
PREPARATIONS are being made by the Japanese authorities for the due reception of the Grand Duke Alexis at this port; they have erected in front of the Hotel two flag-staffs, one on each side of the entrance steps, whereon will fly side by side the national flags of Russia and Japan.—*H. & O. Herald.*

The Mikado at Kioto.

His Majesty's arrival at Fushimi took place on the 5th instant. Upon his arrival his Majesty was received by the authorities of that place and having determined upon immediately proceeding on to Kioto, the procession was formed and the journey instantly commenced. The few Europeans who witnessed the Mikado's arrival found that the procession did not in the slightest degree resemble a Japanese train, everything being as near an approach to European style as possible! In the first place a few mounted officials advanced along the road to give warning of his Imperial Majesty's coming, after which came a body of subordinates to see that the road was thoroughly free from all obstructions and properly sanded, as also to inform the occupants of the houses that mats should be placed in front of each whereon the said occupants should kneel during the passing of His Majesty and suite; next came a body of Kioto Police, or *Guard*, as they are more generally known here; these were followed by the standard bearer and a few high officials, on horseback dressed in cavalry regimentals, then came a company of Lancers, in the midst of which his Majesty bestrode a noble looking Horse. He wore the dress of a Cavalry General, his gentlemen in waiting were all dressed in black dress suits and with heads uncovered walked on either side of his horse. After the Lancers came a detachment of an Infantry regiment, the whole procession closing with servants of the imperial household, luggage bearers, etc., etc. As the procession moved along the Fushimi-kaido the thousands of squatting spectators gave not the slightest intimation they were witnessing the arrival of their Imperial (Heavenly) Ruler, no buzzing, no clapping of hands, no bowing of heads, no waving of handkerchiefs, no swaying of crowds, but each silently observed the procession pass, scarcely daring to breathe, and had it not have been for the sound of the trumpets and the steady march of the soldiers not a sound would have disturbed nature's stillness. After the procession had passed the crowds around arose and retired into their houses to comment upon what they had seen and to wonder which was the Mikado, as very few Japanese recognised him amongst the many gorgeously dressed persons they saw on horseback, and who—to a Japanese—all resembled each other in the amount of gold lace about their dresses. The Municipal Authorities, guard-house officers, and others, stationed at various places along the road, who had stood uncovered, joined in the procession on its way to the Sho Gako at Daibutz Shomey where it halted about half-past six. About 8 o'clock the procession again formed and moved on its way to Gosho (the Mikado's Palace) where it arrived at 10 o'clock. The whole streets, viz: Gojo, Tera-machi, Sanjo, and Sakai-machi were illuminated, lined by thousands of spectators most of whom after having seen the procession pass repaired to the Gion-machi, where a festival called *Mikoshi-arai* annually takes place, the Mikado's arrival being the day on which this performance was held; so that altogether Kioto at this particular time was full of life and gaiety.

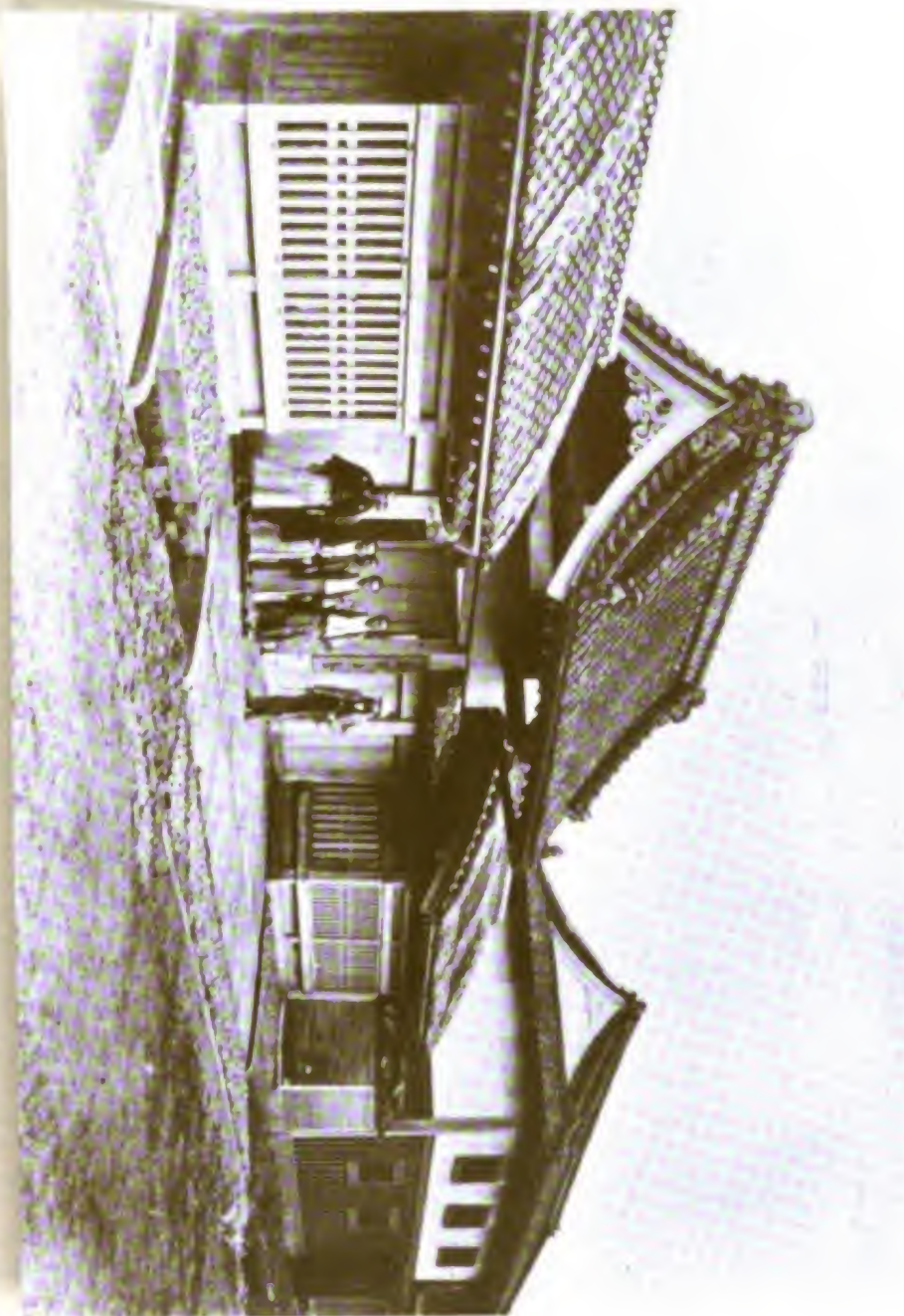
On the 5th instant, the Mikado remained at Gosho and received visits from the various dignitaries of Kioto; on the following day—Sunday—His Majesty visited two of the Exhibi-

THE FAR EAST.



PUPILS OF THE KWANGAIKU GIJIKU, YEDO.

THE FAR EAST.



EXTERIOR VIEW OF THE KWAMANT GITEN, ATAGO-STA, SHIMA, YEO.

tion Temples, viz: the Kenenjin and the Choo-o-ing. The procession left the Palace at 8.30 a.m. arriving at the Kenenjin at 9 o'clock. After walking through the whole of the building and inspecting the different articles therein, His Majesty left for the Choo-o-ing, where he remained until one o'clock, at which time he was requested to partake of some slight refreshment; but politely declined, and partook of some milk that some of his attendants had brought for him, much to the displeased surprise of several observers, most natives having a dislike for milk.

On the 7th His Majesty inspected the schools (of which there are four) of Kioto; on the 8th inst., His Majesty left here to return to Osaka, at 7 o'clock the procession left Goshō and proceeded on its way to Sen-yu-ji, where the grave of His Majesty's father is situated. Arriving at Sen-yu-ji he dismounted and entered the monastery alone, when he divested himself of his European dress, and, arraying himself in Japanese costume, proceeded in company of the priests to his father's Tomb and there worshipped. Throughout the period of the Royal visit, Kioto seemed to undergo a complete change, the roads and the streets were carefully levelled and sanded, houses that had any broken tiles or plaster were immediately repaired, the best decorations even placed around the houses and the people put on their best manners (the crowds of sightseers dispersing silently without crowding pushing or fighting). During His Majesty's stay two fires took place. Great alarm was manifested by the inhabitants at the two happening in succession, and reports of incendiarism were set afloat, but such rumours were soon dispelled, for the first (which burned a large Silk mercer's and two adjoining houses) occurred through the negligence of one of the employes in the establishment, his mosquito curtain having ignited. This fire which took place in the Hingashi-no-to-ing occurred about 1 a.m., but was soon extinguished, as the whole whole block of buildings was surrounded with godowns (except the part facing the street), and these were so thoroughly fire proof that the fire could not extend beyond them. The second fire, which broke out at a tea merchant's in the Seijo-omeia, took place about 11 p.m., soon communicated with the adjoining building, and threatened to become alarming but a downpour of heavy rain assisted the exertions of the firemen so that it was got under in a very short time.

On the 8th, a selected number of pupils from the different schools in this city underwent examination in the presence of the Mikado, by their respective Tutors, at the new English school under the charge of Mr. and Mrs. Hornby Evans (Iwakura-yashiki). They were examined in the following rotation. The students under Mr. Lehmann, Mr. Baldwin, Mons. and Mme. Dury and Mr. Evans. The teachers were then formally presented to His Majesty by Makimura, the Vice Governor. The Mikado next proceeded to the suite of rooms occupied by Mr. and Mrs. Evans, which had been thrown open for his reception, which adjoin the large room where the young ladies under Mrs. Evans' instruction were assembled. By special desire of the government they were all present—mustering upwards of 140. His Majesty seemed to

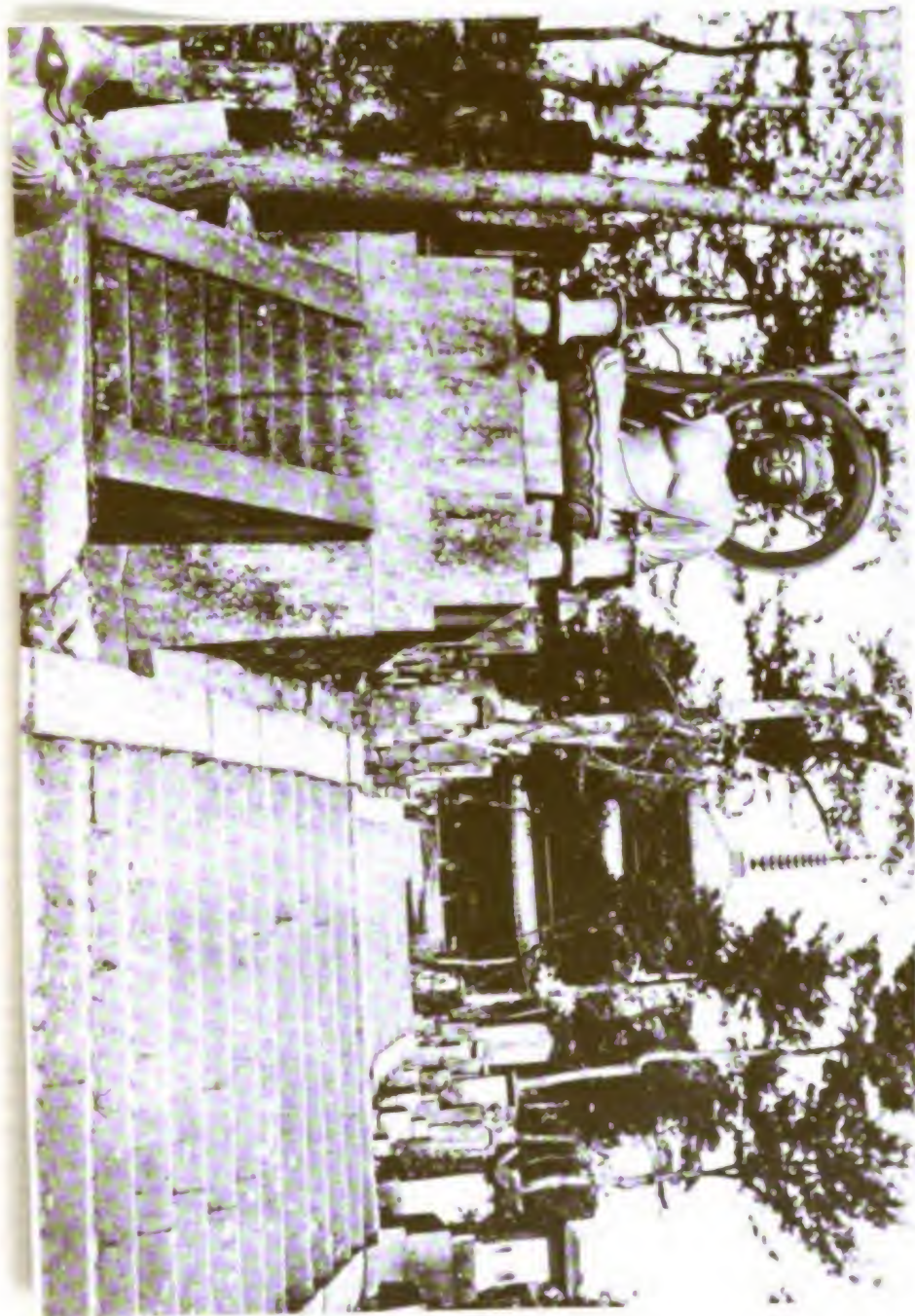
take great interest in the various examinations. At the conclusion of the ceremony, which lasted nearly two hours, His Majesty did Mr. and Mrs. Evans the honor to partake of refreshments offered by them, after which he returned to the Palace. Early the following morning His Majesty left for Osaka, en route for Nagasaki.—*Hiogo Herald*.

The Mikado on his late visit to Osaka graciously patronised the performances of Mr. Abell's Equestrian Troupe, and was highly pleased with the entertainment, especially the riding of Madame Louise and the trapeze performances of the Luproil brothers. His Majesty ordered Mr. Abell to perform at the Mint on the following evening free for all European residents in Osaka and all Mint employes, for which His Majesty recompensed him most handsomely. The troupe has the promise of permission to go to Kioto to perform after their engagement in Osaka ceases. In the latter city they perform three times a day to an average audience of 1,500. The inhabitants of Osaka rapturously applaud the horse riding and trapeze and bar feats, but seem not to pay any particular attention to the remainder of the performances.

Kobe was treated on Sunday evening to the rather unusual incident of a runaway steamer. About three months ago the Japanese owners of the steamer *Coila* took her over from the Europeans who had been in charge of her. On the night mentioned she came down from Osaka, but as nobody on board seemed capable of persuading the engines to stop, the trip came to an ignominious wind-up by the steamer's running straight on to the beach in the Western corner of the bay, where she has since been lying, a ridiculous object.—*Hiogo News*.

The most familiar of all the books to be found on foreign bookshelves in Japan, is about to disappear from its wonted place, but only to be succeeded by a more robust younger brother. Dr. J. C. Hepburn passed through this port last week in the P. M. S. S. Co.'s steamer *Costa Rica*, on his way to Yokohama, and with him, he had two copies of the long and anxiously looked for new edition of his famous Dictionary. It is expected that a number more will arrive in the steamer due from Shanghai to-day, to supply the wants of this port; and having been favoured with a glance at the new work we may say that it is a great advance on its predecessor. Setting aside the improvements and additions in the Dictionary proper, there appears to have been added a complete introduction to the Japanese language, which cannot but be a great boon to new residents at any rate. We are not able to state the exact price at which the new edition will be published, but we believe we are quite safe in saying that it will at any rate not be higher than the publishing price of the old one. Beyond the mere commercial success which they may desire for this work, foreign settlers owe Dr. Hepburn a debt of gratitude for placing within the reach of all this valuable result of his many years' labour.—*Idem*.

THE FAR EAST.



Idol and Pagoda, Kyoto.

Nagasaki.

By the arrival of the *Yokohama-maru* and the *Miaco* from Nagasaki, we hear that the advent of the Mikado at that port was the signal for a general rejoicing. In fact the whole of the inhabitants, native and foreign, turned out to do him honor.

The *Nepaul* arrived in Nagasaki on Thursday, and another vessel on Friday, as the advance guard. At about 3 o'clock two guns fired at the mouth of the harbour gave notice of the close approach of the Imperial Fleet, and in half an hour seven ships steamed to their anchorage in succession, in excellent order: a gun-boat leading the way as pilot, the *Joshu-maru* with the Mikado on board, coming second, and the *Malacca*, Commodore James, bringing up the rear. The earlier part of the day was rather squally, but it cleared up towards sunset. All the ships in the harbour were gaily dressed for the occasion, and the Russian frigate manned yards and gave a royal salute, followed by the forts and the vessels as the fleet steamed in. His Imperial Majesty the Tenno landed at 4 o'clock, and was welcomed by crowds of spectators. After sunset a grand illumination took place, the whole of the place being lit up with thousands of lamps. The effect was very fine and was a great credit to the promoters. The shipping, however, formed a still prettier picture—men-of-war, merchant-vessels, junks, cargo-boats, all were lit up with different designs. The Russian frigate *Vitiaz* was specially noticeable, the whole of her rigging and lines being decked with rows of lamps and her ports with blue-lights.

On account of the wind being rather too strong for a good effect, several of the best devices were kept for the next night, and when the guns were fired at sunset the whole of the place was lit up at once as if by magic. The whole of the bund, including Decima, Ora and Sagaramatz, was one blaze of light. Archways were erected over the streets and all the houses were decorated with a great variety of tasteful designs, those on Decima being specially noticeable for the taste displayed in the arrangements. The flagstuffs on the hills, the temples and the principal places in the city were also decked out—in fact there was not a spot left vacant where it was possible to put a light with effect. The shipping repeated the decoration of the evening before, the U. S. S. *Monocacy* and the Pacific Mail barge deserving special praise. Blue-lights and crackers were continually burned on all sides. The hills were lighted up with bon-fires and the whole formed a *tout ensemble* which must have been as new to the Mikado as it was enchanting to the eye. Crowds of spectators thronged the streets and hills. At nine o'clock a splendid display of fireworks took place from the deck of Messrs. Holme, Ringer & Co.'s barque *Ariel*; the yards were manned with blue-lights and till eleven a continued succession of every conceivable description of fireworks was let off from the deck.

Amongst the designs on shore specially noticeable were the bungalow at Ippon-matz, where the centre design was a large lantern bearing the Japanese Imperial standard illuminated,—the C. & J. Trading Company's premises, with the Mikado's

crest and "Welcome" as the main feature, and the temples which were arranged with lanterns forming characters in honour of His Majesty.

At 8 o'clock on the morning of the 21st His Imperial Majesty visited the Patent Slip. The steamer *Swatow* was all ready in position on the carriage, and as the band struck up the air of "Chonkina," the engine, as though inspired by the music and the honour of the company there assembled, pulled the steamer up the rails like a thing of life.

After expressing his high satisfaction at everything he saw, he went over to Akenoura, and inspected the docks and works after which a grand tiffin was held.

The Mikado leaves Nagasaki for Kumamoto in Higo on the 23rd.—*Higo News*.

A new but very seasonable article of sale is being hawked about the streets of Osaka, namely compressed snow.

Things are looking a little more lively in the vicinity of the proposed passenger station near the Shimbori. Perhaps a gentle reminder from Yodo has stirred up matters. The native officials connected with the line, who were charged with peculation, are still in prison. As for the Kioto and Osaka extension, it is now said that the authorities are so intimidated by the awful expense of the two petty lines now in progress, that they have resolved to see how those pay before they invest further in such unsatisfactory undertakings.

The Japanese seem to be going in extensively for foreign inscriptions, some of which are very droll to look at. On some premises which are being erected for a new Apothecaries' Company in Osaka, is a flag upon which is the following inscription—"Patent Apothek Seiseisha Compagnie," which is polyglotical with a vengeance. This, however, is beaten as a curiosity by one in Kioto at a jinriksha house. It is in imitation of English running hand, but was so strangely written that not a single syllable was decipherable.

The two poor cranes which the Japanese Government erected for landing and shipping goods not exceeding one ton in weight, do not seem to have a very quiet time. The Government do not charge anything for the use of them, it is true, but it seems disposed to try for the first cost of them out of the pockets of the person who is unfortunate enough to use them when they carry away, and to this end a notice has been posted on the Eastern crane as follows: Although landing or shipping goods in weight less than one ton, care is requested not to injure either the crane or the stone facing of the camber; anyone guilty of neglect will be held responsible for any damages caused to the crane." After sight of this we are afraid but few will be sufficiently courageous to attempt to use them at all. A few days back a pony was being shipped at this crane, and it gave way. If the beast had been killed, who would have been held responsible—the government, the shipper, or the owner?—*Higo News*.

THE FAR EAST.



BIWA LAKE.

The civil mandarin of Kai-chow is enquiring for a steam-pump for a mercury mine which runs in a tortuous manner about 1,000 feet in the side of a mountain, about 150 *li* from The-in. The mine, was formerly very rich but was abandoned some years ago on account of the water with which it became flooded. Any information on steam-pumps and mercury mines will, therefore, be very acceptable. Mercury is very dear here at present, and the price is not likely to fall, as the Tee-tai is working a silver mine, which will require a great deal, to extract the silver from the ore.

THE ASCENT of Fusi-yama was made this week by Messrs. G. W. Hill, Rice, H. W. Dennison of the U. S. A. Consulate, G. I. L. Hodges of H. B. M. Supreme Court, and W. Crowninshield. The ascent occupied about a day and a half—the descent about six hours. In consequence of illness, Mr. Livermore, who also started, was unable to attain the summit. Mr. Hodges, we hear, made several notes and sketches of his experience on the trip, and as every observant traveller is sure to see something worthy of note, unheeded by others, we shall probably have the pleasure of laying them before our readers.

In addition to the battery of Krupp Guns, and 1,000 shell which we noticed the other day as brought out in the *Criagforth* for Tientsin, and which were promptly forwarded to that port, per *Shantung*; we hear that the same steamer had on freight 10 Torpedoes, also for the Chinese authorities at Tientsin, which may now be seen at the Hongkew Wharf. It is also stated on good authority that the *Glaucus* has brought out a complete battery of light steel breech-loading guns, also for Tientsin. The Audience Question and the Revision of the Treaty are evidently not lost sight of by the Chinese.—*Shanghai Courier*.

It is a common practice in China for persons to commit suicide in order to revenge themselves on those who have injured them. An instance of this kind is reported in the *Gazette* of the 19th June. A family of four persons, having first drawn up a statement of their grievances, threw themselves into a well, in order that they might be revenged on a relation, who had cheated them out of a part of their patrimony and otherwise ill-treated them. Now that the case has been brought prominently forward, it will likely go hard with the persecuting relative, but the tragedy is a fearful illustration of how wretchedly justice must be administered, and how difficult it is for the feeble to invoke its protection against the strong and the unscrupulous.

Bamboo.

If any one resident in Japan were asked to name that product of the country which was of most use to the natives, we think he would, without much hesitation, name the Bam-

boo. This gigantic grass grows, it is well known, in nearly every tropical country, and the uses to which it is put are endless. Even now, however, although over thirty different species or varieties have been enumerated by botanists, there would seem to be some doubt in the minds of even eminent men in that department of science as to exactly which is which; and under such circumstances, some scraps of information with which we have been favoured indirectly through Japanese sources, as to the kinds most commonly in use in this country, may perhaps be worth jotting down.

The plant, then, grows plentifully over the middle and south of Japan, preferring a moist soil, and sending up every year fresh shoots from its many-jointed roots. The growth is extremely rapid, some varieties adding as much as eight to ten inches to their height in twenty-four hours, the height of the plant when full grown varying from twenty to thirty feet in some kinds, to fifty or sixty in others, and the circumference sometimes reaching to sixteen inches. When the shoot first comes through the ground it is cased in a peculiar kind of leaf, as in a sheath, which soon falls off. The divisions or "knots" in the stem of the plant itself are close together near the ground, but the distance apart increases according to the height, reaching sometimes as much as sixteen inches. The surface is siliceous and so extremely hard that few knives or chisels will cut it without having their edges turned. From the joints near the top, branches with pale green leaves are thrown out, forming a thick covering overhead. The plant blossoms and bears seeds something like rice.

There are many varieties known, some of which are grown principally for ornamental purposes, and of one of these the stem is almost square; but there are four special kinds held in high estimation for their usefulness. These are the Mataka, or perfect bamboo, (sometimes called also Hontake, real or true bamboo), the Hachikutake, or pliable bamboo, the Mosotake, an early variety, chiefly esteemed for the value of its young shoots as articles of food, (the mature plant decaying too rapidly to be of much use), and the Hichikutake, principally remarkable for being of a dark purple colour—nearly black. These varieties, altogether, are put to nearly every kind of use which it is possible to conceive. Their roots are walking-canes, the sheaths of the shoots are dried for sun hats and wrappers for small parcels, and the young shoots themselves are food. When the mature plant is cut down in October,—(there is least sap in it then and it takes longer to decay),—the largest and medium sizes are used for flagstaves, scaffold poles, ladders &c. With the divisions knocked out, they are pipes. Split, they are the universal "laths" of the housebuilder, as are also small ones used whole. They form the material for every kind of basket, from the most beautiful fancy ware to the curious cylindrical productions which hold the stones that protect the banks of watercourses. It is the universal hoop for all kinds of buckets, tubs and casks; and garden fences, palanquins, spinning wheels, looms, sieves, blinds, trays, boxes, cages, picture frames, whisks, chopsticks, brushes, garden rakes, kitchen bellows, water vessels, ladles, flower stands, umbrellas, lanterns, bows, arrows, pipestems, flutes, fishing-rods, hats and pencil holders are some of the uses to which this plant is put. Fish cooked on bamboo skewers are said to acquire a delicate flavour. Doctors extract from its siliceous covering a medicine for destroying worms in children, and in the hands of an adept it is a fearful instrument of punishment. When we have said that the seeds are used for food much in the same way as rice, we shall have followed this extraordinary plant from one end of its life to the other, and perhaps given some of our readers at a distance a faint idea of the importance of the place it holds in the social economy of this Empire.

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THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

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BON.



All Saints Day was at one time a great fast throughout all Christendom, and to this day continues to be so in Roman Catholic countries. And All Saints Day has its corresponding celebration in China and Japan. The "Feast of Lanterns" in China and the "Bon" in Nippon, are the equivalents of the Christian fast; and in both of these countries the day is looked forward to by all classes as the second great holiday of the year—Shogatz' or New Year's day being the first. The 13th, 14th, and 15th day of the seventh month are those devoted to Bon in Japan; and it is usual to have all outstanding accounts for the half-year closed on the night of the 12th, just as it is the rule to have similar settlements on the last day of the year. Then all are prepared to go without any cares to the celebration of the holiday; and as a rule they do so with a will.

It is usual for the people to abstain from fish during Bon—fish being to the Japanese very much what animal food is to Europeans. Indeed a priest to whom we were speaking on the subject remarked, that very likely now the people wouldn't mind, as they could eat as much meat as they pleased.

"Bon" is a period at which the spirits of the dead are supposed to visit their old relations or homes on earth. Due preparations are therefore made to receive them; and many men, but more particularly the women and children, look forward to the occasion with great reneration and awe. The houses are generally cleared up and renovated, and on the evening of the 12th there is a kind of market held in certain streets, at which are purchasable, all kinds of cut flowers in season, especially water-lilies, and leaves of various kinds.

At this market may also be purchased a kind of rush, which is burnt on the following day, and on the smoke ascending the spirits of the deceased are supposed to be in attendance.



FROM THE RAMPARTS, OSHIRO, YEDO.

Some take these rushes to the graves to burn them; and in the graveyards are to be seen from an early hour, numbers of persons decorating the tombs of their departed relatives, and lighting lanterns in front of them, very much like diminutive street lamps only with paper sides instead of glass. The burial grounds towards evening present quite a lively appearance—each stone with its little knot of persons about it, a lantern or two, and a few sprigs of flowers in front of it. It is the belief of many of the simpler folk that the spirits accompany them from the grave to the dwelling; whilst others merely go to the door of the house, and there burning their *o-gars* or rush, invite the entrance of their deceased friends. Whether, however, the spirit is conducted all the way from the grave-yard, or only from the door of the house, it is supposed to take up its residence among the Lares and Penates until the evening of the third day. On its arrival it is worshipped, and food set before it—and some persons even go the length of putting an extra portion of rice on one side "for the uninvited guest"—that is, any relative of a former resident in the house, who may visit the house by mistake;—perhaps a rather long stretch of hospitality on the part of the present residents—though they may be justified, for who can tell whether they have or have not entertained angels unawares?

The immediate business of the Bon being 'put through' the people go in for enjoyment in their own way and after their own hearts; and as in agreements made when employes are engaged, it is almost always stipulated that one of the days of Bon shall be allowed as a holiday, it is a period of family gatherings somewhat akin to our own Christmas.

The Japanese have an immense number of holidays of one kind or another. They have no Sunday, no religious day of rest of any kind. But they have a holiday every fifth day. It is called *Ichi-roku*—one-six—as it falls on the 1st, 6th, 11th, 16th, 21st and 26th of every month. Besides these there are constantly recurring *Matsumis*; which seem all the more numerous from their being kept in different localities on different days. There is no church-going in our sense of the word, but the temples are always open, and they can go at any time to any of them, and, calling the attention of the god by striking a gong with a rope, offer up a short prayer with as much devotion as they can summon to their aid at a moment's notice, and crowd into about 15 seconds. In some temples, a few bonzes will make their appearance twice or thrice in the course of the day, and go through their peculiar service unaided by any congregation, and perfectly indifferent as to whomsoever may be present or as to what they may be doing. As to sermons—there are none delivered at regular services, as with us, but at certain periods the priests determine that a sermon shall be delivered, and then people go specially to hear it, and not to pray.

A short time back the Religious Department of the government appointed certain priests to deliver a course of lectures. The addressees of these men are very different to the dry matter-of-fact productions of our pulpits, and the people who go to hear them, sitting round on the mats of the temple, think nothing of pulling out their tobacco pouches and taking a whiff, or laughing right out at any of the funny stories which are

brought in by the preacher. In the columns of a local contemporary—the *Japan Mail*—there was recently given the substance of one of these sermons, and as it may be considered a perfectly genuine translation we take the liberty of transferring it to our pages, that the style of thing may be seen. We once heard one of the lecturers commence by telling the very limited number in attendance, that as there were so few of them as yet, and there were many who would assuredly come, he would begin with trifling remarks to pass the time. "They all knew there were tricks in every trade." And then for about a quarter of an hour or more he went on in a most entertaining manner, telling us how this man puffed off his wares for sale, and that man convinced all comers that he only was able to give the genuine article "although they all knew very well they were telling lies"—and so on, talking against time until he saw the audience pretty large, when he, in a most natural manner and in a very few words, drew a moral from the nonsense he admitted he had been talking, and launched forth into his sermon proper. We were so neglectful as not to take down the sermon—but what we now steal from our contemporary (we hope the robbery is not a very serious one) is far better than any we ever heard.

(The following is the substance of a sermon recently delivered in one of the temples at Yedo, and overheard by a Japanese scholar who has favoured us with the translation.)

THOU SHALT CLEARLY UNDERSTAND THE PRINCIPLES OF HEAVEN AND THE DUTY OF MAN.

The relations between Heaven and Earth are some of the most important that come under our notice. From Heaven spring the principles which bring about the changes in the seasons, &c., and which regulate the movements of the Earth, while in the latter we have to do with the social relations between mankind. Now between these two there is great similitude. As regards Heaven and Earth, the former controls and guides the latter. At the beginning of the year the skies shine brightly on the face of the fields, and the flowers immediately put forth their varied colours. Again, when the Heavens, in winter time, look dull, and snow pours down, the Earth too loses her brightness; and, in obedience to the dictates of her superior, also presents a mournful aspect. This is a single instance, but many others might be quoted to show how this world of ours always renders dutiful and obedient homage to the will of Heaven.

Just so should it be in the several relations between mankind. Children should show filial piety towards their parents, the vassal should be prompt in obeying the wishes of his lord, and the wife should be submissive to her husband. How would it look for a child, when summoned by his father or mother, to say "I can't come, I'm just setting off on a pleasure excursion? What would be the thoughts of bystanders, if a servant refused to do the bidding of his superior? And, again what is the result of discord between husband and wife? A man goes out in the morning to labour in the fields, while his wife remains at home to cook his midday meal. Something turns up unexpectedly to prevent his return at that hour, and his wife, if she be undutiful, grows tired of waiting. "Why does not my husband return?" says she; "really if he can't come home in time, he can't

"expect me to keep the food waiting." So she takes her meal alone, then extinguishes the fire, and puts away the dishes. Just at this moment enters the husband. What a scene ensues! He storms with rage at losing his meal, she retorts that he ought to be more careful in keeping to hours. They are certainly not a happy couple. But if the husband

enters late and says, "I'm behind time, have you any food 'ready for me?' and the wife at once bustles about the room, and produces tea and food,—then I say, they both agree together and the harmony of the house is not disturbed. Which of the two conditions is preferable? One should never forget these social relations, based on those of Heaven and Earth, for very sad events may arise from such neglect. Now, to show this, I'll tell you an amusing story.

Once on a time there dwelt in the country a fine young fellow, who was well made, handsome, and clever. He had but one fault, and that was forgetfulness. Well, he lived on pleasantly till he was about seventeen years old, and then his father told him he ought to marry. Accordingly, an eligible maiden was found, and then formalities were arranged; the wedding-day came and the wedding-feast was spread. In came the young fellow with his bride, accompanied by a number of friends; they sat down, the food and drink were vigorously attacked, and the greatest good humour prevailed. The bridegroom himself set a very good example in that way, and drank cup-full after cup-full of liquor, till he had taken quite as much as was good for him. At this moment the guests departed, and he and his bride remained alone. Now, observe what came of his fault of forgetfulness. Looking round, he perceived the damsel seated in the room, and was struck with astonishment. "Who are you?" said he. "Why, I believe, I'm your wife," replied she. "Wife!" rejoined he, but I don't remember ever having been married! All I remember is that a number of friends came to see me, and that I gave them a feast, and drank—and drank—oh! a large amount of



YETA.

"liquor! Pray can you tell me why I am wearing such fine clothing to-day?" "I really don't know," said the bride, (who was also rather given to forgetfulness), "I too have forgotten the circumstances, but perhaps we had better ask some one." So it was settled they should each ask their parents. The young man went to his father's room

and called "Father! Father!" "Well, what's the matter?" "Why, here's a strange girl in the house, who declares she's my wife! Do you know anything about the affair?" "Not I; I remember nothing of it:" (you see, he, too, forgot). So these two remained in a state of great embarrassment. Meantime, the girl had gone out to ask her parents also. But on the way she forgot where they lived, and, calling to a chair-bearer who was passing, said "Pray sir, be good enough to tell me where I live." "Don't crack your jokes at me," replied the man. "But please tell me, for I've quite forgotten." "Why if you yourself don't know, how should any one else know?" answered he, and, going away, he left her standing in the middle of the road. Here was a nice position for the young couple to be in, and it arose, too, from their fault of forgetfulness!

I see you are amused at the tale: well, it certainly is laughable for people to forget their wedding, but observe the moral. In this case no very evil consequences arose, but what, I ask you, is the consequence of forgetting the principles of Heaven and the ways of Earth? Is that also amusing? Not at all, you will say.

Everything in this world goes by contraries. Summer and winter, light and darkness, are all opposed, respectively, the one to the other. There is, in reality, no such thing as spring or autumn, they are made up of a combination of summer and winter, and do not exist by themselves; nor do these two seasons exercise any great influence over the earth as do the other two. Just so is it with the twilight, dawn or evening, which is composed merely of light and darkness. In like

manner, there can be no half-dealing with our social relations. One either observes, or does not observe, one's duty. If one observe it, all goes well, if one disregard it, the result is discord.

You all know that last year a privilege hitherto restricted to the military class, has been extended to the lower orders. Until that time the samurai alone could mount on horseback, now-a-days the tradesman too can ride, and there are many among you, my friends, who ride remarkably well. Well, in a certain place, some tradesmen were exercising their horses round a riding school. But, unfortunately, each man strove to get the front place, and what was the consequence? Collisions occurred every moment, and several persons were hurt. Then it was that one of the party, dismounting, went up to a samurai who was standing by, and said, "Sir, I know that you must be a good horseman; will you not take my place, and show us all the proper way to sit in saddle?" "I am much obliged," said the samurai, "but I am afraid of getting a blow from some-one's stirrup." However, it was arranged that one man only should ride in the course with him, so he mounted, and, drawing in the reins, pulled his horse behind the other. Round and round they went, and whenever the second horse tried to pass the other his rider pulled him in, and made him keep his proper place. All the people wondered at this, but when they again mounted, and tried the same plan, they found to their surprise that they, too, were just as well able to keep the line as the Samurai had been, and why? Because man's will is stronger than that of an animal without sense, and therefore if the riders willed that their horses should keep in a certain position, the horses could do nought to the contrary. It was by reason of their not knowing this, that, in the former instance, they fell into confusion: but so soon as the proper relations between rider and horse were established, all went well. This is also the case with regard to the social relations between mankind.

You must not, then, forget that the principles to which I have called your attention are things really worthy of very serious consideration. It rests with you all to choose which course you will pursue,—to observe, or to neglect them,—but I assure you that the only way to lead a happy life is to take example by the relations between Heaven and Earth, and to follow out those principles in your intercourse with your fellow men.

The Illustrations.

FROM THE RAMPARTS, OSHIRO, YEDO.

WE are not, nor have we ever been, students of fortification, and beyond what any intelligent traveller, who has seen fortresses in many lands, may casually take in by the eye, we do not profess to know much about the comparative merits of this or that stronghold. The Oshiro, Yedo, is so vast—nearly seven miles in circumference—that at first sight it seems impossible, without the aid of forts at salient points, and within moderate distance of each other, to defend the whole line of ramparts; but, in fact, according to the warfare of the middle ages, it may not have been so difficult a task. The outer moat—a fine broad sheet of water, far

more worthy of being called a moat than most other works of the same kind that we are acquainted with—would of itself have formed in those days a formidable obstruction. Had this been passed, and the ramparts reached, there had to be met troops, not tired and weary, brought from a distance in haste, but from huge barracks lining as it were the whole length; for within the ramparts are the yashikis or palaces of the daimios, every one of whom had his retainers around him, all to the number of several hundreds, and some of several thousands. These therefore had but to turn out and mount the rampart closest to them, and there would be a swarm of defenders at any point at any moment. As the yashikis of the princes were built in strict parallelograms throughout the whole castle, and lying contiguous to each other in blocks, only divided by noble, wide, well-made streets, every inch of ground may be said to have been occupied by troops perpetually under arms. There are however other moat which surrounds the Emperor's palace and the citadel; but if properly managed, it should seem almost impossible for men without heavy artillery to pass the moat, the ramparts and the myriads of soldiers, that would have to be penetrated before the second and third moats were reached.

But however effective the defences were for old warfare, they would be of no avail now for five minutes. It is but natural, therefore, that the yashikis should be doomed to destruction under the new régime, and the ground they occupy ordered to be sold to the highest bidder.

The ramparts will, we hope, be spared, and a little money laid out upon them would render them pleasant promenades for the citizens.

YETA.

THE individual depicted on page 63, is a maker, or rather mender, of the wooden shoes, clogs or pattens worn by the natives—and called gótas. He belongs to the pariah class, who, though the ban attached to their trades has now been removed by the Government, can hardly as yet be tolerated by other folk.

HOUSE OF GENERAL WILLIAMS, YEDO.

THE Government of Japan has lately engaged a good many foreigners in offices of great trust and responsibility; and of course has to find them decent quarters. The Okurasho, or Finance Department, has its offices in one of the old Choshu yashikis in the Oshiro, and a vast place it is. We give a view of the residence of General Williams—a gentleman who came from the United States last year to advise them in finance—that it may be seen how they manage to convert a portion of the blank ugly wall of the yashiki into a tolerably comfortable house. It is, as it were, a piece cut out of the old yashiki. General Williams is now in America on the business of his department.

KIO-MIDZ', KIOTO

OF this we give a picture, as our correspondent has sent us one—but we are not favoured with any description.

We however now give his notes on two pictures which have appeared in recent numbers, which have only just reached us. Better late than never!

THE MIMI-DZUKA OR EAR MOUND, KIOTO.

FROM NOTES OF A TRIP TO KIOTO.

TO me it seems impossible that any foreigners acquainted with its history should visit this singular monument (which is the subject of the photograph on page 37, in our present volume) for the first time, without experiencing a thrill of mingled wonder and disgust. More especially would this be likely to be the case, if, like myself, his information was chiefly derived from the "Notes of a Trip to Kioto" &c., published in a Yokohama newspaper rather more than a year ago. In the narrative referred to, it is stated that HIDE-YOSHI buried under this mound "the ears of several myriads of Koreans whom he slew when he invaded that country." This, I believe is hardly correct, for I am told that when, in the first year of Bun-rok (A. D. 1592), HIDE-YOSHI or TAIKO SAMA sent his two famous generals KONISHIMETZ NO KAMI and KATOHIGE NO KAMI to invade Chio-sen (the Corea), these warriors, in order as it would seem, to prove how great had been their victory, resolved to cut off the ears of the captured enemy (some thousands in number) and send the ghastly trophies home. This wholesale atrocity being accomplished, their mutilated, but for fighting purposes still able prisoners, were released.

On the return of the conquerors, the low earthen Mound, surmounted by a small stone monument, was raised to mark the spot where the ears were buried. If this latter version be the correct one—and I have no reason to doubt its truth, it must be admitted that, although sufficiently revolting, still the act of the men was but a venial crime, compared with the slaying of several myriads of their helpless captives.

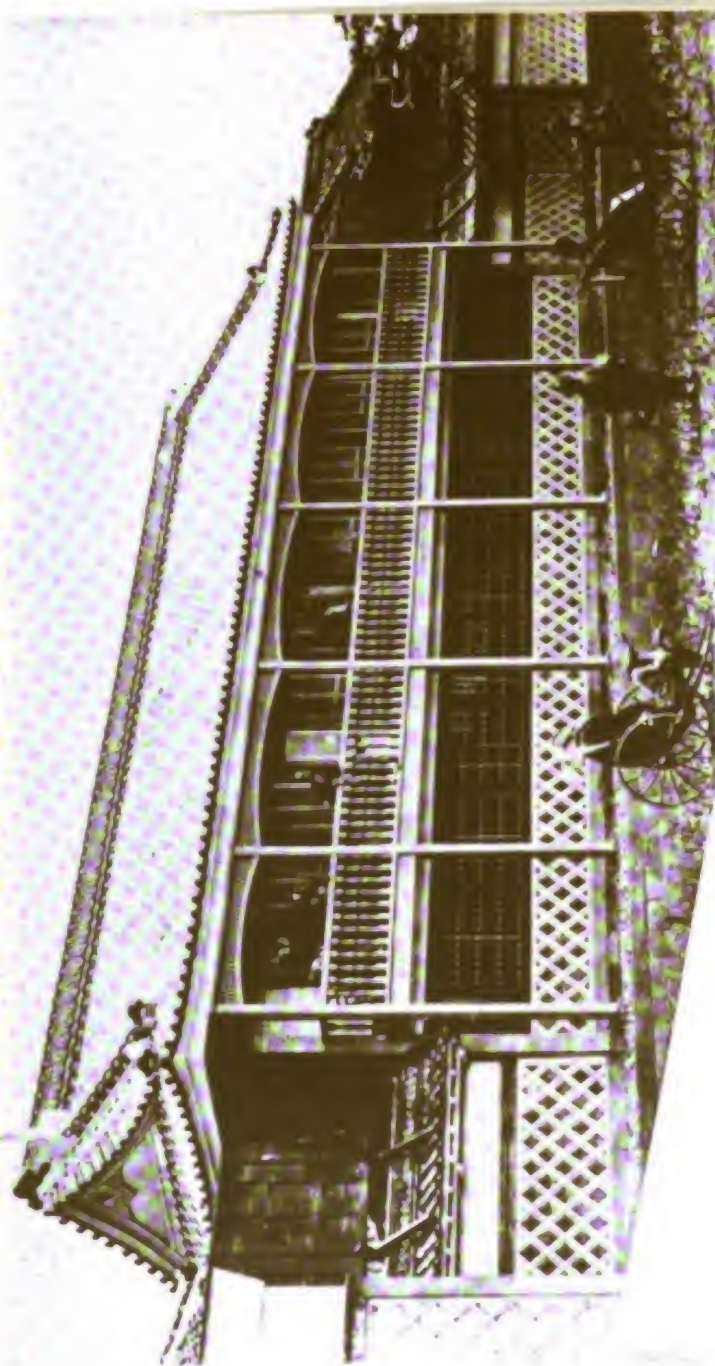
THE OTANI MEGANI-BASHI—SPECTACLE BRIDGE, KIOTO.

THIS curious structure, of which a picturesque view was given on page 19 in No. 2 of the present volume, is one of the comparatively few stone bridges to be met with in this country, and, like all of its fellows which I have hitherto seen, is of but very moderate dimensions. The bridge which is the subject of the present sketch takes its name of "Megani" from the resemblance its two circular openings are supposed to bear to a pair of spectacles. The prefix of Otani it derives from the neighbouring temple, the Otani-no-tera. Rokukuzan, the name of the principal building attached to this temple, is well worthy of a visit, being one of the finest specimens of Japanese modern ecclesiastical architecture I have yet seen. The building in question is erected on the site of a temple which was about two hundred and fifty years old, when it was destroyed by fire. The modern structure is of no great size, when compared with some of the huge overgrown barn-like edifices which do duty for places of worship in Japan, but what it lacks in size it amply makes amends for in quality. This building was only com-

pleted last year, and, is, as usual, constructed entirely of wood. I contented myself with viewing the interior from the outside; as, for a wonder, the floor was crowded with crouching worshippers—many of whom, by the way, rose to their feet in order the better to view the unwonted sight which at that time a foreigner presented. The altar is a most elaborate piece of work, and is decorated with a very richly embroidered altar cloth. But it was the wood carvings which gratified me most; these are really works of art, and some open scroll work, representing the leaves and flowers of the native peony, seemed to me worthy even of the chisel of Grinling Gibbons himself—of whose exquisite lime-tree wood carvings of fruit and foliage the work of this unknown artist vividly reminded me. Between the Temple and the Megani Bridge is a fine fountain of bronze in the form of a handsome, somewhat gracefully shaped vase,—about five feet in height, surmounted by a perforated cover ornamented with dragons sculptured in high relief. From this fountain water flows through six ornamental spouts into a stone basin beneath. Wooden drinking ladles are provided for the thirsty wayfarers, but I borrowed a cup from the adjacent tea-house—skin diseases are too prevalent in Japan to make it prudent to drink out of wooden vessels common to every body. I found the water lukewarm, and of an earthy flavour—it comes from the neighbouring hills, and it rises by its own power to the top of the fountain.

But to return to the Bridge, this latter forms part of the road leading from the city to the great temple of Kio Midzu which is higher up the hill side. The bridge does not cross a stream; but is thrown over a small lake or pond—such as is to be found in the vicinity of most of the temples in Japan. These ponds are generally tenanted by huge gold-fish, small turtles, or, as in the case of the one in question, covered with the hasu the sacred lotus plant. As will be seen on reference to the photograph, the view was taken in spring time, soon after the young lotus' leaves had put in their first appearance. I was told that, to see them in full flower, one should go there during the Japanese seventh month (August), and that the leaves of this plant present a beautiful sight until late in the Autumn. On the southern side of the pond and facing the bridge, is a tea-house, erected for the accommodation of those who wish to see to advantage that singular structure and the beautiful plants which grow beneath it. I shall remember said tea-house—if only from the fact that I was offered a cup of bad tea in a dirty cup there. Strange fact that—but even in the midst of the districts from whence the choicest tea is obtained, it is only under pressure that one can get a cup of decent tea, even such as is retailed at 75 cents a catty—and oftentimes it is not to be had for love or money. The better class of Japanese, when travelling, knowing this frequently carry some good tea with them, generally in a miniature jar of brown earthenware having an ivory lid and enveloped in a bag of silk brocade—not a bad idea either. A cup of good tea hot, is more refreshing than a glass of lukewarm claret or tepid beer when one is fagged parched and weary on a broiling summer's day—all prejudices to the contrary, notwithstanding. Of the actual history of the Megani-bashi I could only learn that,

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HOUSE OF GENERAL WILLIAMS, OKURASHO, YEDO.

TEEB FAR EAST.



Kio-Mio, Kyoto.

as its new appearance suggests, it is only some twenty years; old being a gift from the *yetas*—the heretofore pariahs of Japan—so recently restored to the privileges of ordinary Japanese. As for the dimensions they must be judged, by the picture (see figure of the man who is seen leaning over the parapet of the bridge.)

THE MIKADO'S VISIT TO YOKOHAMA.

SHORTLY before ten o'clock, on the 15th inst., the booming of a Royal salute attracted attention to the Japanese fleet—It had cast anchor about two hours before—which fluttered punting from every rope, and was seen to man yards immediately with seamanlike despatch. Two tugs were seen to steer alongside the *Joshu Maru* and take in tow three boats, in the bow of one of which a small flag was raised, pronounced to be the Royal Standard of Japan by those who had telescopes, whilst some richly dressed dignitaries were seated in her stern. The tugs with the boats in tow, glided past the shipping towards the English Hatoba, and many of those who had been watching their progress hastened towards the English Custom-house, where it was expected His Majesty would land. Long before the boats could reach the Hatoba, a curious crowd of some two hundred people—gathered from every nation under the sun—Parsees, Tunisians, Negroes, French, Celestials, Germans, Italians, English, Americans,—had assembled upon the quay on either side of the steps in front of the offices, where the only preparation visible for the illustrious visitor's reception was a Custom House sampan, with a broad plank crossing her and extending to the lower steps, and a trip of white hanging, bearing the well-known black chrysanthemum outline, thrown carelessly over her stern. As the string of boats approached the Hatoba the leading tug (Messrs. Whitfield & Dawson's steam launch *Toku Maru*) cast off, and when once fairly within the harbour, the Custom-house tug's rope was let go, and the men let fall their oars and pulled in, just about the time that the His Excellency Oye Tak arrived from the Saibansho to receive his Sovereign.

The first boat which pulled up to the steps was a white gig, containing three officers—evidently of high rank, if one might judge from profusion of lace upon their uniforms and cocked hats. These landed, and took up their positions on the steps—waiting the Mikado's landing. The Royal barge, pulled by ten oars, next came forward, having been till then partially concealed by the red water-lighter of the P. M. S. S. Co., and the spectators pressed closer to the front and craned their necks to their utmost extent to catch a view of the ruler of the empire, who sat in state in the stern sheets with his immediate attendants on either hand, and two equerries standing behind him. The bench on which he sat ran the whole width of the boat, and had a high back, over which was thrown a large chequered silk coverlet, its large squares being worked in brilliant silks of various colours of various shades, whilst beneath his feet was a splendid crimson and white silk carpet or wrapper. In the bow stood a man with a boat hook, and a coxswain holding the standard—a small square silk banner bearing a glistening amber Sun on a light copper colour ground. In the stern sheets with His Majesty were two courtiers in European evening dress, with 'dress swords and black velvet cocked hats,—the minister in waiting, Tokudai Jeikunsiku, the grand chamberlain, Yoshi Kunai-sho-yu—and three officers in uniform, the chief of whom was Kawamura-shoyu. Lord High Admiral of Japan. Some little delay occurred as the barge pulled up to the landing sampan, and the gig moved out of her way, during which the Mikado looked up at the crowd of faces staring down upon him, with a somewhat indolent, and yet not uninterest-

ed gaze, and each looker on could see and judge for himself of the—till lately inscrutable—person of the Ruler of the Land of Sunrise. Four brief years ago, how different! The jealously sealed upper windows of the houses lining the streets along which the Imperial norimon should be borne that none might peer down upon the sacred being enclosed, the group of foreigners huddled in their appointed bye-street—under protection, yet not altogether free from fear of swasbucklers—the trembling prostrate subjects, are things of the past.

A third boat contained some other officers, and what seemed to be a box, covered with a loose pall of rich green damasked silk, having a raised pattern of white chrysanthemums, which was borne behind the Mikado to the Saibansho.

The young Emperor is tall for an Asiatic—about 5 ft. 10 in. height—of dignified bearing, slightly built, of darker complexion than the majority of higher class Japanese, with a thin, composed face, somewhat Mongolian in cast, full lips and dark eyes, which regarded attentively the objects which attracted their gaze. His Majesty was richly, and not untastefully attired; carrying himself—save a slight stiffness in his gait, as if unused to boots—well in his European habiliments, which consisted of a black full-dress coat, lined with purple silk, of diplomatic cut, buttoned to the throat, embroidered in gold from waist to throat with fancy designs—as also was the Prussian collar, which was continued in a semicircle to between the shoulder blades, like a gorgeous tippet or Victorine,—the cuffs and pocketflaps being similarly adorned and a broad gold stripe running down the trousers. A dress-sword with gold-mounted scabbard and hilt, and a cocked hat, of English Naval shape, with gold binding, and a gold cockade on either side, something like a flying bird of the kind represented upon the paper money, completed the Mikado's costume.

As he rose from his seat in the barge and stepped upon the gang-plank, the Europeans present uncovered, and the Japanese fell on their knees, the Standard being taken from the sailor who had held it in the boat, by one of the officers in uniform, who then followed the Tenno, who passed slowly through the Custom-house. No one except the Governor appeared to be there to receive him, and the Emperor walked on towards the Saibansho, closely followed by the seven courtiers who had landed with him, and with the small silk flag held immediately behind him. As this neared them, the groups of Japanese who had gathered on the street pavements, made obeisance, the police officers sometimes also kneeling, but more frequently standing uncovered at "Attention." They only object—and it is one in the depreciatory sense of the word—that the Mikado appeared to notice was the British Consulate; but on this he only bestowed a passing glance, and walked quietly on to the entrance of the Saibansho opposite Benten Dori, where he was lost to the continually increasing concourse—who followed him with the pertinacity juvenile humanity is apt to exhibit at home on occasions of street pageantry.

At the Saibansho, His Majesty's arrival had discomposed the wonted serenity of the officials, and the reporters, who promptly sent in their cards, and held themselves in readiness to be presented, could learn nothing as to what was to be done—for the simple reason that nothing was known except that it was His Majesty's pleasure to return to Yedo by train instead of on shipboard; and that meantime—a public spirited offer by Mr. Smith to prepare tiffin at the Club having been declined—a hasty collation was being prepared by M. Poitevin, whose ices and confections, made their appearance at the Imperial table for the third time.

The Tenno was announced to leave for the capital at one o'clock; and the reporters immediately went to the station—

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IMAGES AT ASAKUSA.

noticing in passing that the minor officers in uniform had quickly mounted their purple epaulettes, and that the authorities had placed a military guard of honour at the Saibanaho gateway. At the station, they were informed by the traffic manager that no one except the officials would be allowed within gates on the Mikado's arrival; argument as to the absurdity of such a perfectly needless regulation was in vain, but they remained there past two o'clock, and patiently expected His Majesty's arrival, wondering the reason of their threatened exclusion, and watching the grotesque assortments of clothing, seemingly inevitable with Japanese, and the humility with which the station master delivered to some dozen or so gold laced naval dignitaries in the waiting-room their second-class tickets to Tokyo, and "liquored them up" with sops of tepid water from a superannuated brandy bottle. They desired to telegraph to Yedo for their active correspondents to record His Majesty's reception there; but found the words "Telegraph Office" were a mockery, delusion, and snare, the office not being for the public convenience. When at last they gave up waiting and returned to the Saibanaho, they found that His Majesty had deferred his departure till six o'clock that evening, at which time Messrs. Cobb & Co. furnished carriages for the conveyance of the Tenno and Suite to the Terminus.

FROM SHANGHAI

The following from the *N. C. D. News* is too good to be lost:—The devil has got loose in Old China Street, and the denizens of that select neighbourhood are slightly agitated in their minds, as they have good reason to be. Chinese whose credibility is in inverse ratio to their gullibility, testify that they have actually seen him, and that on the occasion of this physical manifestation, he entered a house by the door, and left it by going through the roof and over the tiles. As this sort of thing can't be allowed in an orderly settlement, the police are looking after the visitor, and it is satisfactory to know that, if he is caught, he will be deported—to Hongkong. Unfortunately the description of his appearance and garb is vague in the extreme. He is an old man; black, of course—all devils are, except when they are blue; he combines in his noble person everything that is repulsive; neither walks, nor runs, nor flies, but glides in the most incomprehensible and insinuating manner. People generally have a good notion of when he is coming, so they don't wait to see him, but the conviction having grown that he is there, they swear they have. He is given to practical jokes, such as turning poor people's victuals into devilish meences unfit for human food—and nothing touches a Chinaman more nearly than tampering with his rice. A grand exorcism has been going on, and it has been so far successful that no authentic testimony of his reappearance has been forthcoming since the occasion of his exit through the roof, but the Chinese are satisfied that he is still lurking in the neighborhood. Finds it congenial, no doubt.

The late Prince of Tosa.

ON SUNDAY the 28th July, the Prince of Tosa, who played one of the most prominent parts in the late revolution, died at the early age of 40. Every one knows that, with Satsuma and Choshu, the deceased noble was one of the most active and powerful supporters of the Mikado's cause; but it is less generally known that directly that cause had succeeded he refused to accept any post in the direction of affairs, although the most honourable were offered to him. He became *wikio*, and retired into private life. For our own part we wish it had been otherwise: for he was a most progressive man, and his active disposition ought to have had employ-

ment of a character to do him credit, and his country good. But he gave himself up to a course of life, which, entered upon with all the energy which so remarkably characterized him, has brought him to an untimely end.

The funeral took place on Saturday morning, the 3rd inst.; the procession leaving his late residence at 1 o'clock in the morning. The place of sepulture was between Shinagawa and Kawasaki, where 3,000 *tsubo*s of land have been purchased for the purpose; and thereon a monument is to be raised to his memory, (if we be correctly informed) in the shape of a *Miya*, somewhat similar to that on the Kudang. It now has come to light, that amid all the excesses to which the prince gave way, his heart was ever open to the distressed, and his hand ready to aid them. The number of those he has helped, and relieved from poverty by advancing them the means of establishing themselves in business is very great. He has never demanded either interest or repayment; and he has left his wish recorded that a certain sum be appropriated from his estate to aid worthy persons starting in life; with the understanding that so long as they are industrious and making their way respectably, they are not to be asked for repayment; but if they become idle, or vicious, it is to be demanded of them.

A prince who thus "did good by stealth," leaves many to mourn his loss. Accordingly, his funeral was the most extensive that has almost ever been known in Yedo. The streets around his *yashiki*, and all the way to the burial place were crowded. The mourners were very numerous, and included many members of the government, and of the old nobility of Japan as well as representatives of all other classes. The corpse had been placed in a coffin of the ordinary European shape, and was conveyed on a gun carriage, escorted by detachments from most of the regiments now in Yedo; and so, amid every demonstration of regret, was the prince borne to his last resting place. There could be but one feeling uppermost in the minds of all thoughtful men who witnessed the cavalcade; and that was, deep sorrow that one whose sympathies towards his fellow men were so large, and who had been the benefactor of thousands, should have exhausted himself by dissipation, instead of employing all his great energies in doing the good service to his country, he was so eminently calculated to do.

Since the close of the revolution, the late Prince has been the firm friend of foreigners; and it was a daughter of his who was recently reported as about to marry a foreign gentleman resident in Takidji. We have not heard whether the marriage has actually taken place.

We have the following on Japanese Authority:—That at the commencement of the New Year (Foreign) or of the Japanese New Year, the Kioto Exhibition will be reopened to foreigners. The passport security system is to be *sine qua non*, and no foreigner will be allowed to carry on any business there whatsoever—peddling especially is considered most objectionable. Kioto will never again be closed absolutely to foreigners; but until such time as permission is extended to them to trade there, either when the Revision of the Treaties shall have taken effect, or by subsequent Convention, this Rule will be strictly adhered to.

Visitors to Kioto are to be treated and considered accordingly.

The temporary apartments occupied by His Majesty the Mikado at Nagasaki have been thrown open to visitors, and numbers have availed themselves of the permission given to make an inspection of them during the week. The native tradesmen who have supplied articles for His Majesty's use are proud of the honour conferred upon them, and insert—"Confectioner, &c., to His Majesty," in their business announcements in a similar manner to that adopted in Europe.

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PAGODA, ASAKUSA, YEDO.

The Mikado, when at Nagasaki, intended to visit the Great Northern Telegraph Company's office, but this was not carried out. We understand that His Majesty was desirous of exchanging messages with the principal crowned heads of Europe, but it was found the time occupied in their transmission, would be too long for H. M. to wait.

WHEN THE guns were firing the salute at Kanagawa Fort on the arrival of His Majesty in Yokohama harbour, a gun burst and killed four of the men.

ON SUNDAY as three gentlemen were going to Marico in Jirikishas, a Japanese drew his short sword and was about to cut at the first as he passed. Having an umbrella up this gentleman did not see that his action, but the second gentleman jumped out and seized the fellow. He turned out to be very drunk, and an officer of Kai-taku-ahi. He was handed over to the authorities—and his sword, which had been taken from him, was given to them with a request that it might not be returned until he was perfectly sober. Our own opinion is that the attacked will be as culpable as the assailants if they do not follow it up further.

TWO FOREIGN ladies have been engaged by Kaitakushi (Agricultural Department) as teachers in the school established by that office.

GOVERNMENT HAS determined that for the present, no more jin-riki-shas shall be licensed in Yedo, as the universal use made of them by the public is ruining the boatmen on the rivers and canals, who are thus to be protected.

THE NEW system of Public Instruction about to be carried out throughout the Empire involves the establishment of no less than fifty-five thousand public schools, arrangements for the formation of which are now being made.

AN OVERLAND MAIL has been established by the Government between Hakodate and Yedo. The following are the particulars as at present arranged.

Mail leaves Hakodate on the 2nd, 5th, 8th, 12th, 15th, 18th, 22nd, 25th, and 28th of each Japanese month.

Time from Awamori or Oma to Yedo, 8 days.

Rate for 4 Momme or $\frac{1}{4}$ oz. 5 sen.

A MERCHANT of Kanagawa, which lies about one hundred and fifty Japanese miles northward of Tokei, recently came to Yedo for some business. As soon as he arrived, and saw its present condition and adoption of European civilization, he was struck with admiration, but filled with sorrow at the same time, to think of the backwardness of his province. He asserted, that any paper money, and new silver coins of fifty cents, were there underrated to one quarter of the present Yokohama value; that is, they are being exchanged at the rate of one boo for one rio. Such great difference between current mediums, will undoubtedly arise from ignorance of the inhabitants, and be enough to indicate the uncivilized state of the country.

THE PROVINCIAL Government of Aigawa ken has bestowed a pecuniary reward upon Gishi, a priest in a village in that district. He appears to have been a popular preacher until 1868, when the revolution swept away many churches. To avoid state confiscation of the property belonging to the temple to which he was attached, he returned it to the donors who had in more favourable times dedicated it to church use, and subsided into a hardworking curate, acting as arbitrator in the troubled times between villagers who had matters in dispute.

A REWARD has also been given by Niigata ken to a priest named Kankou, who has completed a causeway begun by his predecessor, 2,400 yards long, and four wide, between two villages formerly isolated from each other whenever heavy rain fell. The *Nishin Shinjishi* suggests that a medal to be publicly worn would be a more suitable gift than any other article.

IN FUKUO KEN, a peasant named Sahiohi, has been rewarded by government for industry and filial affection, by his land, which he had lost through misfortune, being returned to him, with a sum of \$10 for present support till a further donation is given.

WE LEARN that all the foreign teachers and physicians employed under the Prince of Kanga have received notice that their services will be no longer required, in consequence of an order from Yedo, dividing the province into counties—each of which is to support its own schools. At first it was thought this order was only a new regulation for the future establishment of schools on a larger scale; but it seems, that owing to the poverty of the districts, they will be unable to comply with the regulation, and therefore the schools will be closed for an indefinite period.

MR. OUGI, now holding an appointment in the Department of Literature and Science, who was once an high officer of Tokoku, during his tenure of office encouraged the plantation of tea shrubs and mulberry trees on the ground on which the nobles' yashikis stood before the revolution of 1868. Since last year, silkworms have been fed on the leaves of these mulberry trees, from which three thousand seven hundred cartons have been raised. It is not improbable that in a few years, the silkworm culture will become a standard industry in Yedo. The tea raised this year upon these plantations amounted to three thousand pounds. As promoter of these productions in this locality, Mr. Ougi is entitled to the gratitude of very many who find in these employments their means of livelihood.—*Nishin Shinjishi*.

ON THE 28th of June, a man named Kakoozerow, living in a village of Musashi, (the province in which Tokei is comprised) has been exiled to an island for two years for theft. It seems that he did not get on comfortably with step his mother, so one day he ran away, and being short of cash, had recourse to robbery. After having stolen one traveller's money, amounting to about thirteen dollars, in a neighboring hotel, he came to Tokei, and lodged in a hotel for sixteen days, during which period he succeeded in robbing three visitors of about sixty-five dollars. The moral in *Nishin Shinjishi* literally translated is—"He having liberally spent this unrightful money in theatre, or place of sin: at last it be trayed his crimes, and he has been arrested by a rope from Heaven."

AN EXHIBITION in Nu-ka-ta Ken (a province) took place from the 16th to the last day of last month. This was opened in a temple, named Senpukooze, but it was found that the exhibition could not be confined to only one temple, because a great many antiquities were collected from all quarters, wherefore such articles as figures, writings, &c., were removed to another neighbouring temple, and exhibited in that place. Among other things shown, were twelve unique Japanese lanterns, one of which was 58 yards in height, and 6 yards in circumference, and could hardly be carried by the strength of thirty-six men. Several thousand people visited both temples every day.

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THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

VOL. III, No. VII.

YOKOHAMA, MONDAY, SEPTEMBER 2ND, 1872.

[SINGLE COPY \$1.00]

THE O'KAICHO, SHIBA.



THE visitor to Japan, more perhaps than to any other country, must frequently find his principles and his practice at variance. The natives whether Buddhists or Sintooists are idolators; and as such consistency would dictate that foreigners should in no wise shew any sympathy with any doings in connection with their religion. We do not mean to say that they should shew such zeal as some of old did, and violently break down their images and bring forth their priests and slay them; but if they were rigid adherents to the text of the bible, they would at least keep aloof from the religious affairs of the people.

Our friends at home must not imagine that any of us are in danger of becoming idolators, or that we approve of all we see going on around us, because we do not shew any

active opposition to it; or because we make friends with priests of the temples, and do not withstand them face to face. With the religion of these people and other Asiatics who like them are worshippers of idols, we can only grapple by educating them and gradually placing before them the purer light that guides the believer in the revealed Word; and that is being done—slowly indeed but surely, and we verily believe that this generation will not pass away, without a great conversion among the people. As things are at this moment, there is really but little religion in the land. There is an immense amount of infidelity—but a still greater existence of superstition. Those who declare most openly that they believe in nothing are most easily wrought upon by their fears; thus evidencing the fact that they are conscious of some controlling invisible power or powers, whose influences are operative for good or evil. Let them be directed to the truth, and they will not be slow to lay hold of it. But tact and gentleness are of great importance. They



KUDANG, YEDO.

are not a people to be coerced into a change, and anything like thrusting Christianity down their throats would assuredly retard the work of their conversion infinitely.

We confess then that we watch their religious observances with much interest. We are sure that the system that now pervades the land must rapidly pass away from it. With a people of the peculiar intelligence and with the extraordinary spirit of enquiry possessed by the Japanese, we cannot doubt this at all. But probably this of itself makes us the more closely note what we see. In India, notwithstanding all the efforts of missionaries under the most favourable circumstances, idolatry is hardly less rife now than it was a hundred years ago. In China comparatively small impression has been made upon the people, although altogether the missionaries seem to be satisfied with the progress they are making. But the Japanese are a totally different people to any of these continentalists; and when the truth once lays hold on them it will spread rapidly, and they will accept it with all the power of conviction. In the doings of the present Government there is much to hasten this effect. They are doing all they can to ruin the Buddhist priesthood and religion, and to establish the original religion of the Mikados, Sintoism, in its place. In reality they only confirm the doubts of the Buddhists as to their own faith without convincing them of the truth of Sintoism.

We have often alluded to the decadence of the popular religion, the uncared for appearance of the temples and the increasing poverty of the priests; and we have more than once made especial reference to Shiba, the site of the Burial-ground of the Tycoons. We need not go over the same ground again and tell how the innumerable bonzes have suffered from the action of the government, and the whole district become poor. Suffice it that things had come to such a pass with them, that at length a petition was presented to government to allow a great festival to be held, which should be the means at once of conferring blessings on the people and wealth on the priests and neighbourhood.

The festival, under the name of Okaicho, is on a system that has been known to Japan for centuries, and which has at intervals been put in practice for the purpose of enriching the church and ingratiating it with the people. Kicho means literally a pocket of wealth—or of anything very good. The prefix O signifies imperial or great. Our readers may therefore get at the true signification of the term. The government has assented to the desire of the petitioners, and accordingly great preparations are being made to renovate all that had gone to decay and to decorate the principal temple and make it attractive. Only a few weeks ago the Kishicho, or Department of Religion asked the priests of the principal temple, Zozôji, to present it to government that it might be used as the chief office of that department. It was refused; and some were of opinion that this would have led to the opposition of the government to the wished for Okaicho. But we have on several occasions observed that kind of magnanimity on the part of the government which declines to show any animosity to those who oppose its wishes. It is by no means the rule—but it is an exception which we have seen repeatedly.

The Okaicho then, being allowed, at once every one connected with the temples and all who are of the sect or friendly with the sect to which they belong, set vigorously to work. The principal temple, known generally as Zozôji was at once cleansed and redecorated. Everything that was shabby was renewed; the altar not only cleansed and beautified, but altogether enlarged and rendered more imposing. Embroidered hangings were suspended from the ceiling round the building, canopies suspended in the centre, and lamps placed in position, including one very handsome crystal lustre candelabra, (presented by a foreigner), and which is hung in front of the principal altar. All round the central temple, there is a space so arranged as to form an aisle, and outside of this again is a broad verandah. The aisle is filled with a variety of what foreigners would call "curios"—but which the Japanese look upon as very sacred things—the property of or presented or lent to the temple. There are innumerable images of various deities—some Buddhist purely Japanese, others evidently from India. There is one cabinet or shrine enclosing a multitude of these images carved in stone. This was lent by the Prince of Tosa. There are several suites of armour, lent by Tokugawa princes—looking as if they had never been worn (with one exception) and as if they had just been carried thither from the nearest curio shop. Over them are two or three old swords—one about eight feet long, which we should imagine must have been wielded by the god of war himself. There are old pictures so dark with age that the colours are barely distinguishable; and manuscripts to which the priests attach an enormous value—one more than a thousand years old. One book has on every leaf a relic in the shape of a little scrap of the dress of famous canonized priests of days of old, mounted and nicely illuminated. The middle of that side passage is occupied by a shrine enclosing the image of Hondo Sama—of which a picture will be found on page 78. The image is quite small; and is said to have been taken by Iyeyas—the founder of the Tokugawa dynasty—from Mikawa. He carried it with him wherever he went, and it is particularly revered, as having brought him victory after victory without blood-shed. He gave it to the temple and it has always remained its most cherished treasure—the temple itself being properly called by its name. It stands on the pedestal, with the upper part of the body unclothed, and on one side of it is a representation of the back, on the other side of the front of the dress—and the priest informed us that it typifies that those who commit themselves to its care cast off the garments of sin, and go forth pure and undefiled. At the back of this shrine hang two pieces of old tapestry, presented long ago by the Dutch embassy. They represent scenes from Homer.

The 16th day of the present Japanese month was that on which the Okaicho ought to have been opened; and as it had been announced for that day great crowds made their appearance. But as the preparations were not nearly ready, notices had to be posted up, postponing the opening until the 20th. On that day, it was thought better to let things take their course, though it would be at least a fortnight before all was in order. The Okaicho was to last for a month—but every one now speaks of 60 days, and we are inclined to

believe that it will last much longer than that. The priests expect 50,000 visitors every day; and they will carry their pocketful of blessing away in the shape of a little scroll with a picture of Hondo-sama, which they can wear (as many women will) strapped upon their arm, or attached to their dress; whilst some will take them home and deposit them upon the household altar, which occupies a conspicuous place in every dwelling. Some will prefer taking away napkins blessed by the priests; but whatever they take away, all will be sure to cast in liberal contributions to the offering box; a long chest about 20 feet long 2 feet deep and as many wide, with bars about three inches apart at the top. The rich and the poor can throw in what they like, and all may claim their share of the blessing; but truth to tell most of them are liberal givers.

The great gate of the Temple, of which we gave a photograph in one of our earlier numbers, is a two storied building standing boldly up at the end of the road leading to the temple. Its first floor is generally closed, but being now opened, curiosity impelled us to ascend the heavy steps, in expectation of having some kind of view of the district from its altitude. On entering the side door we found squatting at the foot of the steps a gigantic idol with a small image standing in his hand. Before him is an offering chest, and we observed that some made their ordinary salutation to him, and cast their mite into his treasury. Ascending, we found the first floor to consist of one large chamber, in which was at the middle of one side an altar to Shakanurui, and on either side images—all sitting and larger than life—of Monjo Bosatz', Fungen Bosatz', and sixteen others (jiu-roku Rakang). They have no comeliness to recommend them; and it seemed to us that the visitors who mounted the stairs, rather pitied them than otherwise—certainly did not show any veneration for them—but having satisfied their curiosity by walking round the verandah, and ascertaining that they could see from that height very little more than they could see from below, descended, with the feeling that this part of the entertainment was a delusion.

The worst feature of the Okaicho is that it has been the signal for utterly and for ever spoiling one of the most



MAKI-ESHI OR LACQUER ARTIST.

beautiful spots in Yedo. An avenue of magnificent trees, rendered sacred by every association, formed a promenade which if not greatly used, was all the more impressive from its comparative stillness. On one side, within massive walls and exquisitely beautiful shrines repose the ashes of no less than six of the Shoguns of the Tokugawa family—the 2nd, 6th, 7th, 9th, 12th and 14th. The 14th is the last. He died in 1866 in Osaka, and was the immediate predecessor of Keiki Sama—better known as Stots'baahi. Besides these deceased monarchs—for say what we will, they were virtually monarchs—there are many of the Tokugawa princesses and thousands of nobles and faithful retainers. On the opposite side there were temples built by daimios, most of them containing in their grounds the dust of the honoured dead. Now the approach to Zozoji is lined with small hucksters' stalls, and under the trees of the avenue are built tea-houses and other wooden edifices—totally removing the old religious and solemn character of the locality.

Several of the temples are being removed—and others are occupied as barracks for Marines; and one is occupied as the office of the *Nishin Shinjishi* the first newspaper of a real newspaper character ever published in Japan in the Japanese language.

That the Okaicho will be successful for the end proposed of relieving the necessities of some of those who have been deprived of the bulk of their income by the present Government, is more than likely. There are loads of images and other contributions to come in from temples in various parts of the country belonging to the same sect of Buddhists—and it is thought that all the country people for at least twenty ri round Yedo will come in to seek the blessings that are being dispensed.

Already processions accompanied by banners and drums and the usual adjuncts of such affairs, are constantly passing towards the principal temple, with offerings; the men who form the processions tinkling metal discs, and howling and shouting in a manner that may be agreeable to the deaf old deities, but which is most discordant and trying to those who have ears to hear. They begin to arrive before daylight, and if the neighbourhood were not aroused, as it always is, at

dawn, by the bugles of the marines, to whom we have said many of the temples are assigned, there would be no morning doze for it whilst these offerings are pouring in. They are expected not only from all the districts of the city—but from all parts of Japan; and from what we see, we are led to believe these expectations will be realized.

Since we wrote the former part of this article, we have again paid a visit to the place, and observed some little matters of superstition which had before escaped us. In some of the temples not only in Yedo but elsewhere, there are images which are placed within reach of the people, and which are supposed to have the power of imparting special blessing to those who touch them. Notably there is such an one in the great temple of Quanon-sama at Asakusa, Yedo. It is a wooden image just sufficiently high for an adult to reach the head comfortably. This is now so worn away by the rubbing of the faithful, that it is hardly discernible as a thing once possessed of features. There is the shape of a head on a body, and that is all. For the people—or rather the women and children—rub the face of the image with the palms of their hands, add then their own face; then the arms shoulders, breast, &c., and afterwards their own; under the impression that they derive strength to all the parts touched. Now at Zozôji, the people are not admitted beyond a rail just a few feet within the temple door, and they are therefore at a considerable distance from any of the images. Our readers would hardly guess how the god Hondo is made to dispense his blessing. There is in the midst of the large quadrangle of which the temple forms one side, a pine post erected, on which are written moral aphorisms. It is about twenty or twenty-five feet high, and stands directly in a line between the great gateway and the altar of the god. To the upper part of this post, there is tied a strip of white cotton cloth, which being twisted so as to have the appearance of a white rope is made to pass through the open door of the edifice, and the end of it is held in the hand of the idol. Those then who desire to receive their blessings direct may touch this post, and the cotton cord is a kind of telegraph to communicate what is so earnestly desired. We fancy only a few are aware of the true use of the post, for whilst we waited and watched we saw but very few touch it; and we are sure that if it was generally understood few would pass without touching it; for we are convinced that even those who pretend to laugh at all these things and to treat them as follies, have yet about them such an amount of superstition as makes them fearful of giving offence to the idols, or to the gods they profess to represent.

Another thing that is noticeable is, that whereas until the Okaicho commenced, there was no praying in the temple at all by the priests during the day, now it goes on from morning to night; and in fact so long as there are visitors to witness it; and we remark too that many persons as they go round looking at the objects of interest we have previously described, stand and offer up a prayer to some, and venerationally salute everything they see.

It is easy to stand among the crowd and philosophise, and think how said it is to see such misplaced piety; but christians

must remember that their own religion is one of faith. As they have been brought up to believe in the truths of the gospel, so these people have for the most part never heard of any other religion than that they profess; and it is better that they should have even this to control them than none at all. It would be well if all those who are anxious to see them turn from their present bondage into the liberty of the gospel, would, instead of talking of their idolatry and bewailing it, shew them by example, the excellence of christianity. This we cannot but admit is not shewn to them as it might be, and the consequence is, that missionary work is very much retarded. There is, however, now, a perfect rage for learning foreign languages, particularly English; and with that, the reading of foreign books is keeping pace. The Bible is eagerly sought by many students, not with a desire to conversion, but simply to be read out of curiosity. And we must leave this to work its own way—aided perhaps, by those who have become convinced of its truths, and are as anxious for the conversion of their brethren as the most enthusiastic supporters of missions at home. They are not numerous, but they are earnest. They as yet stand in some dread of the government and cannot work openly, but the heaven is there, and in good time no doubt it will leaven the whole lump.

The Illustrations.

MAKI-ESHI.

THE Lacquerware of Japan holds its own—far ahead of anything of the kind ever seen in any other part of the world; and notwithstanding the improvement that has lately been made in Birmingham, nothing has as yet been done there or elsewhere that can compare with the best lacquer of this country. It is quite unique; even China cannot approach it. We have nothing to say for the trumpery stuff which forms the bulk of the stock of the Curio shops of Yokohama; but even these can produce, if they find the right kind of customer, such specimens as make the connoisseur's mouth water to behold.

The photograph on page 75 depicts a man whose occupation is the gilding of lacquer articles. It is an art quite apart from the mere laying on the lacquer or polish, and one requiring a most artistic eye and clever hand; as it is he who designs and draws those beautiful renderings of birds, fishes, animals, and sprays of flowers which are so much admired. It is marvellous, the correctness to nature of some of these productions; and the workmanship and richness of finish are as remarkable as the artistic treatment. The man in the picture is engaged on the commoner kind of ware now prepared for foreign purchasers, but like all true artists he sighs that the demand for the best work is very small as compared with the past. For our part we doubt this; and believe that there is still plenty of demand for the better kind—only the enquiry for the inferior is so much greater than it ever was formerly, that the other is, as it were, hid-

des. It is a fact that many persons who have sent curious home from hence have been mortified by the want of appreciation shown by their friends, of what is really good and expensive; and an everweening admiration of what is in reality comparatively valueless. So it is not to be wondered at that the majority of buyers purchase that which is attractive to the uninitiated; and the better qualities are left for the Japanese themselves, and the real lovers of art among foreigners.

TELEGRAPH GANG — NEAR YEDO.

NEARLY four years have elapsed since the government sent to England to engage a Telegraph Engineer, to inaugurate telegraphy in this country. He came under the auspices of the Lighthouse department, with a three years engagement, and fortunately in Mr. G. M. Gilbert, the gentleman selected, the government had a man in every way fitted for the work he had undertaken to perform. Within a few months of his arrival he had the line in working order between Yedo and Yokohama, and had instructed a staff of operators so well, that the line has been most regular, most useful and very profitable from the day it was opened until now. He subsequently constructed a line between Kobe and Osaka and several smaller ones, among which was a branch into the Imperial domain at Yedo; and if any foreign officer deserved well of the government for good service certainly he did. But the march of events has acted prejudicially to his interests as it so often does to that of pioneers. The Railway was inaugurated; a large staff was sent for and imported, and the telegraphs were taken from the Lighthouse department and handed over to the Railway authorities. These, in the rage for ordering from home, instead of considering the claims of the man who had borne the burden and heat of the day, and placing him in the foremost position—or even consulting him,—in the most ungenerous manner ignored him altogether, and ordered out a chief superintendent with a numerous staff from home. Of course there cannot be two suns in the heavens at once, and the well-tryed man has been ousted from the service altogether, and thus the government loses one of the most efficient workers it ever got out from home.

The telegraph is fast extending throughout the realm. Already the wires are complete between Kobe and Yedo—and but for the typhoon of the 25th August which blew down some of the poles that anyone could see had been badly put up, communications could be kept up throughout. To Nagasaki the overland portion of the line is nearly complete; but the cable to connect the two shores of the Inland Sea is as yet not laid. If nothing untoward occurs it will be accomplished this month, and then there will be a telegraphic connection between this and London, and in fact with all the world. We believe the line is to be extended to the North; and at any rate it is to be availed of in the Island of Yezo, between Hakodate and the interior. Indeed the government find that it is so useful to the public and so much used that in all likelihood they will have it all over the empire.

AN AVENUE IN KIOTO.

JAPAN is really and truly a land of avenues. The great main roads throughout their entire length, for the most part abound with fine trees on either side, the generality of which are evergreens. In like manner the temples whether large or small are generally situate in fine groves approached by avenues; and even in the hearts of the principal cities they manage to have them in great abundance. We doubt whether any other country can boast so much and such agreeable foliage as Japan. At all times the country is green and delightful by reason of it; for though there are plenty of trees which do shed their leaves, the others so predominate, that the country can never be said to present the wintry look of more northern lands. The autumnal tints of the deciduous trees, and their young foliage in the spring only give a brightness and a variety to the landscape, unspeakably attractive to the eye.

A VILLAGE CEMETERY.

THIS is so commonly seen—a burial ground on the confines of a village, amid fields—only separated from them by a narrow footpath, and reposing under the shade of umbrageous trees, that it requires no description. In towns, almost every temple, whether large or small, has its grave-yard as with us, but in the country it is otherwise. Often they are away from every dwelling or building of any kind whatsoever; and, wandering among the hills, it is no uncommon thing to follow a small beaten track, which is found to have its termination in a small cemetery perhaps with no more than twenty or thirty small gravestones in it. Indeed we can truly say that never in any country churchyard at home or abroad, have we so fully realized as in Japan and in these out-of-the-way nooks, the truthfulness and beauty of Gray's lines:

"Far from the madding crowd's ignoble strife
Their sober wishes never learned to stray,
Along the cool sequestered vale of life
They kept the noiseless term of their way.
Yet even these bones from insult to protect,
Some frail memorial still erected nigh,
With uncouth rhymes and shapeless sculpture deck'd,
Implores the pensive tribute of a sigh."

They are innocent of rhymes, and it is equally true, they are but shapeless sculpture; but there stand the stones marking the resting place of the humble dead, of whom it may be probably said with more truth than of any other people that their lot forbade them to look for or desire anything better than by their useful toil to secure the homely joys their obscure destiny presented to them, and which their rude forefathers had themselves delighted in.

DESTRUCTION OF THE P. M. S. 'AMERICA.'

ON Saturday night, the 24th August, there occurred in our harbour one of those appalling accidents, which have given so unenviable a notoriety to our locality. The magnificent steamer *America*, belonging to the P. M. S. S. Co.—the largest wooden steamer in the world—caught fire and was totally destroyed, with a loss of upwards of 60 human beings. The

THE FAR EAST.



SHRINE OF HONDO-NAMA IN THE TEMPLE ZORÔJI, SAITAMA.

THESE ARE EGAT.



TEMPORARY GARDEN, NEAR YEN.

ship was one on which it was presumed the most perfect arrangements for the instantaneous extinction of accidental fire were kept in immediate readiness—one of those floating caravans to which the lives and property of thousands have been and are fearlessly entrusted.

When the alarm bell was heard everyone quickly ran in direction of the glare, and on arrival at the bund a spectator had presented to him a magnificent sight—the dark hull of the ship serving as it were as a platter to hold the gleaming flames that shot up from her deck to the height of a hundred feet or more, shrouding the lower masts in a livid blaze, the upper tongues of which licked the top-most spars, and merged gradually into a luminous cloud, which poured rays in a dense flood of reflected light upon the surface of the harbour, and lit up as if at early dawn the streets of the settlement and roads of the Bluff. Streams of liquid fire cascaded from the scuppers, and one by one the port-holes shone from the flames within.

A large crowd of sightseers gathered on the bund to watch the progress of the conflagration and amongst them rumours were rife as to the origin of the fire, and comments freely banded upon the conduct of the officers. Incendiarism, carelessness, and accident were freely charged as the first, and allegations made to the effect that there was not a single engineer on board, and therefore the steam hose could not be worked. These, of course, were invented or imagined, and have since been proved destitute of foundation. Hours passed: the fire still roared, its red reflection intensifying by contrast the paling moon, and bringing into prominence a white boat among the many which sculled around the ship. After a while the coal caught and the flames became still redder; the funnel, and iron skeletons of paddle wheels, heated to a pale red heat, and the skeleton of one of the masts, crossed by a couple of dangling yards, which trickled bright pitch flames at their ends like St. Elmo's fire, being the sole objects upstanding above the hull. The explosion of the powder in the magazine was feared, but needlessly; for during the night—besides a few stray explosions, as if of single kegs of inflammable matter amongst the cargo—none took place, sundry packages of cartridges crepitating continuously, like Chinese crackers, instead of, as might have been expected, bursting upwards almost simultaneously. Little by little the fire descended, consuming downwards what was in its course, until at morning nothing remained of one of the finest wooden ships the world can boast, except a blackened hull, bearing a coppery funnel, a couple of skeleton wheels, and a glare of red flickering fire at her bow, like a fishing torch in a Canadian canoe. Then, when the magazine had at last gone off with but slight explosion and much fizz, like a damp squib, endeavours were made to get the still dangerous burning hull away from the vicinity of other vessels, and the tugs were set to work to do this.

After unshackling the mooring chain from the buoy, the *America* grazed past the *Decapolis* without doing any injury; but caught the jibboom of the *White Adder*, a little further astern. It seems the tugs then tried to turn the stern of the *America* round to the northward; but in doing so, it caught the barque *Thracian*, and lay right across that vessel's bow.

The *Thracian* then slipped both her cables, and drifted over towards Kanagawa, before the Captain was able to bring her up; but he finally succeeded in doing so, before the vessel came near the ground, and this morning she is lying in 3 fathoms water. The barque *Woodhall* having started her anchors, drifted a considerable distance—just managing to keep clear of the *Flying Spur*—and brought up astern of her. This morning she moved into her former berth.

The *America*, which was of 4,500 tons burden, was only two years old, and cost the company as delivered from the builders' hands no less than \$1,850,000. She was decidedly the finest ship on the line; apart from her intrinsic value, her loss is to be regretted for many reasons, although happily the reserve steamers of the Company will prevent any cessation in the conveyance of mails. The bags for Hongkong, \$300,000 in treasure, and a light freight were on board. The treasure may, however, yet be recovered.

It seems that there were on board the *America* 175 Chinese passengers for Hongkong, but, luckily, only two saloon passengers. The majority of these had taken a holiday on shore and had not returned to the ship when the fire broke out. Many of the Chinese were particularly unfortunate—some losing the whole of the pittances they had toiled to save in America, as it were within sight of home. One of the saloon passengers carefully left his valuables on board before exploring Yokohama, only to find too late, that he had better have risked them on his person. The ship had been busy coaling during the day, and the coolies ceased work at the regular hour. "All safe" was reported at ten o'clock, and everything seemed so. What happened afterwards is thus described by the reporter of the *Mail*, who witnessed the whole proceedings.

"No one dreamed of the danger which was so shortly to befall them. At 10.15, when the writer left the ship, all was quiet: the officers for the most part were turned in or about to do so, and there was probably no one but the stewardess and a quartermaster near the saloon. A little before 11 the stewardess said she smelt something burning, and on a quartermaster going to look he discovered dense volumes of smoke just rising from the freight deck below the ladies' saloon. At once the fire alarm was sounded, and every man was at his post in a moment, ready to do the orders of Captain Doane, who, as good fortune would have it, was, with nearly every officer of the ship, on board, although asleep. Captain Doane was the first in the saloon with the hose, and despite the smoke, so dense that nothing could be seen of the seat of the fire, he worked against the advancing destruction with all the energy of desperation. At this time it began to be evident that the fire was one which could not be extinguished in a few minutes, and when Captain Doane was driven back, unable to stand the smoke, the thought was rather to save life than to do aught else. But still all fought on; foot by foot, inch by inch, they retired as the smoke forced them back, and then, with a sudden and furious roar, burst forth flames, filling the saloon and in fact practically deciding the fate of the gallant ship. To flood the magazine was Captain Doane's next desire; but so far as could be learnt from the officers, this was not done, it being impossible to reach the magazine, owing to the



AVENUE, KYOTO.

smoke, which, by this time, had advanced even to the bows; the wind, however, leaving a few feet clear in the very eyes of the vessel. Captain Doane, still intent upon his duty, tried to go forward to see what could be done, and he contrived by an energy inspired by the approach of death to reach this one safe spot. Once there, the flames rolling onward compelled him to jump overboard. Either from the effects of the high leap or the inhaling of the smoke Capt. Doane, as he struck the water, found his legs paralysed and himself unable to swim. Twice he sank, and none were near to help him, but on rising for the last time, the friendly hand of Captain Williams of the *Costa Rica* grasped him by the collar and he was saved. He was at once taken on board the *Costa Rica* and restoratives applied, by the aid of which he gradually revived, and by Sunday morning was comparatively restored to health though suffering much from the effects of the smoke. The officers seeing that all that could be done to save the ship would prove ineffectual turned their thoughts to saving the passengers, and the Chinamen, a few of whom with their baggage, were soon sent down the gangway into the boats which had been lowered. But so great was the crush, and so many Chinamen crowded on to the ladder, that it gave way, and then were precipitated into the water.

During the course of the fire several attempts were made to scuttle the ship by shot from the men-of-war launches, but fruitlessly."

TWENTY SIX more bodies of Chinamen who lost their lives through the burning of the *America*, were picked up on the 27th Augt. The bodies recovered are lying at the P. M. S. S. sheds, and others are continually being found. Out of 260 Chinamen on board, about 204 have been accounted for. Most of the dead men had their savings about them. A couple of corpses, on whom were \$300, were dispoiled by some Chinamen this afternoon; but a Japanese informing on them, they were made to yield up the money by the Company's officers. The corpse of one European was buried to-day, and another is known to be entangled in the wreck.

Already the bodies of 59 Chinamen have been found, and three Europeans. Nothing is known as to the origin of the fire, but an enquiry commenced yesterday, the result of which we shall give at its close.

THE BODY of a young woman was recently found drowned in the Canal near Takidji, a few days ago. It is supposed she committed suicide through being forced by her parents to marry a man she disliked.

THE EMPRESS proceeded from Kanagawa to Shinagawa by train on 22nd Aug. We hear that her Majesty and suite travelled on the Tokaido in European carriages, with four horses and outriders. The upper windows of the houses were closed.

ON THE afternoon of 23rd Aug., a pistol shot was heard in the room of M. Raymond, one of the proprietors of the Spring Valley Beer Saloon. His wife ran there immediately and found her husband dead—a bullet having passed from the centre of the forehead, through the brain, and out at the back of the head. An examination into the circumstances was made by the French Consul.

ON THE 23rd August, shortly after four, Mr. Metzner, of the German Livery Stable, heard a suspicious noise, immediately followed by a crackling sound like that of burning wood. He armed himself with a heavy piece of wood, and ran out to the spot whence the noise appeared to proceed, where he found a Japanese in the act of setting fire to his stables—having with him a hibatahi, with straw and shavings, which had been placed under the flooring and set fire to. All under the place was lit up by the flames. The Japanese was seized by Mr. Metzner—who struck him two such severe blows with his billet so as to be almost certain that the man's arm or collar bone is broken—but contrived to twist away from him, and get clear off. He is nearly certain that the Japanese was a betto formerly in his employ; but in the dim light could not positively swear to him.

A BOAT on the river Toné laden with lime, lately caught fire, through the cargo being subjected to a violent fall of rain. The sendoes did all they could to extinguish the flames but, without success. Several of them were a good deal injured.

ON SUNDAY, 25th ulto., the settlement came in for the tail end of a typhoon. The Bund was seriously injured, but beyond a few injuries to tiles and palings private property generally escaped comparatively unhurt.

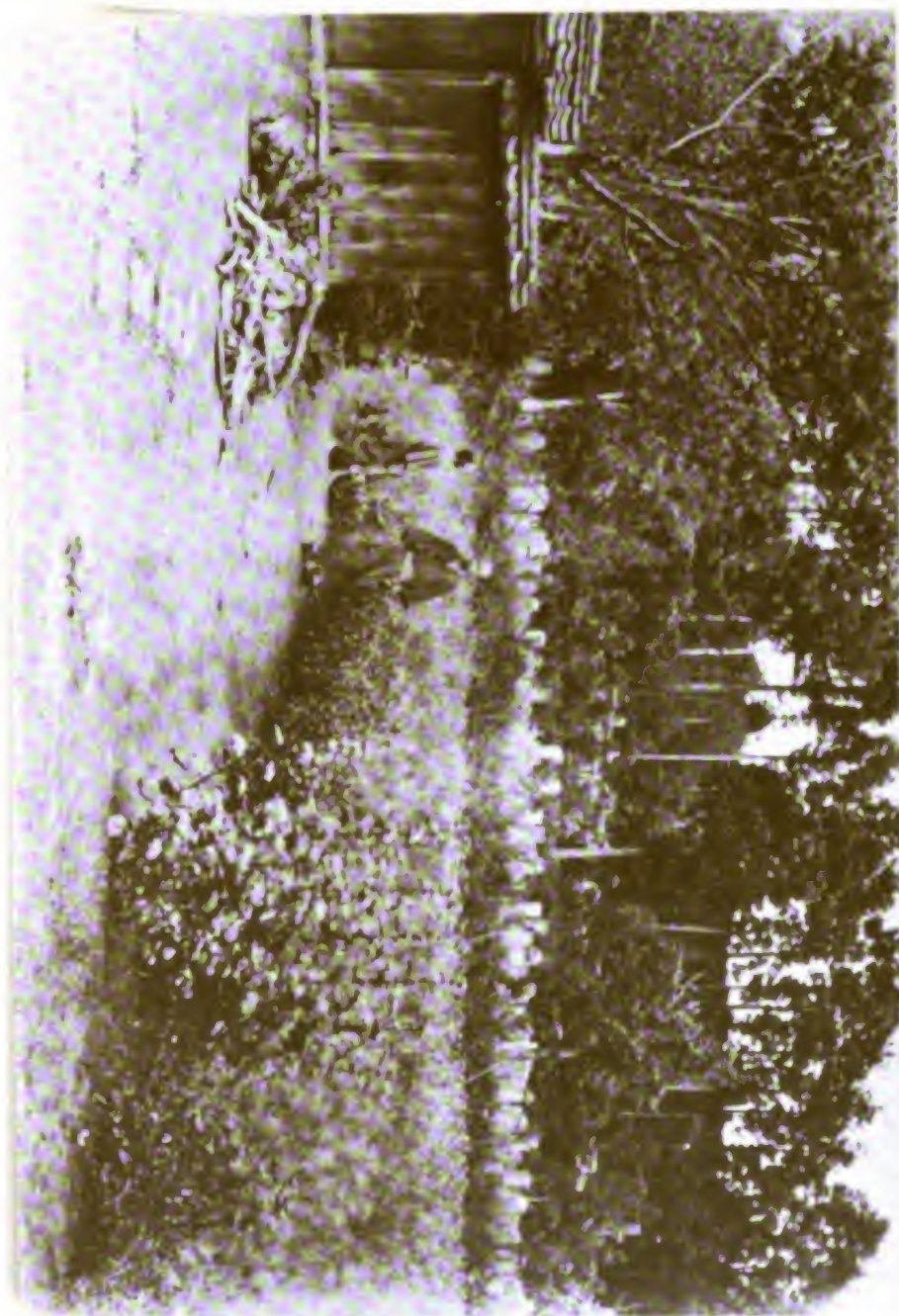
DURING THE Typhoon on Sunday afternoon, the 28th Aug., a portion of a yashiki used as barracks by one of the regiments in Yedo was blown down. Six men were killed, and a great many wounded.

A LUCKY find has just accrued to a farm servant in the province of Wuzen. He was ploughing, when the coulter turned up a jar, which, on examination, was found to contain 321 rice and 3 boos of old Japanese coin. They are of the present value of 1,388 yen; at which price they have been bought by the government.

A BLACK lead mine has been discovered in the province of Satsuma. The product is very fine, and well adapted for pencils. This is the first black lead mine ever discovered in Japan.

WE HEAR that Mr. J. F. Lowder, late Acting-Consul at Kanagawa, has been offered the position of legal adviser to the Japanese Customs, and that he has accepted the office, subject to permission of H. B. M.'s Government.

THE FAR EAST.



VILLAGE CEMETERY.

THE MAN who stole the coins from the exhibition building in Yedo has been discovered, but not the coins. He is a student—the son of a doctor who resides in the province of Tosa. There is no doubt the coins will soon be restored.

It is said that over 100 students are now employed at Yedo, in codifying and simplifying the Japanese characters with a view of adapting them to the representation of sounds used in foreign languages. A scheme to supply the Japanese with a phonetic alphabet, capable of representing every one of the ninety-two European consonantal and vowel sounds, as well as their native sounds, will shortly be submitted by the writer—the characters being founded on the outlines of the present *Iroha*.

AN ART-SCHOOL has been established in the province of Sakitama, by the Provincial Court; and already it is attended by a good many scholars. The Japanese Government have a somewhat absurd way of giving rewards to people who promote public works—as for instance, a farmer who promises to give one hundred rice towards this school has received a small reward; and we see by Government proclamation in the same number of the *Nishin Shinjishi*, that three Yedo merchants have been each presented, with a silver goblet—one for giving money to the sufferers by a certain fire; a second for having made a contribution of rice to one of the hospitals; and the third for giving a sum of money for the relief of his poor neighbours.

GOVERNMENT HAS issued a decree that in future receivers of stolen goods will be equally culpable with the actual thieves, and be punished accordingly.

It is sometimes the way with newspapers which copy translations from the columns of their contemporaries to find fault with the want of literal exactness in the translation. It may amuse our readers to see how the above paragraph is translated literally by a Japanese Synologue (!!!) from the columns of the *Nishin Shinjishi*.

"It has been declared by the Japanese Government that every man shall never deposit his own steal to any other men; because this is very liable to cunning deceptions."

MUCH INTEREST has been excited in the United States and England by the movement among the Japanese looking toward the introduction of the English language and its literature into the Japanese empire; and it has even been stated that there is a possibility that our mother-tongue may in time become their national language. The principal difficulty in the way of this desirable consummation lies in the peculiarities of the English language, and the number of irregular verbs characterizing it, as also the want of uniformity in its pronunciation. The idea has been suggested of forming an improved English language for the benefit of our Oriental friends by making all the verbs regular, and improving the orthography. Should this be carried out, it is not impossible that the reform may be in time adopted by ourselves.

The choice of a new language by the Japanese lies, it is said, between the English and the German, and the selection of the latter is warmly urged by the Germans. Indeed, that language

appears to be quite a favourite one in Japan, as attested by the existence of an extensive German book-store there doing, a large business, and by the establishment of quite a number of schools for teaching that tongue.—*Harper's Weekly*.

We have heard nothing of this; but it is true that the education department is encouraging the study of foreign languages, and that they are trying to simplify their own.

In the U. S. Consular Court.

C. O. SHEPARD, Esq., U. S. Consul.

and

HOWARD CHURCH, Esq., }
E. R. SMITH, Esq., } Jurors.

Inquest.

An inquest was held this morning at the U. S. Consulate, on view the bodies of John H. Barker and Joseph Lymart, who came to their deaths on Saturday night last. O. O. Shepard, Esq., U. S. Consul, sat as Coroner, and Messrs. Howard Church, and E. R. Smith, as Jurors.

After an inspection of the body of Lymart, that of Barker having been seen yesterday, the following evidence was given.

John Graham, Chief Engineer of the *America*, said he met Barker, who was engineers' storekeeper, in the gangway between the decks near midships on the evening of the fire, about ten minutes before every one abandoned the vessel. Barker had the hose with him. He did not see him again alive. He met his death, in witness' opinion, by drowning.

To Mr. Church. When the fire broke out witness was in his room; there was steam on all the engines sufficient to drive the pumps; two were working by steam about ten minutes after the alarm.

James Allen, first assistant engineer on the *America*, said that he last saw Barker in the port gangway near midships: he had been in the engine room to get fire buckets. The smoke was so oppressive that he had to stand to get his breath. He next saw Barker after his death. As regards Lymart, he saw him last alive in the donkey ash-room, he was trying to get the hose stretched. This was about ten minutes after the alarm. Both came to their deaths in witness' belief by drowning.

George C. Hawley, and Angus Leslie, steerage steward, gave similar evidence.

James Wilson, quarter master, on watch, said: At the time of the burning, he last saw Lymart near the steerage; he was screwing the ports up. He did not believe death was caused by drowning. The hair of the head appeared to be burnt.

The enquiry was adjourned until the body of the third European is discovered.

The following verdict was delivered in the Inquest held on the bodies of the three Europeans who met their death on the night of Saturday last.

"An inquisition taken for the people of the United States at U. S. Consulate. Kanagawa, Japan, on the 29th August, 1872, before Mr. C. O. Shepard, Consul, and Howard Church and E. R. Smith, assessors duly sworn."

"After due deliberation and enquiry the court is of unanimous opinion that John H. Barker Engineer's storekeeper, Joseph Lymart, steerage watchman, and Thomas B. Cook came to their deaths on the night of the 24th August, by drowning whilst trying to escape from the burning P. M. S. S. Co.'s Str. *America*, then lying in the harbour of Yokohama."

Signed

C. O. SHEPARD, Consul.
HOWARD CHURCH }
E. R. SMITH, } Assessors.

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THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

Vol. III, No. VIII.

YOKOHAMA, MONDAY, SEPTEMBER 16TH, 1872.

[SINGLE COPY \$1.00]

OUT OF BOUNDS.



REALITY limits used of old to be a kind of bugbear to foreigners in Yokohama, all of whom wished, but few of whom dared to pass beyond the phantom line around the settlement, the radius of which was just 10 ri—43,200 yards, or a little over twenty four miles and a half—except in the direction of Yedo, where they were pulled up at the distance of about five ri by the river Rokugo, or, as it was more commonly

called, Logo. Those who had the temerity to go beyond the boundary, did so with the fear of being stopped by every man they met, and sent back to the place whence they came; and it was something to talk about as a kind of feat of daring, deserving of being described to all ones friends as something very heroic and wonderful. For ourselves, only twice did we so transgress in those days, and we confess that if we had been turned back on either of those occasions it would have served us right. The first time we went in an open boat across the gulf of Yedo, and landed at a village the name of



PROLIFIC LILY.

which has long slipped our memory—in the province of Busho. There were three of us—two being keen sportsmen expecting to find any quantity of game. The third was anxious to get to a certain hill, from which he had been told he could look down on such a prospect as our readers may imagine from the name “The ninety nine valleys.” No such periodical as this little *Far East* was thought of in those days, so no artist accompanied us; but it had been mentioned as a spot beautiful beyond compare; and, brimfull of curiosity, we went for it. Unfortunately—’twas “ever thus since childhood’s hour”—we were doomed to disappointment, not having landed anywhere near the desired spot, and none of the people to whom we addressed ourselves knowing anything about it—very few indeed understanding our vile Yokohama jargon, which rendered us, as we thought, objects of surprise to the natives, and really of contempt to ourselves. At first, when our boat reached the shore all the natives seemed disinclined to hold any converse with us. They were evidently frightened, though their curiosity prevented their running away. We asked them in the best Japanese we could muster between the three of us, to direct us to a tea-house, but not one would answer, and had it not been for a little dirty-faced scamp who had the boldness to touch one of the guns without being chid for his impertinence, and who was thereby emboldened to stand right opposite to the owner of the weapon and grin from ear to ear, it is likely enough we should have had some difficulty in breaking the ice. As it was however, this urchin next allowed his curiosity to get the better of his good manners to such an extent as to feel the texture of a waterproof cape one of our party had hanging over his arm, when the bearer threw it over the lad’s shoulder and held out his valise for him to carry, telling him to lead the way to the best house in the village, and making him understand that he should receive payment for his services. This was sufficient. The lad trotted along, followed by us and by all those who had assembled at the unwonted sight of three foreigners on soil no foreign foot had ever before trodden.

But now came the difficulty as to where he was to lead us. He didn’t like the responsibility of taking us to any one’s house; and as we now write we wonder he didn’t at once lead us to the chief man of the village. After some little walking, as we passed a house that seemed cleaner than, and which was at some distance from, the rest—we halted and went up to the door. Immediately all the inmates ran to the back rooms, one old lady alone staying to close the sliding doors—but not being able to accomplish this before we reached the dwelling, she left her task half-done, and bolted too.

It was now very nearly sundown; and we knew that our nights’ lodging under a roof depended upon our making a favorable impression. We therefore told the boy to put down his burden, and gave him a tip which not only surprised him, but made him for the nonce the most popular lad, the most desirable companion in the whole village. We smiled as we saw all the brats of the place congregate about him, just like European children, the moment he had a silver

boo of his own. He laughed aloud with glee—and came half a dozen times to kowtow and thank us; and more than that, he seemed to keep watch for us, that he might do far more should we require him. All the people who saw him receive his boo at once opened their hearts to us, and we were no longer objects of fear, but of something like wonder and admiration. Likely enough, for it is more than probable that so vast a reward as a whole boo in cash—then equal to nearly two shillings—had never been given for such a small amount of work in the village before.

But this which made us at once so popular outside of the house was not seen by the inmates; who had, as we have said, all run and hidden themselves on our approach. The last who beat a retreat, the old woman—not having been able to close the sliding doors, we put our baggage down just inside, and sat down to consult. It was evident that it would be unwise to attempt to return that night; and indeed, we did not feel at all disposed to give up the anticipated sporting pleasures we had come for, even though it appeared that we had entirely missed the scenic goal we had looked forward to. We therefore decided that we must put on a bold front, and whilst shewing the people that we perfectly understood good manners, and that we would not willingly put them about, still we must have shelter of some sort, and that in the absence of any tea-house, some of them must supply it. After therefore calling repeatedly for the inmates of the house, and none appearing, we quietly unpacked a case of provender and commenced refreshing the inner man. This must have been too much for the curiosity of the people of the house to resist—as first the old woman came and looked on at a distance, and then some of the young fry stood by her—but not a word could we get from any of them; until at last a middle-aged woman who turned out to be the daughter of the old lady and the mother of the others, came in, and approaching us quite naturally and without any timidity, and dropping on her knees and saluting us in the ordinary Japanese way by bending her head to the earth, told us that she and her husband had been absent; but, that having heard of our arrival she had hastened home, and that he would be there very quickly. We told her that we desired nothing but shelter for ourselves and our servant—a frightened Yokohama lad, who seemed afraid to open his mouth, lest he should be seized by the yakunins for taking us to a place we had no business to visit. She begged us not to think her inhospitable, but to wait with patience until her husband came home, who would doubtless see that all was right. He was longer than we anticipated, but that was just as well—for it gave us time to ingratiate ourselves thoroughly with his family. It was quite dark by the time we had finished our repast, and the house being shut up, we set to work to make ourselves as agreeable as we could. One of us was an adept at twisting paper into all sorts of shapes—a favorite amusement among the Japanese themselves—but he could do twice as much as any of them could, and all got close to him to watch the twistings develope into some form or other, which invariably sent them into shouts of delight, and when the “gudeman cam’ hame” he who saw foreigners

as he told us for the first time, found them sitting on the mats as happy with his household as if they had been familiars all their days.

When told that we required shelter for the night, he said that it was absolutely impossible. He did not like to refuse us, but he dare not allow us to stay under his roof—as the yakunins would be sure to hear of it and he would get into severe trouble.

Here was a pretty position for us. It was by this time black dark—one of those nights of impenetrable darkness, when nothing whatever can be seen; darkness that is not less obscure even when the "eye becomes accustomed to it." What could we do? We told him, that we must decline to leave the premises. He might give us an outhouse if he liked, if there were such a thing on the compound, but that outside of the enclosure we positively would not go, and that

we were determined to have a roof over us, even if the sides were open. Seeing our determination he did not make any further resistance; but he must have sent to the head village yakunin, for after a long time—it must have been nearly 10 o'clock—two officials arrived, and entering, began to speak in a somewhat bullying voice. Candour compels us to say, that we all felt very uneasy, and two of us afterwards admitted that they made sure they were in for being tied up, and sent ignominiously back to Yokohama the next day. Fortunately the third, who was probably as apprehensive as the others, had a remarkably cool bearing at all times; and this stood us in stead now. We had brought among our provisions only a few bottles of beer, a bottle of brandy, and two bottles of sparkling Moselle—the latter with the knowledge of the fondness of the Japanese for sparkling wines—and for the very purpose of propitiating them if necessary. Whilst then the officers were excitedly addressing us and telling us we must accompany them, our cool companion quietly left us, and raising the lid of the case in which our drinkables were, exposed them to view, and taking out one of the bottles of Moselle, asked for a cup—there are no glasses in a



AMA-SAKIYA.

Japanese farmer's house—and setting free the cork, sat down with some of the family who, tired of the altercation, had resumed their places on the mats. Pouring out cupfull after cupfull, he gave one to each. (Japanese saki cups are very small, none holding much more than a liqueur glass; so that the liquor went a long way.) When the yakunins heard the cork and saw that something pleasant was going on, they turned from the other two, and approached the group on the mats. Common civility induced our friend to offer them a taste of the foreign saki, and common love of liquor, (which the Japanese go in for quite as heavily as Europeans, if not even more so), induced the officers to accept the proffered cup, which so wrought upon them that every difficulty melted away. The yakunins sat down and talked and laughed with us; paterfamilias made us welcome, and we

managed to make the bottle of moselle and a little brandy toddy occupy the male folk—(the women and bairns went to bed shortly after the men sat down together)—until the sma' hours ayont the twal'. When at last the time of separation came, the host showed us that a comfortable f'tong or sleeping dress (a kind of large dressing gown heavily padded with wool) had been laid down for each of us on the clean mats and the yakunins told us that we need be under no apprehension of attack as they would take care that the house should be guarded. Whether it was so, we are not aware, but certainly we hadn't a thought of danger. In the morning, we were up with the dawn; but early as we were, all the family were before us, and preparations were being made for breakfast, which at their invitation we shared with them. As we had told overnight that the object of our visit was to get some sport, the farmer said there was plenty to be had, and sent two of the farm servants to shew us where pheasants most abounded; and made us promise to return in the evening and again avail of his house as our resting place, adding that we were welcome as long as we found it agreeable.

The men who went with us took us to a most unpromising country for anything like game—and feeling somewhat disappointed we turned back, intending to try a bit of cover we had seen a little off the road, when one of the yakunins of the previous evening came running up, greeting us as if we were old friends, and, telling us we had overshot the mark, took us to the very ground we had spotted. He stayed with us the whole day—and we bagged a fair amount of birds; which by the way we ought to mention were carried for us by the little urchin who had carried the valise and macintosh on our arrival, and who we found waiting outside the door when we rose in the morning. We stayed there two days, and left with letters for the head men of the villages we were likely to pass on our way to the spot from which we were to see the ninety-nine valleys, which the yakunins and our host could of course tell us all about. But unfortunately the weather came on wet, and made the walking so slippery and toilsome, that we deferred that jaunt for another occasion, and that occasion has never since turned up. This was in the old Tycoon's days, when had we not fallen into good hands we certainly should have been sent back and hauled over the coals; but as it is, we look back upon it as one of the most pleasant experiences of the kindness and real hospitality of the Japanese that we ever received. Now-a-days, although the country is no more opened than it was then, foreigners go almost anywhere they like, and so long as they behave themselves they are not interfered with; but in those days there was real danger—for no one knew who were friends and who were foes of foreigners, and the orders respecting them were very stringent. The yakunins of the village ought to have sent us back, and we can hardly realize now that any could then be found to take such a responsibility on themselves as they did. However, we all got safely back, delighted with all we had seen, the sport we had enjoyed, and the good people we had met.

The Illustrations.

PROLIFIC LILY.

JAPANESE lilies are now so famous throughout the world that considerable orders for bulbs have every Autumn to be executed for gardeners, florists and seedsmen; and a more acceptable present than a small box of them can hardly be sent to friends at home. They are as various as they are beautiful; but it is remarkable that those least prized abroad are the most valued by the natives. The most common in Japan—so common in fact that it grows wild all over the country, and oftentimes covers a whole hillside—is the one most appreciated by foreigners out of Japan; and undoubtedly it is a noble flower, with its lordly petals thrown boldly open to the sun, the deep dark orange colour of its centre shading off to the most delicate yellow, on a rich spotted white ground. The plant is certainly beautiful, but until this year we never saw it extraordinarily prolific. But this summer, there grew in the garden of Mr. G. C. Pearson on the Bluff,

Yokohama, two stems from one bulb. The two stems, cut off and stuck into a bowl of ferns, are portrayed on the first page of this number of our journal. One was a fair specimen of the ordinary flowering of the plant, having 18 flowers upon it; but the other, upon a broad flat stem, about an inch and a half in width, but thin as a lath, had no less than sixty three buds, of which fifty two were in full flower at one time.

AMA-SAKIYA.

THE street traders of Japan have always their wares or vendibles in most compact form; and their peripatetic trade is oftentimes as regularly established and handed down from father to son as that of the more permanent looking shopkeeper. We know a man in Yedo whose boxes, precisely like those in the picture as to shape, are lacquered and inlaid with mother of pearl, and so worn and old, yet in such solid and good repair, as to produce the impression of a long and respectably established business. The boxes of the man in the photograph are lacquered with black lacquer. The stuff he has for sale is a kind of warm drink something of the nature of saki made from rice; and the trade is much more profitable in winter than a summer.

THE FOREIGN OFFICE—YEDO.

THE photograph on page 90 gives an excellent idea of the yashikis of the daimios of olden days. The building now occupied by the Gaimusho or Foreign office, was formerly the property of the Prince of Kuroda, and is situate within the precincts of the castle. It is a good specimen of the yashikis which abound by hundreds in Yedo. They were all on the same plan—a large one-storied building for the Prince in the middle of a large quadrangle, which was surrounded by the dwellings of the kerai or retainers, which were narrow edifices, only about twenty four feet in depth, two storeys in height, the door and open frontage opening to the inside, with the barred windows only looking on to the street. The strong stone foundation shewn in the picture will give the idea of stability, and shew that cost was not considered in their construction. Since the change of government, the yashikis, with few exceptions have stood empty—and several of them have been taken by government for barracks and public offices. They have been confiscated by government, and those which remain vacant may be purchased by any native who can pay the price for them.

THE OWARI YASHIKI.

ON page 91 is a distant view of the palace or yashiki of the prince of Owari in Yedo. All the large daimios had several of these yashikis. Satsuma had no less than nine. Owari was one of the three Tokugawa families from whom the Tycoon was chosen—and this was his principal Yedo residence. The foreground of the picture shews a part of the city bordering the outer moat; and the water lilies are so thick on the latter as almost to hide the water altogether.

THE MIKADO'S VISIT TO THE SOUTH.

WE take the following account of the Imperial progress of His Majesty the Tenno, from a diary furnished by Government to the *Nishin Shin-jishi*:—

His Majesty left the Imperial palace in Yedo on the 28th of June at 4 A.M., and proceeded to Hamadan, which he reached at 4.30. At 5 o'clock he embarked on the *Rinjo Kan*, man-of-war lying off Shinagawa, under a salute from the Imperial fleet and an English man-of-war. The officials who were to accompany the Mikado having embarked on board the respective ships to which they had been assigned, the squadron weighed anchor at 8.55, and arrived off Kanéda in the province of Sagami at 2 P.M., where it anchored, with the exception of the "Juco-maru" which proceeded towards Toba, a port in the province of Shima, to announce the approach of His Majesty.

JUNE 29TH.—The "Juco-maru" arrived at Toba about noon, and landed the officers who were to make preparations for the reception of His Majesty. The squadron left Kanéda at 2 A.M.

JUNE 30TH.—The squadron arrived at Toba at 9 A.M. His Majesty left the *Rinjo Kan*, and embarking on board the "Dai-ichi Taiba Kan," went to Oo-minato, at the mouth of the river Seta. Here His Majesty got into a boat and proceeded up the river to Nikengioya, where, mounting his horse he rode to the hotel prepared for his reception at Yamado, near to the temple of Dai Jinguin and arrived there at 2 o'clock.

JULY 1ST.—The Mikado went to the temple at 9 A.M., and worshipped Tensho-oo Daijin, a goddess and the ancestor of the Japanese. His offerings here consisted of 25 rios, and ten kinds of new Japanese gold and silver coins. Leaving the temple at 1 P.M., His Majesty visited Watarai Kencho—the provincial court of the Watarai province, and ordered a feast to the officers of the Ken and the priests of the Temple.

JULY 2ND.—The Mikado left the hotel at 5 A.M. and returned as he had arrived—i.e. on horseback to Nikengioya, thence in a boat to the small steamer which conveyed him to Toba harbour. He went on board the *Rinjo Kan* at 7.30 A.M., and the squadron weighed at noon, shaping its course for Osaka.

JULY 3RD.—At noon the "Juco-maru" arrived at Osaka, the fore-runner of the squadron; and as before landed the officers appointed to superintend the arrangements. The Mikado arrived about 6 o'clock the same evening and landed at Matsushima at 8.30 p.m. amid an immense crowd of persons, among whom were several foreigners who respectfully raised their hats and bowed to His Majesty. Mounting his horse, the Mikado went to Osaka-Honganji, the temple which had been made ready for his reception.

JULY 4TH.—Several high officers of the city went to pay their respects to His Majesty, some of whom were admitted into the Imperial presence. In the evening there was a grand display of fireworks, at the expense of the merchants of the city.

JULY 5TH.—This morning at 4 o'clock, His Majesty went in a boat, up the river Yodogawa, and disembarked at Fushimi, where he was met by the Chiji and Sanjo of Kioto, by whom he was attended to, the Imperial palace at Kioto. From Fushimi, His Majesty rode to Kioto, in the midst of a body guard consisting of 21 cavalry and one hundred infantry; and this procession was brought up by two companies of infantry. The police lined both sides of the metropolitan streets, and kept the roadway clear. At night the city was illuminated with lamps suspended in front of every house in the city.

JULY 6TH.—After receiving some of the high officials, His Majesty gave audience at 11 A.M. to his relations and the Kazoku (old Daimios and Kugés). When they were assembled he addressed them as follows:—

"It is our earnest desire to correct the ancient usages of our country, and to cause Japan to be equally powerful with foreign nations; but this it is impossible to effect except by the exertions of all our people. As the Kazoku are of high rank we look to them to be examples to the common people; and we expect that they will exert themselves more than others for the national progress."

His Majesty then retired.

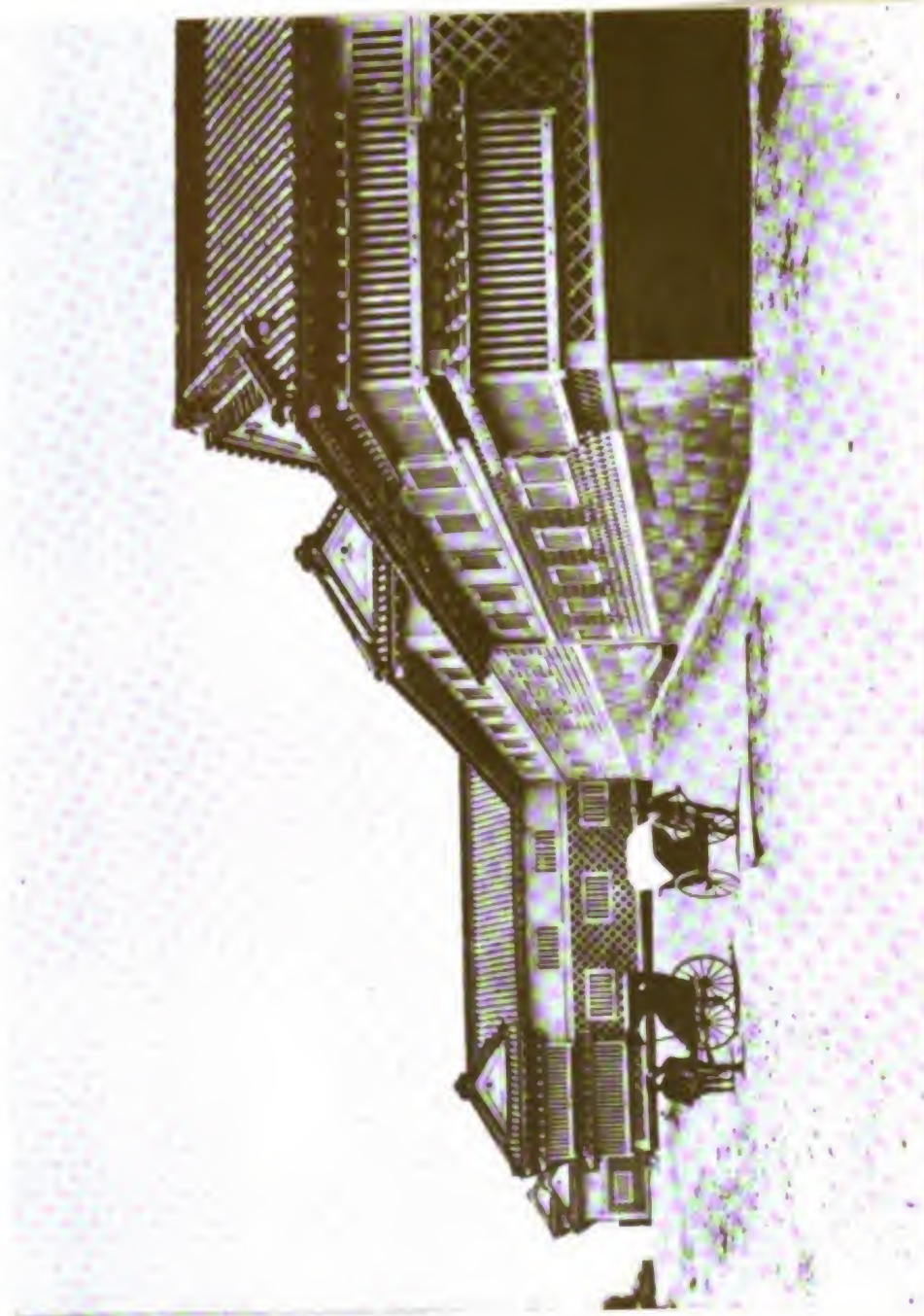
JULY 7TH.—His Majesty left the palace at 7 A.M., to visit Senyuji, where the grave of his father, the late Mikado, is situate. Then, arraying himself in Japanese Imperial costume, he walked to the tomb, where he left an offering of 25 yen (dollars). At 9.20 A.M., His Majesty left the temple, and visited two of the temples in which the exhibition was being held—the temples of Kenninji and Chio-in. After inspecting the different articles with much interest, His Majesty partook of refreshment, and returned to the palace at 3 P.M.

JULY 8TH.—At 7 A.M., His Majesty visited Kioto-fu (the city court), and the officers showed him the public records, and explained the system of managing the public affairs of the Fu. His Majesty, having ordered a feast to be prepared for the officers, left, and visited Chiu-gakucco, a school in which there are 700 pupils, male and female, who were examined before His Majesty. Leaving this, the new English school, Shin-aigakucco, was visited, and the pupils examined. His Majesty then addressed the foreign teachers, thanked them for their exertions in educating the scholars, and gave a piece of silk cloth to each of them. He next visited the School of Arts for females, where 150 pupils were examined as before. The Mikado returned to the palace at 2 P.M.

JULY 9TH.—A fire broke out in the city at 2 o'clock this morning, but was speedily extinguished. At 5 A.M. the Mikado left the palace, and returned, with much the same escort as on his arrival, to Fushimi, and thence he proceeded by river to Osaka. His Majesty took up his quarters at the Mint, where he was received by the Osaka officials at 4 P.M.

JULY 10TH.—At 8 A.M., His Majesty inspected all the different offices and departments of the Mint, and was shown the whole process of coining. He was attended by Mr. Masuda, Mr. Endo and Major Kinder. Leaving the Mint at 10 o'clock, His Majesty visited the city court, where as at Kioto he was shown the city records, and the system of management. Re-

THE FAR EAST.



THE FOREIGN OFFICE—YEDO.

THE FAR EAST.



THE OWARI YASHIKI—YEDO.

turning to the Mint at 11.20, after having ordered a banquet to the officers of the Fu. His Majesty received the foreigners who are employed in the Mint; who partook of refreshment, and received silken cloth and money by order of His Majesty. At night there were fireworks in the city.

JULY 11TH.—The Mikado left the mint at 7 A.M., and inspected three battalions of infantry, two batteries of artillery and two companies of cavalry—being that portion of the provincial army stationed in Osaka. Having ordered sugar and cake for the men, the Mikado next went into the castle, and inspected the military head quarters and the hospital. At 11 A.M., the Mikado visited the Kaisaijo and inspected the scholars, and then entering the school of chemistry witnessed several chemical experiments. His Majesty ordered money to be presented to their foreign teachers, and proceeded to the medical school Igakuco. He arrived at 1 P.M., and the most advanced pupils performed some experiments which pleased his Majesty much. He thanked the foreign teacher and ordered 5 rios to be given to him for the expense of a feast. At 3 P.M., the Mikado returned to the Mint, and witnessed amusements of wrestling, and afterwards fireworks, which lasted until 10 P.M. His Majesty gave the name of Sen-fu-can to the Mint, by request of its officers. It means that as water flows from a spring to fertilise the land, so from the Mint as from a fountain issues the coin which facilitates commerce and spreads blessings to all.

JULY 13TH.—The squadron left at daylight, and anchored at Tomo in Bingo in the evening.

JULY 14TH.—The squadron left early and steaming all the day and through the night, arrived on

JULY 15TH at Simonoseki at 8 A.M., having been preceded as before by the *Juco-maru*. A salute was fired, and responded to by the squadron, and at 9 o'clock the Mikado landed and was received by the officers of the Ken. Having mounted his horse his Majesty rode to the hotel prepared for him, where he remained throughout the day.

JULY 16TH.—His Majesty gave audience to the officers of neighbouring provinces who had come to Simonoseki to do him honour. He then made special enquiries respecting the effects of the late earthquake which had been very severely felt in the district, and ordered 3,000 rios to be distributed among the sufferers.

JULY 17TH.—Leaving the harbour at 8 A.M., his Majesty went to the Lighthouse on Matsuri Island, arriving there about 10 o'clock. The officers who received him were supplied with a feast, and 3 rios were given to the English keeper. The Mikado returned to Simonoseki at 1 P.M. His Majesty had designed visiting Shiokonba, a temple dedicated to soldiers who were killed in the Imperial cause during the civil war, but owing to the lowness of the tide, he was unable to go. Subsequently he sent Mr. Takashima to represent him at this temple. Wrestling was later in the day exhibited before His Majesty, and the people crowded so, that all the streets were packed and there was not room to walk. The people of the Ken were so delighted to see his Majesty that they proposed to pay all his expenses in the port, but the Mikado would not allow it.

JULY 18TH.—At 8 A.M., his Majesty re-embarked, and at 9 the squadron started for Nagasaki. The sea was very rough, particularly at Genkainada, but His Majesty did not experience any sea sickness; but on the contrary enjoyed the performances of the marine band, who accompanied the squadron on board the *Riujo-kan*.

JULY 19TH.—The *Jucumaru* having arrived in Nagasaki on the preceding afternoon with the intelligence of the Imperial approach, all preparations were made for his reception, and about 4 P.M., the squadron steamed into the harbour. The American and Russian men-of-war saluted. At 5 the Mikado landed amid every demonstration of loyalty.

JULY 20TH.—The Mikado remained in his hotel during the whole day.

JULY 21ST.—The Mikado visited the Ken-cho—provincial court, and inspected the records, &c. His Majesty then proceeded to the dock at Kosuge near Nagasaki and thence to the factory at Akumura. A feast was provided for the native officers of the Ken and the factories and silk and money given to the foreigners employed in the factories. His Majesty wished to visit the Medical school and the Kowunrio (school), but they were in vacation. His Majesty however ordered 5 rios to be given to each of the foreigners engaged in those schools. As Mr. Mayashi, an officer of Finance Department, was in Nagasaki on a tour of inspection, he was ordered to the Mikado's presence, and His Majesty enquired minutely into many things connected with the business he had in hand. At night the whole town was illuminated, fires were kindled on the hills, and coloured lamps suspended on the masts and yards of the junks; and ships and the aspect was very beautiful indeed.

JULY 22ND.—His Majesty embarked at 7 A.M., and the squadron left for Ojima where it arrived at 8 P.M. The Mikado left the ship in the imperial barge and went up the river, arriving at his hotel at Ojima, about 10 o'clock.

JULY 23RD.—Leaving Ojima at 6 A.M. the Mikado arrived at Kaminato at 8. He was received by the officers of the Ken and in the course of the day inspected many antiquities of the province.

(To be continued.)

THE BURNING OF THE P. M. S. "AMERICA."

WE reported the unfortunate disaster to the steamer *America* in our last. The following is the result of the Court of Enquiry:—

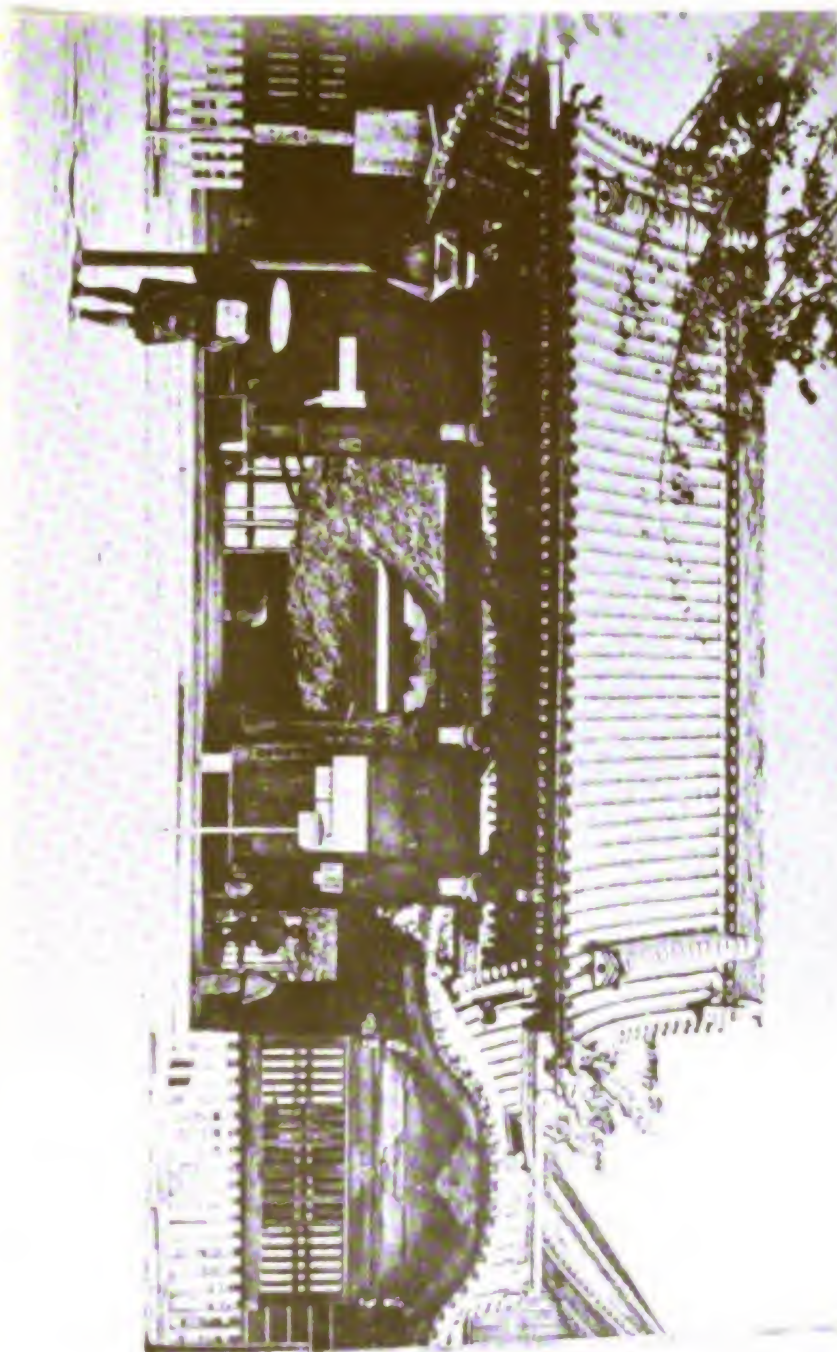
DECISION.

We, the undersigned, comprising the Court of enquiry assembled at the U. S. Consulate in Yokohama, Japan, on the 31st day of August, 1872, to enquire into the cause of the loss of the steamship *America*, having heard and carefully considered all of the testimony adduced in the case, do find as follows:

That the steamer *America* arrived in this port and anchored about 7 o'clock, on the morning of August 24th, 1872.

That as usual with ships of that line when in this port all steam was allowed to go down except in one so-called "Donkey Boiler."

THE FAR EAST.



ENTRANCE TO ONE OF THE EXHIBITIONS AT KYOTO.

That when in port steam is only up in this boiler for the purpose of hoisting-cargo, pumping the ship, pumping boilers and working the fire pumps.

That with steam on the main boilers, the full capacity of fire-extinguishing apparatus on board this vessel was thirty-two streams, together with a complete supply of hose to reach any portion of the vessel and flood the same if desired.

In addition to this we find that arrangements existed for ejecting steam directly from the mainboilers to between the freight and orlop decks, and also below the orlop deck so as at once to smother any fire in such portion of the vessel.

That notwithstanding all this capacity, steam was only on this one donkey-boiler and that with a full head of steam not more than five streams altogether could be supplied by this boiler to extinguish a fire.

That an iron pipe some six inches in diameter extended fore and aft in this vessel, with hose attachments to accommodate every portion of the ship.

That all fire pumps on the vessel connected with, and supplied this pipe.

That a full supply of fire-hose, all in good order and conveniently situated, was on hand.

That the after-steerage or second cabin of this vessel was unoccupied during the voyage from San Francisco to this port and was also unoccupied during the day and evening of this fire.

That this compartment of the ship was very extensive, having numerous ports opening into it, and three large ventilators leading from it through the decks above.

That as usual when in port, the weather being fine, these ports were left open.

That this compartment of the vessel was lined with state rooms constructed of pine wood and having no doors.

That there was also in this compartment a large number of staidie berths of like material and piled up as loose lumber.

That near the after part of this after-steerage a hatchway led to the freight deck below.

That near this hatchway in this after-steerage and on the port side of the vessel were piled about thirty-five bales of hay for use on the homeward voyage.

That this hay was piled in rows, three bales deep, and was nearly under the dead-lights of the main deck, which dead-lights ran through the centre of the cabin dining saloon.

That during the day of arrival all freight for this port had been discharged, and some freight for Hongkong received, and placed on the after freight deck under this after-steerage.

That this freight consisted of some large cases, several bags of rice and three boxes of cartridges.

That in going to and from this freight deck this hatchway leading into the after-steerage had been during the day used as a thoroughfare.

That whilst this freight was being received and discharged, a careful watch was kept to prevent the labourers from smoking, and by 9 o'clock on that evening all work had been stopped in that portion of the vessel, the hatchway carefully closed and locked, thus cutting off all communication after that hour with the after freight deck, which compartment of the vessel had no ports, but did have one ventilator leading up through the hurricane deck.

That at 9½, at 10 and 10½ o'clock of the evening in question, this after-steerage was visited by the proper officers on watch, all of whom failed to detect any evidence of fire or the presence of any person, and reported "all well."

That at the last mentioned time the steerage Steward with a closed light carefully examined this hay to see if any person was lying sleeping about it.

That he was immediately followed or preceded by the quarter-master on watch, who, without a light, carefully inspected this part of the vessel; and it seems to us that if any fire had then been in this after-steerage it must have been observed.

That during the evening, coal was being received into the vessel forward, and for some reason seemingly insufficient to us, the sixth Engineer—the only engineer then on duty in the ship—was attending to the receiving and stowing of this coal, leaving a Chinese stoker alone on watch in the Donkey-boiler Room.

That such was the condition of affairs at 11 o'clock of this evening, when quarter-master Wilson after striking "six bells" proceeded on his tour of inspection, and upon reaching the main deck and nearing the dining saloon, he with the stewardess and others detected the smell of smoke—glanced over the side of the vessel—saw smoke issuing from the after-steerage ports—rushed at once below into the after-steerage and there saw fire in the two upper tiers of this hay.

That this fire then occupied a space less than three feet square, and not being connected with any wood work of the ship.

That immediately a general alarm in the ship was given and most of the officers and crew at once put forth every effort in their power to subdue the flames.

That under the direction of the first officer a fire hose was stretched in the after-steerage, the valve turned on and water awaited, but none came before the smoke and flames drove him and his assistants above that deck.

That under the supervision of Capt. Doane, four lines of hose were at once stretched in the main saloon, the valves opened and water there awaited for some minutes.

That eventually and for a short time only, a little came through one line of the hose and then failed, no more coming through any hose until they also were abandoned, the Captain and crew being driven by the flames to the hurricane deck.

That here another length of hose had been stretched,—the first officer when driven from the steerage taking charge of it—but through this also no water came until the flames had complete possession of the vessel below the hurricane deck.

That from that time the supply through this one line of hose was full, and continued to pour through it until the ship was abandoned. To our minds this fact proves the fire-pumps and supply-pipe of the vessel to have been in good working order, and the presence of water for a few moments through one line of hose in the cabin is proof that steam was so low in the donkey-boiler that when turned on supplied one stream for a very few minutes only, and then fell so low as to be useless, until just before the ship was abandoned.

We are of opinion that the long time which elapsed before even this one stream was started denotes great want of preparation or great tardiness in the Engineer's department, and we entertain no doubts that if steam to the amount of twenty pounds, or more, had been on the donkey-boiler, at the time alarm was given, the fires under that boiler in proper condition, and proper expedition used in getting the fire-pumps at work, the fire might have been extinguished and the ship saved.

We are of opinion that because of the peculiar location of the fire, the very combustible material in which it commenced—a general misapprehension as to its headway prevailed on all hands, resulting in some confusion. There seems to us to have been too many people for too long a time engaged at the hose waiting for water, and too great delay in organizing lines with buckets. In fact it seems to us that the glare of this light on the large section of dead-lights in the main saloon erroneously impressed all on board with the idea that the whole after-steerage and after freight decks were on fire.

That this, with the unexpected failure of water, led every one to follow his own judgment in doing what he could to subdue the flames.

We feel that this meed of praise is however justly due to all the officers and crew of the vessel; that they seem to have worked with great gallantry and perseverance from the moment they realized the danger, until driven from the vessel by the flames.

The great loss of life among the Chinese passengers resulted in our opinions from a variety of causes. *First.*—From the general effort made by all of them to save their property. This led some to overweight themselves with money: as, for instance, on one body which was recovered, some \$2700 in gold was found: and more or less coin in various sums was found on nearly all. *Second.*—Some throw their heavy boxes overboard into the sea upon the heads of those below. *Third.*—They neglected to secure any of the great number of life-preservers within easy reach and in plain sight of all. *Fourth.*—By the carrying away of the accommodation-ladder when crowded with Chinese passengers all were hurled into the sea to struggle and die together. *Fifth.*—Two boats that had been used to bring coal on board the ship, and which were lying alongside when the fire broke out, were left in charge of Japanese coolies, by their officers, who boarded the ship to help extinguish the

The inducement to do this may have arisen from antipathy on the part of some person towards the P. M. S. S. Co. or some of its officers, or from the fact that the Chinese passengers, although so few in number, were so generally supplied with large sums of money. This may have become known on shore and induced some wretch to fire the ship for the sake of an opportunity of robbing these people during the conflagration.

CHARLES O. SHEPARD,

Consul and President of the Court,

PAUL SHIRLY,

Capt. and Senior U. S. Naval officer present.

E. D. PERCY,

Ship Master.



STREET FROM AKASAKA GOMORY.

fire. These boats the Japanese sailors in a cowardly manner set adrift, lending no hand towards rescuing either the Chinese or even their own officers. And *Lastly.*—This great loss of life was occasioned by the fearful rapidity with which the flames spread: the long continued effort made by all hands to subdue the flames, leaving no time or opportunity to lower the ship's boats or its life-raft after such efforts were discontinued.

In conclusion, we most regretfully state that from all the evidence, we are convinced that the fire was the result of *intention and not of accident.* Only the most remote and improbable chance for it to have occurred from any accident exists: whereas a person so disposed could in our opinion, without difficulty and with but the slightest chance of detection, have communicated this fire.

By courtesy of the Court, and at the request of the Agent of the Pacific Mail Steam Ship Company at this port, I, the undersigned was present and participated in taking the testimony in this proceeding: and fully concur in the foregoing findings and conclusions.

C. E. DE LONG,

U. S. Minister.

U. S. Consulate, Kanagawa Japan,

September 5th, 1872.

The Period.

THE DIVERS on board of the *America* have found the treasure tank. It is riven by the heat to which it was exposed, and the gold and silver are run together so as to have the appearance of an amalgam.

MR. LOWDER, lately in the H. B. M. Consular service has left it, to enter the service of the Japanese Government as Inspector of Imperial Customs.

"THOSE who can work, and won't work, must be made to work." We often find that Japanese won't work; and we have just had good proof that they can work—now, who will undertake to make them work. We suppose there are few of our local readers who are not by this time acquainted more or less with the city of Yedo, and particularly with the great Temple of Zozōji, Shiba. During the last rains it was discovered that the enormous roof of this temple leaked, and it was deemed necessary, at once to have it repaired; but the difficulty was how to get this done without interfering with the Okaicho that is now going on. A builder was sent for and consulted. It was explained to him that it was of the utmost importance that the work should be done quickly. He went away and called several members of the trade together, and after laying the matter before them, he was able to go back to the priests and say that the whole roof should be untiled and retiled in one day without interfering with the festival, and without cost. Accordingly on Sunday morning last, at daylight, 140 men commenced work, and by sunset, the promise had been performed. This just shows that the Japanese know as well as foreigners what can be done by plenty of hands working with a will; and we cannot but think this day's work of the 140 roofers, is by far the most valuable contribution yet offered to the Temple, and to Hondo Sama. The preparations not having been complete on the 20th ulto., application was made to allow the first day of this month to be considered as the opening day of the Okaicho, and to permit the fête to be extended to one hundred days from that date. This the government has granted.

FIVE bales of goods were sent for to the barge *Rose* by Messrs. CABELDU & Co., the day before yesterday in the afternoon. On arriving at the Custom House the coolies refused to land them, it being after hours, so they had to be left in the boat at the Custom House landing, a man being set to watch all night. Next morning the boat and cargo were gone. The watchman said he was sick and had left a boy to watch. Shortly the boy turned up. Boy said that he went to sleep in the boat and woke at the mouth of the camber, a man who was in the boat telling him to do something to the sail, the penalty of disobedience being a cut throat; that he obeyed, but when off Kawasaki Light, he recognised the Light-house, jumped overboard and swam ashore; and that this was about daybreak. The Custom House authorities are said to have taken very much to heart the way in which the thing was done under their very noses, and to be making every effort to trace the pirate.

With regard to the robbery which we mentioned in our last of some goods belonging to Messrs. Cabeldu & Co. from the Western Camber, we are glad to be able to state that the whole of the stolen property has been recovered, with the exception of one small piece of cloth of trifling value. Considering how many robberies here go unpunished, we think we are justified in saying that Messrs. Cabeldu & Co. may consider themselves exceptionally lucky on this occasion. It shews also what the native police can do when they try.—*Hiogo News.*

When the *Fukiyama* (formerly the *Adler*) was coming down from Osaka on Sunday, one passenger cunningly stole 230 rios in kinsats from another. The loss was discovered before the arrival of the boat in the Camber, and a search resulted in the finding of 220 rios of misamoney, under a seat. The thief, even though he had apparently made his mind up to be content with some five per cent. of his original plunder, was not allowed to pass, and is now in the Japanese prison awaiting sentence.

An attempt to fire Messrs. Dononey & Co.'s premises, 81, Water Street, was made about 1 o'clock on the 7th. The bakers had just finished work, when they saw a blaze on one side of the house. They quickly aroused the European on the premises, who found that a bundle consisting of a pair of white cotton trousers, part of a Japanese flag and a pair of Chinese panjamas, all soaked in kerosine, had been placed under the edge of the tiles of a shed on the West side of the store, and then fired. The incendiary had tried to cut away the plaster from the side of the counting-house, but not having a saw, he was fortunately obliged to go elsewhere. Had the first attempt succeeded, nothing could have saved the house.

A fire, which destroyed about twelve houses, was raging in Hiogo at the time.

A COAL MINE has been discovered at Shinozaki Kokura, by a farmer. The quality is under examination.

WE FIND on enquiry that the rumour respecting the dispatch of a Special Envoy to Corea is correct. But the present intention is only to send one ship. One of the two vice-ministers for Foreign Affairs is to go; and one object of his mission is to endeavour to get an emissary of this government, who left this about June last, and who appears to have been seized by the Korean government, released. We sincerely trust that all Powers who have an interest in this matter will take care to send ships up to Corea to watch the progress of events, and, if needful, to assist Japan. The work she has on hand there, is of far greater importance even than the suppression of the Macao coolie trade; and all must desire to see her come off victorious in her approaching conflict with Corea—not only to punish the arrogance of that nation; but also that the country may be opened up to the commerce of the world. If it could be avoided, we would be glad to see no appeal to arms—but this is certain and inevitable, and it would be a pity to miss the opportunity of effecting the opening of the country.

LAKE BIWA, it appears, is not only ornamental; but useful, in more ways than one. There are two islands upon it, called Chikubushi and Takeshima. They have always been considered so sacred that no one was allowed to land upon them, or to kill or disturb any living thing in their vicinity. The consequence is they became the homes of innumerable cormorants and herons, which have for centuries claimed it as their own to the exclusion of mankind. Last summer, some farmers in the province, desirous of seeing what was on the islands, broke through the rule and dared to land; when they found them covered deeply with guano, the accumulation of centuries. They tried some of it as manure, with complete success, finding it equal to the best imported from South America, and it has resulted in quite an extensive demand, causing the sacred character of the islands to be entirely forgotten.

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THE FAR EAST.


AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

VOL. III, No. IX.

YOKOHAMA, TUESDAY, OCTOBER 1ST, 1872.

[SINGLE COPY \$1.00]

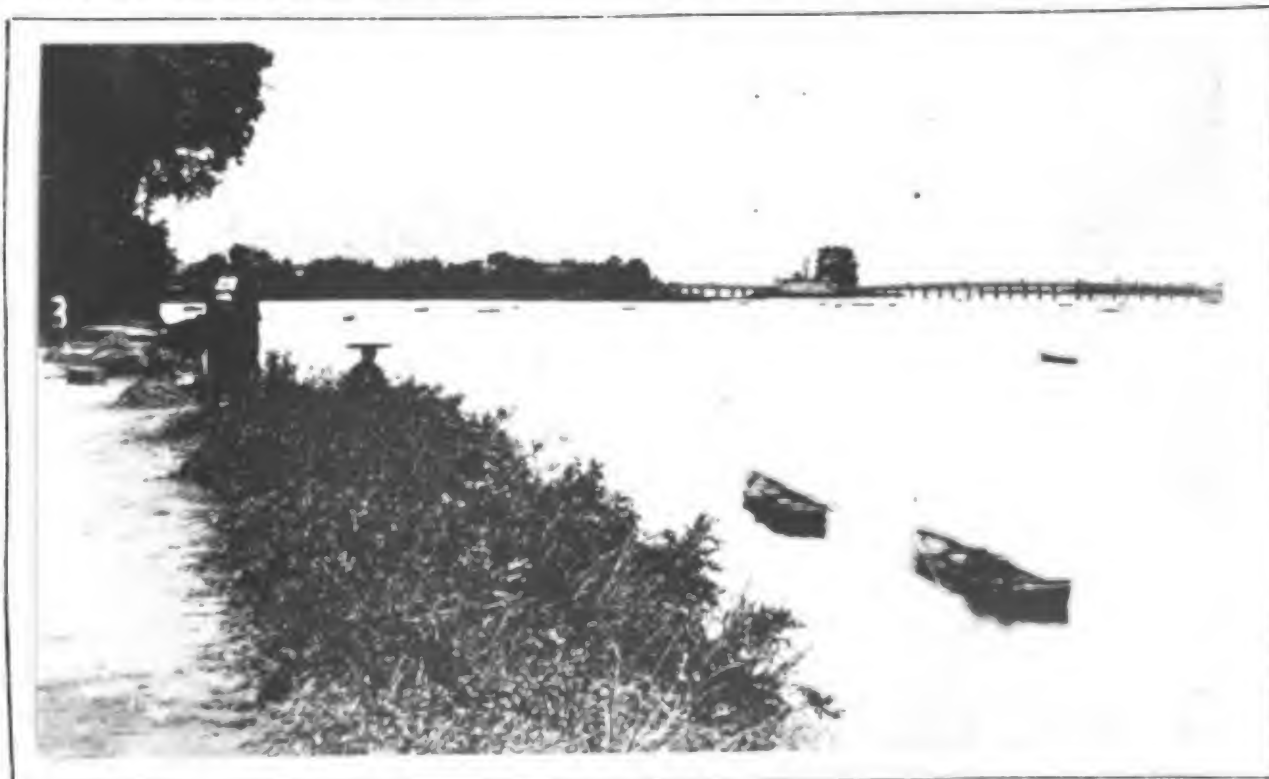
AMUSEMENTS IN JAPAN.

 HE amusements of the Japanese are far less varied than are those of Western countries; but such as they are the people enter into them with an avidity which perhaps France alone of all other countries can equal. The thirteen years since the opening of the ports, have made a difference in the neighbourhoods of the foreign settlements. Neither in Yokohama or Nagasaki, nor in the more recently opened Hiogo and Osaka, is there anything like the vivacity in mere enjoyments that there used to be. The influence of foreigners is certainly seen in the increased attention to business that permeates all their immediate surroundings; and the railway and telegraph are fast teaching the mercantile class, at all events, to appreciate a little more than of yore the value of time

Formerly life seemed to us busy people from other climes, all play; even the business that was done often appeared to be a matter of perfect indifference to the doers of it, and every new-comer was told, as he praised the people with whom he was brought in contact—"Yes, the Japanese are very delightful until you have to do business with them." This remark might even be applied to the present day.

It will be a pleasant change from subjects we have hitherto treated of, if we glance at a leaf from the note book of one of the first comers to Yokohama, who wrote with a view to publication, but becoming engrossed with business, had not time—and finding others rapidly forestalling him, became unwilling—to send his notes to press.

The description of the wrestling and of the theatre has no longer the charm of novelty; yet it will serve to show the



THE KAMO-GAWA (RIVER KAMO), KIOTO.

kind of amusements that already obtained in Yokohama, before the place was three months old.

The writer says,

"I landed with a friend or two, at the Hatoba, and we were all hospitably entertained by —, whose wood and glass house, notwithstanding its limited dimensions was a perfect "Liberty Hall." There was no necessity to go begging for accommodation, for any fellow of decent appearance and behaviour—and certainly any one previously known in China—might have walked into any house in the place and found a welcome.

After tiffin, some of us turned out to stroll through the native part of the town, and here it was I was first greeted by the beautiful salutation O-hai-o, with which the familiar, kind-hearted and affable Japanese gives his "good day." It seemed so pleasant to be amongst a people, who could give you a nice frank, open smile, and a cheerful word, after so lately leaving the cringing, salaaming Indian and the self-sufficient Chinese.

Returning about 5 o'clock, in passing —'s compound we saw a stir that induced us to enter. He and some of his friends had offered prizes for a wrestling match amongst their own boys, boatmen and others. It was a curious sight for a European not yet a day in Japan; and well worthy the pencil of an artist to pourtray its various phases and attitudes.

A ring was marked upon the ground, about 15 feet in diameter. This was to be the arena. All the spectators (perhaps we numbered 30 or 40,) were at a distance on the extremes of the compound, so that there was no inconveniencing the combatants or each other. Outside the circle was a bucket of cold water with a wooden ladle, and on the ground beside it a paper containing salt.

Every man before entering the ring rinsed his mouth with a little water, and then took a small pinch of salt—carelessly throwing a few grains on his tongue, and the rest into the air or over his shoulder. Then, with a few preliminary motions by way of stretching their legs and arms, the competitors squatted down opposite to each other, their haunches not quite upon their heels, and their bodies curiously balanced on their toes and the ball of the foot. They next rubbed their hands gently over the ground as if to rough them, took up a little mould or threw aside an intrusive pebble and tried to look unconcerned, as if an attack upon the other was the one thing farthest from the mind of each.

At last, one would suddenly make a shove with both his hands: for the object of Japanese wrestling is, not to throw the opponent only—if one succeeds in pushing the other out of the ring, he wins. The preliminary pushes are for this purpose. If unsuccessful, they then begin to play, each trying to catch hold of his adversary favourably, and to avoid being himself disadvantageously grasped. At length they are fairly engaged. They get a grip of one another's arms, and strive by every effort they can make, to obtain a firm hold of the cloth that is round the loins—the only piece of clothing they retain. This accomplished, the hardest part of the struggle commences, and continues until one is thrown or forced out of the ring.

The Japanese are a large-limbed race, well developed in their arms, legs, shoulders and chest; and the display of muscular power is considerable.

The most pleasing feature of the games, was the perfect temper of all engaged. They advance smilingly, they play good-naturedly, and though in the heat of the struggle, every feature shews the intensity of emulation, yet, the moment one is thrown, the victor five times out of six goes to the bucket and thinks not of helping himself until he has shewn his kind feeling by courteously offering a cup of water to the vanquished. I never saw athletic sports with more pleasure: and the quicksilver in my appreciatio-meter of the Japanese went on rising rapidly.

A few days afterwards, I was invited to join two or three other gentlemen, who wished to go to a theatre that had been opened in the native quarter.

They have, in this country, the sensible plan of playing in the day-time; commencing at noon, and continuing until about 6 P.M.

The building was of wood with a mean entrance enough. No one would have supposed that at the rear of such a frontage there could be a theatre.

Inside, it was a large quadrangle, the part corresponding to our pit being without seats; as the habit of the Japanese is to sit upon their heels, or cross-legged like Indians or Turks. The floor, therefore, is only matted; and, leaving their sandals or clogs at the door, in charge of a proper person who gives them a ticket, like the attendants at the cloak-room of a London theatre or ball room, they go and seat themselves, quite independent of any furniture beyond the matting. There was a narrow erection all round—bamboos or other poles strongly tied together—and this might correspond with our boxes. Gallery, there was none. To the natives the admission fee was absurdly small,—and the place is always crowded, for the people have a perfect passion for such performances. They made us pay two boos each for admission, which was very high indeed. I believe ten Japanese could go in for the money.

On entrance, we met with a sight that for a time quite dispelled all our notions of Japanese cleanliness. I tried to think that it must be exceptional:—though not one of those exceptions that prove the rule.

Ascending some rough bamboo ladder-like steps to the boxes, as we will call them, and selecting the one we liked, the natives who occupied it most civilly rose to give place to us. To this I objected; but they insisted, and we made ourselves as comfortable as we could, without any better seat than an ordinary pole across the box, resting on the horizontal poles that formed the two sides of it.

The audience was large; and as the curtain was down, or, to speak more correctly—undrawn, we had plenty of opportunity for a survey before the next act commenced.

The "boxes" were divided by bamboo poles into divisions, each capable of containing about twelve persons. It looked to us as if the pit was similarly divided. At all events, the place was so full that every division had its full complement, and as the performance is so long and by day, most persons

THE FAR EAST.



IDOL (DAIBUTEZ) AT KUDANG.

had their chow-chow boxes, and were busily engaged discussing the contents. The nests of boxes of food—(or chow-chow as the Chinese call it, and the word has been already borrowed for Japanese and foreign intercourse) are ingenious, neat, and easily kept clean; as they are invariably coated with that beautiful varnish so well known in America and England as "Japan;"—a varnish that resists the strongest acids. Crockery is much more rarely used by both high and low than this lacquered wood-ware.

By far the majority of the audience was of the softer sex, generally very nicely got up—their hair beautifully arranged, according to their peculiar fashion and their faces the very picture of cheerfulness and innocence.

The presence of foreigners is not yet so common among them as that they cease to take a good stare at them; especially if they are strange faces. To our astonishment, we saw, in a division or box directly opposite to ours, an old lady with an opera glass. I pointed it out to my friend ———, who, as the old body was evidently looking at us, made her a very polite and deferential bow, when she burst into a perfect roar or scream of laughter and directed the attention of all about her to our box; when they likewise exhibited their facility of risibility.

The stage, as yet hidden by the curtain, was without a proscenium; but an inclined plane of boards, led up from the pit to its floor, and up and down this incline the children amused themselves by running; every now and then, one more audacious than the rest popping underneath the curtain altogether. The curtain was of ordinary Japanese calico, painted in a nondescript manner, and having the little peephole, so invariably to be seen in the green baize curtains in European theatres.

It was oppressively hot; but a coolie very judiciously—I fear not very disinterestedly—came and fanned us with a strong palm-leaf fan.

At last the curtain was drawn. It was suspended on rings upon a rope, and was drawn either way, by a man behind it taking it by the edge and running across the stage with it.

Unlike the Chinese, the Japanese do not require that the imagination should provide all the scenery. Little as it is they have some. The stage is managed thus:—In the centre, but leaving room for action in front of it, is a sort of circular turn-table nearly the entire breadth of the stage. Across the middle of this is a platform some eight feet in width, divided into two platforms—four feet each—by a boarded division that forms the back-ground or scene. To shift the scene, the turn-table revolves, and shews at once another platform and another back-ground.

Of the actors, I am disposed to think very well. They are more perfect in their parts than our own, and being exclusively and thoroughly trained to their profession from early youth, their action is really wonderful. Like that of other nations, their stage has its traditional tones, steps and gestures, but so excellent is their manner of suiting the action to the word, that although I knew nothing of the language, I could follow pretty closely the sense of the play. The music is not all noise, like the Chinese—nor is it upon the stage, as

theirs is—but the musicians are cabined, cribbed, confined in a little recess, like a cage with wooden bars, on one side. The musicians were all male; and from the frequent singing during intervals of conversation on the stage—I fancy that they have their own parts in the play itself as a sort of Chorus. But the lute never ceases. All the time it is going on in measured rhythm, and the actors evidently religiously talk to its beat. Sometimes the voice of the actors is raised in a harsh dissonant manner to carry its utterances through the large building, and the peculiar intonation of their discourse is about the most disagreeable part of the performance to an ear attuned to the graces of European oratory.

Altogether, I was both amused and surprised with my first experience of Japanese theatricals.

The cupidity of our common humanity is being speedily cultivated among the people, now they are brought into contract with Occidentals. Although we had paid so high a price for our admission, they came to us in the middle of the performance and demanded more. And their morality was proved by a man who, coming into the box, directed my attention to a certain quarter where some very neat and attractive young damsels were, and made significant gestures, which were only put a stop to by my indignantly poking him out of the compartment with the point of my umbrella; which indignation only amused his compatriots as well as himself, and caused a hearty laugh expressive of astonishment as much as of amusement; and I afterwards thought, that after all, my display of virtuous anger was really very ridiculous.

On leaving the theatre, in which I saw so curious a phase of Japanese life, I considered that I had spent of one the most agreeable and suggestive afternoons that I had yet enjoyed in Japan.

The Illustrations.

THE KAMO-GAWA (RIVER KAMO), KIOTO.

KIOTO, the old metropolis of Japan, is probably more regularly laid out than any city in the world. Look at it on a map the streets are strictly rectangular; and were it not for the palace of the Mikado—the Dairi—which lies at the north-east corner of the city, and the castle on the western side, and an infinite number of temples, the streets would be all about the same size running due north and south, crossed by streets at right angles to them east and west, and extending respectively the whole length and breadth of the city. There are hardly a score of streets in the whole place which are at all off of the straight. To the north of the city rises Mount Kamo, from whence rises the river of the same name. It becomes a wide and important river very near its source, skirts the eastern and southern sides of the city, and falls into the Yodo-gawa at the south-west corner, being one of the twelve rivers which empty themselves into that stream, and in the body of its waters flow into the sea at Osaka. The eastern wall of the imperial palace is lavied by it, but we do not hear that at any time the Mikadoes took recreation as it seems to us they might easily have

done in the gondolas of the country, on its surface. It is really a distinguishing feature of Kioto, that in no one way does it present any feature that gives the impression of a capital city. There is neither the appearance of state business or of imperial aristocratic pleasures. Whatever enjoyments the people had were and still are connected more or less with their temples, and it seems curious that there should be such a prodigious quantity of available river and canal convenience as there is at Kioto, and that they should be so little used for pleasure purposes. The Mikadoes might have easily had state barges in which they could have been no less cut off from the gaze of the multitude than they were in the palace; and so they might have enjoyed the changes which trips on the smooth waters would confer. It is with great satisfaction that those of the people who know anything of the history of the outer world see the present emperor avail himself of his men-of-war to visit the distant parts of his territories, as they fully recognise the fact that if Japan is to be powerful at all, it must depend most upon her naval superiority in these seas.

IDOL AT KUDANG.

THE great Buddha is "done in bronze" in many other places than at Kamakura, where the great statue Daibutaz' forms one of the chief attractions of visitors to Yokohama in search of Japanese curiosities. On a small scale these idols are found at many temples all over the country; but it is likely that they will soon pass away from the very memory of the inhabitants, for they are being taken down and sold to foreigners by hundreds at the rate of so much a picul of the metal of which they are composed. Some have been shipped as curios to Europe; but the majority are broken up and shipped as old copper. The small figures at the side of the Daibutaz pedestal in the picture will give an idea of the absurdities connected with idol worship. For some doubtless very sufficient reason to the devotees, each places a stone at the feet of those little Jizo-samas, and some dress them up in fantastic ways, the most ordinary of which is seen in the picture. We never look on the original of this, but we fancy it is another rendering of the contrast so charmingly portrayed by Landseer of "Dignity and Impudence." We said as much to a Japanese on one occasion, and he was immensely tickled, laughing like to split his sides. The Japanese are "aye gleg at the uptak."

NISHI-BASHI YEDO.

THE principal entrance to the palace of the Mikado is shown in the photograph on page 103. The palace is a very different kind of place to the dwellings of western potentates, being precisely on the same plan as the ordinary houses of the Japanese, and built entirely of wood. The buildings, however, are very extensive, and one apartment called the "Hall of 1000 mats," though probably not actually so large as that (18,000 superficial feet) still it must be of an extraordinary size to merit the name. There is hardly any furniture in the rooms which retain their old Japanese

character, the floor alone being covered with mats of the most beautiful quality. Of late His Majesty has had several rooms fitted up in foreign style. The domain is very extensive. It occupies the highest ground in Yedo, and is enclosed within high walls with watch towers at intervals; the whole being surrounded by a moat. The approach by the two bridges is one of the most picturesque views in the castle and is that by which all foreigners who have had the honour of audience by the emperor, have entered.

THE KANDAGAWA RIVER, YEDO.

THE stream which skirts the old Confucian temple in which the exhibition was recently held is known by this name, and forms one of the most picturesque approaches to the city. It was an old custom of the Tycoons to punish daimios who offended against the laws or the dynasty of the Yedo chief, to set them to do some great work of utility to the state; and a vast number of the most prominent works throughout the country have been so carried out. The canal or river Kanda is one of these; the Prince of Sendai being ordered to cut it at his own expense, as a punishment for an act of contumely. There is a certain spot in its course which is famous as an observatory. The Japanese astronomers observe the moon and stars as they pass a particular opening in the banks, and thus roughly draw their conclusions. How correct they may be we are quite unable to say—but we have never heard of any other observatory in Japan.

SHAKA SAMA.

SHAKA SAMA was the first who introduced the Buddhist religion into Japan, and he is often honoured with a monument to his memory. The tombs on either side of him are all those of the wives of Tokugawa lords and high retainers.

The Period.

It seems that Corea is rabid on the subject of Japan. It is reported commonly in Yedo, and we believe truly, that a dispatch reached the government some time ago stating that it had always been permitted during the days of the Tycoons for the Coreans to hold intercourse with Tsussima, and that the Japanese belonging to that prince had always been welcome to Corea—but that now the government was changed, and the Mikado was again at the head of the nation, all intercourse of every kind is forbidden. No ambassador from Japan will be received—and if it be the desire of the Japanese to challenge the Coreans to fight, they are desired to stick a notice on a mast, erect in the sea—then it is sure to be seen by some Corean junk-men, and war shall be declared. The terms in which the Mikado is mentioned are surpassing anything in the former letter published; and since the receipt of this dispatch it is said that another has been received worse still.

THE FAR EAST



At Kyoto.

THE FAR EAST.



NISHI BASHI—PRINCIPAL ENTRANCE TO MIKADO'S PALACE, YEDO.

WE ARE glad to say that Japan does not reply in any such fashion. On the contrary she takes no notice of these tirades; but the ship that is about to leave this for Corea, takes a message of a most friendly character. Three objects are particularly in view—all of which are highly commendable. We are not at liberty to divulge them yet, and of course we can form no opinion as to the likelihood of their being received or assented to by the Coreans. But we are satisfied that they are such as will meet with universal approbation, and tend to raise the character of Japan in the eyes of the world.

WITH REFERENCE to the foregoing paragraph we have a letter from Yedo as we go to press, that the simple and single object of the expedition appointed to start, this day (30th Sept.,) is to take from Corea all the Japanese at present located there. It appears that there has long been a Japanese settlement there, and that there are about 700 persons who are to be removed. For this purpose two sailing ships are to be sent with the steamer; and these will receive the Japanese and transport them to their own country. That being accomplished the future proceedings are likely to be anything but of a peaceful character.

A RUMOUR is very prevalent among the citizens in Yedo that the Government have sent a present of a large amount of copper, as a peace-offering to Corea. We do not for a moment believe it; as it is entirely at variance from everything we have heard from official sources. But the report that it is to pay an old debt of the prince of Tsushima may possibly be true.

MR. LOWDER, lately in the H. B. M. Consular service has left it, to enter the service of the Japanese Government as Inspector of Imperial Customs.

WE HEAR that the Minister of Justice has appointed M. Galy to be Secretary Interpreter to the Judicial Department at Yedo.

THERE HAS hitherto been no manual of the geography or history of Japan available for general use in the schools of the Empire. We hear that Mr. Hiyashi, the interpreter of the Kanagawa Kencho, has just completed a primary work on the subject, which, being printed in English and Japanese, will serve the double purpose of teaching its students somewhat of the land they live in, and also being available as a class book for the study of English.

THE GOVERNOR of Nagasaki has notified the various Consular functionaries at that port that the importation of horses, cattle, and pigs, is prohibited during the prevalence of rinderpest at Shanghai. We believe that a similar notice is about to be issued here. The sooner this is done the better; for if such precautionary measures cause slight temporary inconvenience, or present increase in cost of living, it will be amply set off by the saving hereafter effected in permanent expenditure.

A CONVENTION of American Missionaries has been held in Yokohama at which, the following questions were discussed:—

1st.—Translation. How to be carried on, and what books to be translated.

2ndly.—As to the most efficient means for the spread of the Gospel in Japan.

3rdly.—To what particular denomination shall converts be held to belong? Whether to a General Union Church, or to the particular tenets of the Missionary by whom converted?

4thly.—What should be the nature of the work to be performed under existing circumstances?

THE TELEGRAPHIC cable is now successfully laid in the Inland Sea across the Straits of Simonoseki, and communication is complete between Nagasaki and Tokei—Yedo. We are therefore now in circuit with all the civilized world.

GREAT HORROR is expressed by men in high places in Japan, at the accounts of cannibalism in Formosa, lately sent from the Satsuma Ken. It appears that some junks belonging to the Loochoo Islands, which have been considered as the property of the Prince of Satsuma, were driven ashore on Formosa, and the account sent to Japan is that the crews were eaten by the inhabitants. We have not heard the name of the place in Formosa where this happened, and the complaint seems to have raised the question as to Japan's right to the Loochoos. We were under the impression that this was universally admitted.

ANOTHER ATTEMPTED assassination has taken place at Yedo, the victim being one of the three Chief Judges of Japan—Tamano Shiohachio Godai Hanji. Fortunately the attempt failed, the Judge escaping with but a slight wound. It was reported in Yokohama that the attack was fatal, and the wounded man therefore had like Lord Brougham an opportunity of reading an eulogistic obituary.

THE MORTALITY in Yedo has been of late unusually excessive. No epidemic disease prevails, but a species of typhoid fever exists, universally believed to be generated by excrementitious matter. In Japan, water is almost universally more or less polluted with drainage filtered through the surface soil into the wells.

A COREAN Junk has been picked up at sea and taken into Chefoo. The men were at once taken charge of by the Chinese authorities, and no opportunity afforded for the French Catholic Missionaries to Corea (now waiting at Chefoo for an opportunity to re-enter the country) to communicate with them.

THE EDUCATIONAL Movement continues with unabated vigour. A new edition of Dr. Hepburn's Japanese Dictionary has been granted copyright by the Government, and two other Dictionaries compiled by native students—one in progress, one of them illustrated. A Geographical and Historical Manual of the Japanese Empire is also about to be issued in English and Japanese, thus serving a double purpose as an educational classbook.

THE FAR EAST.



VIEW ON THE KANDAOW, (RIVER KANDA.)

THE RAILWAY between the capital and Yokohama being now completed, will be opened by the Mikado in person on the 11th of October.

THE GOVERNMENT have announced that although Wakamatz', being in the highlands of Japan, the capital of what was of old the territory of Aidzu, is more uncivilized than the rest of Japan, yet even here the thirst for knowledge has reached, and the inhabitants have offered to contribute 120 rios a month to support a school in which foreign languages shall be taught.

AS SHEWING the really superstitious credulity of the people, a circumstance which happened a week or two back affords an amusing proof. The provincial government of Otsu, in the province of Omi, forbade the people to worship the stone images by the roadside dedicated to Jiso-sama. It further ordered them to be removed—and as this was being carried out, many of the farmers, and crowds of women and children followed the people engaged in taking them away, with lamentation and violent protestations, imploring them not to deal with them so roughly as to hurt them. This seems to be the acme of folly—but it is told in the reports of the Ken to government with all seriousness.

HIOGO.

Another small Japanese steamer has had a narrow escape from total loss. The *Berlin*, which must be well known to nearly all our Kobe readers, was coming up through the Inland Sea a few days ago, and ran on a rock, knocking a hole in her bottom about eight feet long and four inches wide. The accident occurred about eight in the morning and the fore part of the steamer at once filled, the water reaching the furnace doors in four minutes. Luckily there was a sandbank in the immediate neighbourhood and the steamer was at once run aground, and all the passengers landed without accident. The whole of the cargo was more or less damaged and, had it not been for the accident of the sandbank being a few yards off, it is supposed that a hundred and twenty lives would have been sacrificed. We hear that the captain was asleep at the time, and that the man at the helm did not understand which way to turn the wheel, but unfortunately this is only too often the case on board steamboats which are entirely in the hands of Japanese. In the present case nothing much more serious than a delay of three days has taken place, the damage having been by that time sufficiently tinkered up to allow of the steamer's completing her journey to Osaka. We wonder how many more years it will be before the Japanese Government attempts to exercise some control over the owners and captains of the native-owned vessels;—the present happy-go-lucky way in which things are managed is a disgrace to any civilised country.—*Hioغو News*.

The "new-brooms" of the Custom-house at Osaka, like those in Kobe, are causing great vexation of spirit to all who have

business with them, possibly owing to their too rigid interpretation of the instructions they receive from Yedo. But whatever the cause the fact remains that every foreigner who has dealings with them is more or less annoyed by their conduct.—*Idem*.

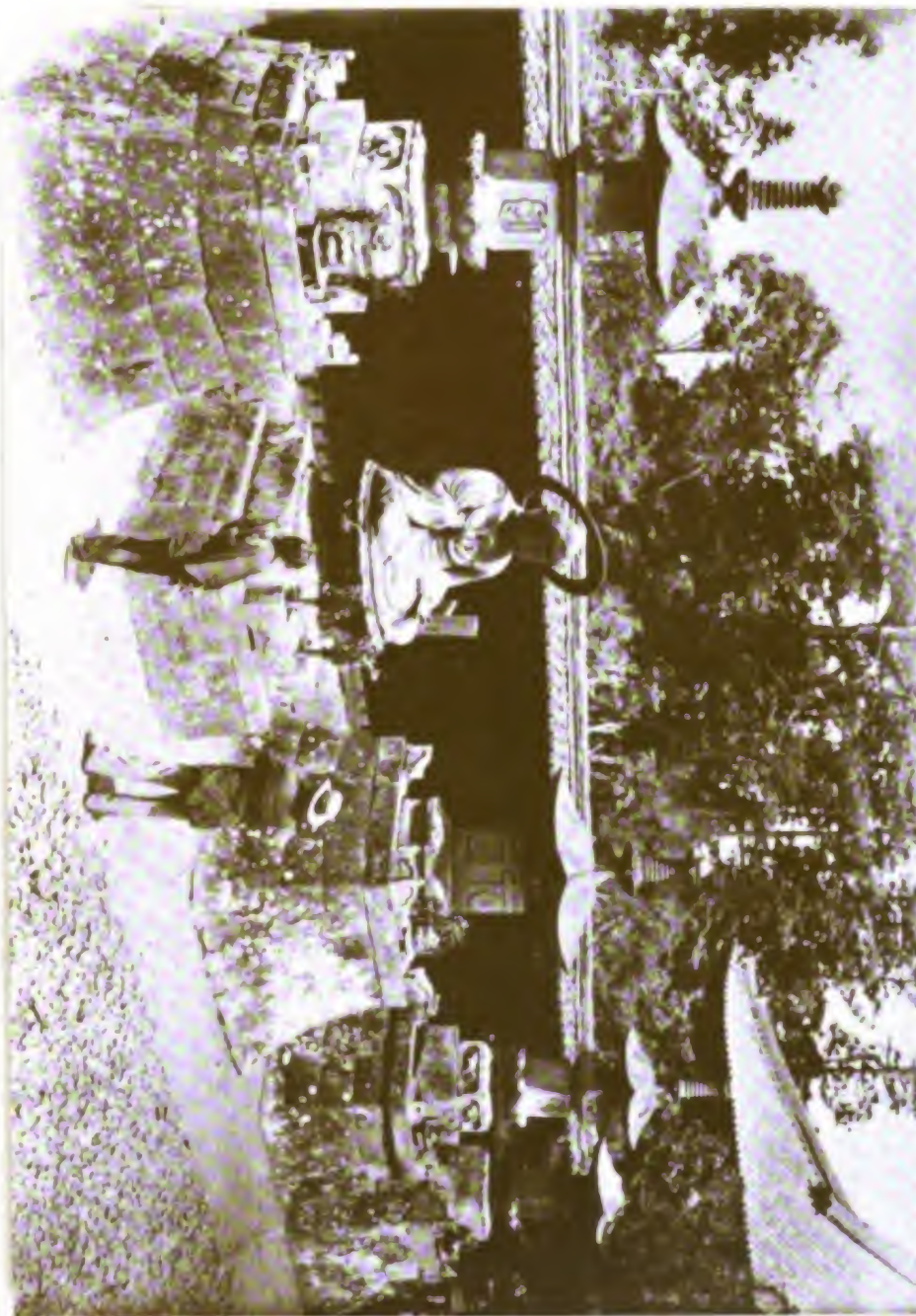
Verily these be "piping times of peace" indeed, when rifles can be bought for from $\frac{1}{2}$ of a boo to one dollar each. Incredible as it may appear, it nevertheless is true that several hundreds of second hand or old fashioned European and U. S. Rifles have been brought here at the above mentioned figures. They are for South America, the republics of which, as you know, are ever in a chronic state of revolution. The Chinese, while buying up all the spare breech loaders and repeating rifles in Japan, won't look at three-groove and such like "trash." Heavy, however, as is the loss to the Japanese shewn upon such transactions as these, yet the getting rid of all such incentives to insurrection is an unmixed gain to the nation. Let the Government keep its own arsenals well stocked with the best of weapons, but let it facilitate the disarming of the "dangerous classes" by all the means in its power.—*Idem*.

The annual crockery-ware *matsuri*, which we have before noticed as taking place at this time in the Main Street of Kobe, begins again to-morrow, but we understand that we shall not see the usual number of sheds and temporary shops obstructing the thoroughfare of Main Street on this occasion that we have been in the habit of seeing formerly. We have been told that the nearest of the new streets running North and South through the native town has on this occasion been selected as the scene of operations and that the Sogaisho has gone to an expense of 120 Rios to fit up sheds for the benefit of the merchants. We do not know at present whether this is to be looked at in the light of a gift or whether the Sogaisho propose to reimburse themselves the amount. We shall make some enquiries after the fair shall have commenced.—*Idem*.

Fears are entertained for the safety of the *Eastward Ho*. She left Nagasaki with a Japanese crew for Yokohama on the 13th August, taking a cargo of coals for the P. M. S. S. Co., and it is supposed that she must have got into the same typhoon as the British brig *Wanya* which also left for same port four days afterwards. The *Eastward Ho*, which had not arrived at her destination at the time the last advices left, is about one month out.

Several lots of the new Japanese coinage have been despatched from Nagasaki to China by the Chinese for the purpose of testing its purity, &c. The senders speak favourably of its prospects in ultimately overcoming the prejudices of their countrymen in the interior, and becoming the medium of circulation there if the standard purity and weight are maintained.

THE FAR EAST.



SHAKA SAKA.

The Japanese of Namerohira, Tomachi-mura, named Tekunoske who was apprehended on the charge of sword drawing, &c., has been sentenced to hard labour for 90 days from the 12th ult. He pleaded guilty and handed into Court a written statement of which the following is a part:—

"On the 28th day of the 6th month, after I had drunk some wine I perceived a dog belonging to Mitchell, lying asleep about dusk at the side of the road, and this made me think of the dispute about my wages, and I became violently enraged thereon. I thought that if I should inflict some wounds on the dog my anger would be dispelled. At that time a man called Hikokichi belonging to Buzen had in return for some money which I lent him, deposited a sword with me. When I inflicted the wounds on the dog, with this sword the foreigners attempted to seize me and I fled off, but as I had been drinking wine my breath was very short, and I therefore went into a cross and waited to recover it. One foreigner however came in pursuit, and with the object of frightening him and then making my escape I brandished my sword. Another foreigner however then came running up and as I was seized by both men, I threw away the sword, I was carrying and made off. I was afterward arrested. I declare that what I have stated above is true.

(Signed)

TEKUNOSKE."

ALL THE old gateways to the castle and city in Yedo are to be demolished, and the work has already commenced, several of them having been within the last few days deprived of their roofs, and stripped of all their plaster work, leaving only the wooden frames and the ponderous stones of which they are composed, to be taken away. It will be interesting to see how they will move some of the big stones.

THE VISIT of the geyahs to Shiba took place yesterday afternoon instead of on Thursday as originally proposed. There were about eighty of them only—representing those resident within the Shinbashi and Shiba districts. They were all dressed as daikusans (carpenters and other artisans connected with building), even their hair being dressed after the fashion of those heroes. A great crowd assembled to see them; but after all it was a sorry sight. However nice they may look in their own proper costume and in their character of charmers, they only looked undersized hybrids in their masculine garb. Whatever beauty there may be among them when their faces are smiling and cheerful their eyes beaming with fun, their hands active to administer to the pleasures of a festive party, this quality was sadly wanting when they were all massed together, hardly separated from the sight seeing crowd, each holding a fan above the head to screen it from the hot rays of the sun, and screaming, after the manner of Japanese in all pleasure processions, some horrible dirge. Poor girls, are these the fascinators to whom all Yedo bows? Is this the music with which they are wont to calm the savage breast? Only fancy all the young lady choristers of the various musical societies in London, dressing up as workmen, and walking higgledy-piggledy at a snail's pace, through the streets to St. Paul's, their heads thrown back, their faces with the expression of pain produced by long continued singing at the loudest, and their utterances not the soft musical notes we all love so well, but the screech of charity children intensified by the powers of

womanhood. They were preceded by the usual ornaments on bamboo poles, by one or two tawdry flags, and a few children with little handkerchief flags, and followed by a dray, piled up with scaffolding, on which were carried the musicians hired to add the noise of drums and fifes to the din, with a merry-andrew in front, who wore the inevitable reynard's face as a mask, and went through the usual antics, extremely to his own delight—we can hardly suppose to that of any one else. The dray, the shafts of which were supported by strong men, was drawn by two lines of children, who laying hold of a long rope from each shaft, pulled and puffed, and spit in their hands, and "gave it a song," just like the men the happy little creatures thought themselves. At the temple, there was no particular ceremony; and it seemed to us that there was equally little at Genkoin, the temple of rendezvous for refreshment. We expected to see little Japanese tables neatly placed round the rooms cleared for the generous little benefactresses; but there was nothing of the kind; and we could not commend "the way they do these things" among the clerics. One thing, however, was apparent—the moment they got a respite, tired as they must have been of their weary saunter and exhausted by their bawling, the old jollity natural to them appeared, and they were as happy and active and good tempered as it is their wont to be; and what seemed remarkable, they were no sooner indoors than almost all of them had a female servant in attendance upon them—we suppose they must have been among the crowd, but certainly we did not see from whence they sprung. To foreign ideas, the whole affair was anything but captivating; and if our advice were likely to be acceptable, it would be that enchantresses all over the world should be content to charm in their own true characters.

CHINA

The deeply interesting case of the *Maria Luz*, recently tried before a Special Mixed Court at Yokohama, and the decision of which was given by us in a recent issue, has at length attracted the attention of the Chinese authorities of the Liang Kiang Viceroyalty at least. Some days ago the Shanghai Tantai received a despatch from the Viceroy at Nankin, who is a Cantonese by birth. His Excellency expresses his indignation at the facts that have been brought to light by the investigation at Yokohama. (How he was informed of these our deponent saith not.) He further declares that he is personally prepared to spend whatsoever money may be required to sift the matter to the bottom, and directs the Tantai to send some suitable officer to bring the coolies who formed the cargo of the Peruvian vessel direct to Shanghai, where he proposes to have a thorough investigation of the whole matter, so as to ascertain who it was that "seduced" them to leave their homes and go to Macao; the names of whom being obtained, the Viceroy pledges his word the delinquents will be severely dealt with. The Tantai has appointed Chen, the well-known magistrate of the Mixed Court, to proceed to Yokohama on this business, and as Tei, the Japanese Vice-Consul, is to be relieved next Japan mail by the Japanese Consul Shinigawa, Tei also will go along with Chen. Finally U. S. Vice-Consul-General Bradford being applied to, to give assistance in the matter, has requested Mr. D. B. McCartee, recently interpreter to the U. S. Consulate-General, and who proceeds by to-morrow morning's mail to enter on a new appointment, to give Chen whatever assistance he may require. Chen also carries letters of introduction to U. S. Consul Shepard of Yokohama, and through him to the U. S. Minister Mr. De Long. Chen is accompanied by three attendants, and is likely to be absent about a month.

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THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

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YOKOHAMA, WEDNESDAY, OCTOBER 16TH, 1872.

[SINGLE COPY \$1.00]

OPENING OF THE RAILWAY.

THE completion of the Railway between Yedo and Yokohama has so long been looked forward to by the public, and has been so often announced, that the actual fact of the trains commencing to run over the entire distance, would of itself be looked upon as a long deferred hope at last realized, without exciting any great elation. For three months the trains have been running in a most regular and satisfactory manner between Yokohama and Shinagawa, and the opening of the remaining two or three miles to the chief terminus has been a matter of expectation,

more than once promised only to be postponed; so that the public at large have had the edge of their pleasure in the event somewhat blunted. But the intention of the Mikado himself to attend and open it in person roused the flagging attention of all parties, and the day of the opening, when finally settled, was looked forward to with an interest such as no event that ever took place within the limits of this port has evoked. The preparations with which the Railway authorities sought to welcome his Majesty were commenced days ago both at the Shinbashi and Yokohama stations, and were intended to be of a character which could not but be pleasing to the Emperor and all the people. At each end, platforms were built extending from the fronts of the main buildings into the vestibules and



VIEW OF THE RAILWAY EMBANKMENT, FROM SHINAGAWA TO SHINBASHI.

from thence along the whole length of the arrival and departure sheds. At Shinbashi, the platform in front of the buildings formed a covered way, under the roof of which the carriages of His Majesty and the high officials in attendance upon him could drive and discharge their occupants without fear of the weather. The station yard is planted with evergreens, and in the centre is a flag staff, on which to display the Imperial banner; whilst inside the station evergreens and shrubs and flowers were so disposed as to present a very pleasant *coup d'œil*. The station yard at Yokohama had been nearly covered with temporary erections. In front of the station buildings a large pavilion, designed by Mr. Smedley, was put up, and ornamented with flags and shrubs; and although this in some measure lacked effect from the fact of the flags being of a nondescript character including hardly any of the ensigns of friendly nations—as usual on such occasions—yet the general aspect was good. The floor of the pavilion was raised to a little above the level of the inner platform: and on it was a raised dais, three or four steps high, nicely carpeted, with another on that two steps higher, on which was placed the chair for His Majesty. The station yard was bounded on either side by a capacious, covered stand capable of holding several thousands of persons, and at the Yedo station was a platform slightly raised but not covered, capable of receiving some 10,000 persons. Most generously the Mikado wished that all his subjects and all foreigners who wished to see the procession and the ceremonies should find admittance: and at the Yedo end, he further ordered that his beautiful pleasure grounds at Hama-go-ten, should be thrown open. Indeed everything was arranged in the most liberal spirit, and the whole of the proceedings as designed by the authorities and sanctioned by the Mikado were such as to afford the greatest possible pleasure to the greatest number of people.

We need barely allude to the disappointment which had to be endured by the authorities and by the public, in the necessity which arose for postponing the opening, from the day originally fixed upon. The great holiday—9th day of the 9th month—always observed throughout Japan as a great festival—had been chosen, but the unceasing rain of the two preceding days had such a retarding and damaging effect upon the preparations, as to induce the authorities to alter the day, almost at the eleventh hour. It was postponed then, from the 11th to the 14th October: and fortunately, the latter day, Monday, proved all that could be desired. It was a most charming day, and many Englishmen altered their ordinary form of greeting “fine day,” to the expression now become proverbial “Queen’s weather.” The people at both ends began to assemble very early, and trains from Yedo, brought down to Yokohama about 800 soldiers before 8 o’clock. A train started from Yokohama at 8.15 a.m., with those of the foreign ministers who were in Yokohama, and who had been invited to meet the Mikado on his arrival and accompany him throughout the whole proceedings. The reporters of the newspapers and a few other gentlemen to whom the privilege had been accorded, also availed themselves of this train to reach the Yedo terminus.

The following published programme was faithfully followed:

His Majesty the Tennō will leave the Castle at 9 a.m., in a State Carriage in company with a Prince of the Imperial Family Arisugawa-

no-Miya, preceded by a squadron of Cavalry and followed by the members of the Supreme Government, by some of the Principal Nobility of Japan now in Tokel, and by several Officials of the Imperial Court.

The Imperial Procession will pass through the South Gate and along the road by Sakurada and Saiwaibashi to the Shinbashi Station arriving there about 9.50 a.m.

His Majesty will be received on reaching the entrance of the Station Building by the Minister of Public Works, Yamaou Yozo, and the Chief Commissioner of Railways, Enoyō Masaru, and conducted into the Central Hall, where the Ministers, Vice-Ministers, and Assistants of several Departments of Government and the Representatives of Foreign Powers will be assembled.

The Chief Commissioner of Railways will here present to His Majesty a plan of the Line between Tokel and Yokohama.

A Procession having been formed His Majesty will be conducted along the platform to the Imperial Special Train, followed in the order described in a separate list.

At 10 a.m. the Imperial train will leave Shinbashi terminus, slackening speed at each intermediate station, to enable the people there assembled to behold the pageant, and will enter the Yokohama terminus at 11 o’clock.

On alighting from the train the Procession will reform as before, and advance through the Central Hall. The Railway Officials, the Governor of Kanagawa, and other principal resident Officials of Yokohama and the Consuls of the Treaty Powers, will be presented to His Majesty in passing, and will join the Procession as it ascends to the State Pavilion.

The Representatives of the Foreign Powers will take their places on the right side of the Dais, and the Ministers of the different Departments will proceed to the left.

On His Majesty taking the Chair of State, his Speech will be read. His Majesty will retire to the Central Hall, and after a short rest the return journey will be undertaken as before.

At Shinbashi His Majesty will ascend to the Pavilion, attended as at Yokohama, and there declare the Line open for public traffic.

At the conclusion of the ceremony, His Majesty will proceed to Enri Kan, where a Collation will be provided for the Foreign Representatives and High Officers of State specially.

Order of the Procession from Tokel.

Enoyō Masaru, <i>Chief Com. of Railways.</i>	Yamaou Yozo, <i>Minister of Public Works.</i>
Yotzutogi Sho Sami, <i>Angé.</i>	Shikibunoké, <i>Angé.</i>
Jizhiu, <i>Court Attendant.</i>	Jizhiu, <i>Court Attendant.</i>

HIS MAJESTY THE MIKADO.

<i>Sword Bearer.</i>	<i>Keeper of the Private Records.</i>
Jizhiu, <i>Court Attendant.</i>	Jizhiu, <i>Court Attendant.</i>

MIYA,

Cousin of the Mikado.

Jizhiu, Jizhiu, Jizhiu, <i>Surgeon in Ordinary.</i>	Jizhiu, Jizhiu, Jizhiu, <i>Physician in Ordinary.</i>
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DAIJO DAIJIN, SANJO.

Prime Minister.

Saigo Sangi, <i>Minister of Government.</i>	Soyōzima Gaimukio, <i>Minister of Foreign Affairs.</i>
Okuma Sangi, <i>Minister of Government.</i>	Signor Fè d’Ostiani, <i>Italian Minister.</i>
Itagaki Sangi, <i>Minister of Government.</i>	Hon. C. E. De Long, <i>U. S. Minister.</i>
Ghoto Gicho, <i>President of the Council.</i>	Signor H. Calice, <i>Aust. Minister Resident.</i>
Oki Monbukio, <i>Minister of Education.</i>	Signor Rodriguez y Munes, <i>Span. Chargé d’Affaires.</i>
Saga Kinbukio, <i>Minister of Public Worship.</i>	M. le Comte de Turenne, <i>Chargé d’Affaires de France.</i>
Ito Sibukio, <i>Minister of Justice.</i>	M. Butzow, <i>Russian Chargé d’Affaires.</i>
Editchi Fukugitchi, <i>Vice Minister of State.</i>	R. G. Watson, Esq., <i>British Chargé d’Affaires.</i>

THE FAR EAST



THE PAVILION AT YEDO TERMINUS.

Yama Gata Rikuguntayo,
Minister of War.

Fukunaka Sibotayo,
Minister of Police.

Masle Kori Kunaitayo,
Grand Chamberlain.

Hichi Kata Dainikishi,
Chief Secretary.

Saigo Rikugunshoyo,
Vice Minister of War.

Kuroda Kibushoyo,
Vice Minister of Education.

Tamano Siho-gondaihanji,
Asst. Com. of Police.

Wanyeno Jiu Gai,
Vice Minister of Finance.

Sano Jiu Gai,
Commissioner of Lighthouses.

Toriwo, Rikugunshoyo,
Vice Minister of War.

OKURO,

Governor of Tokei.

Tani, Rikugunshoyo,
Assistant Minister of War.

Notou, Rikugunshoyo,
Assistant Minister of War.

Ito, Kaigunshoyo,
Assistant Minister of War.

Kunaiizu,
Secy. to General Chamberlain.

Enoyé Banda,
Minister of Finance.

Katsu Kaiguntayo,
Minister of Marine.

Sisido Kiobutayo,
Vice Minister of Education.

Kurota Kaitakuzikan,
Minister of Agriculture.

Matzu Sokunokami,
Commissioner of Taxation.

Kamura Kaigunshoyo,
Vice Minister of Marine.

Matzamoto Biho-gondaihanji,
Vice Minister of Police.

Yoshi Kunai-shoyo,
Chamberlain.

Shibasawa Jiu Gai,
Commr. of Revenue.

F'Kiwa Jiu Shi,
Vice Mtr. of Pub. Works.

greeted other potentates as they pass in state through the streets. The old custom of kowtowing, however, was entirely dispensed with, and all were free to look on and enjoy the unwonted doings as they list. His Majesty's carriage was the first in the procession. It was a very handsome one, built by Lawrie & Marvell of London, and drawn by four handsome bays. The Imperial chrysanthemum was painted on the panels, the scarlet hammer-cloth being also richly embroidered with this emblem. The harness was massive and similarly ornamented in silver.

The Imperial carriage was preceded by outriders, and followed by the household cavalry. In the carriage with the Mikado were his relative Arisugawa no Miya and Sanjo, Daijo Daijin. His Majesty occupied the back seat. He sat with the usual imperturbable expression he always maintains, but looked as if he were taking greater interest than he usually exhibits, as he freely turned to look to the right or the left and seemed to follow with his eyes anything that specially attracted him. He was the first to leave the carriage, and as he stepped on to the platform, he was received in silence by the Minister of Public Works and the Chief Commissioner of Railways, at the door of the carriage, the principal officials of the Railway Department lining the platform on each side. Slowly then, he advanced into the central Hall of the station, followed by the officers of state and others who had joined in the procession from the castle. His Majesty in passing from his carriage graciously bowed to the persons on each side as he advanced; and on reaching the Hall, where the foreign ministers had assembled, His Majesty bowed to them in response to their acknowledgments of his presence. He then for a moment stood still, whilst Inoyé Musaru, the Chief Commissioner, advanced towards him with a plan of the Railway so far as constructed, which being held at arms length on a handsome lacquered tray, the Mikado took in his hands and gave to an officer at his side. The presentation was made standing, but with a low bow, and the chief commissioner retired backwards until he reached his own position in the van of the procession. His Majesty was perfectly self-possessed, and everything was done as quietly and as naturally as if there had been long rehearsals. One feature which was particularly pleasing was, that all the Japanese who had not special regimental or other service uniforms, wore the national costume. It is difficult to give an explanation of the Mikado's attire; as it was so totally different to any costume known to foreigners, that the very terms seem wanting. Suffice it then, that, commencing at his feet, he wore shoes much resembling Chinese, but handsomely embroidered. Descending to these were the wide trowsers, called hakama in this country, made of rich white silk, and from his neck to a little below the knee a tunic of rich brocade of a kind of amber or light chocolate colour fell. At his back was a kind of obi, springing over a light frame at his waist, and flowing in two long red silken trains into the hands of train-bearers. His hair drawn tightly back from his forehead, was surmounted by a flat skull cap, placed on the very top of his head, and from the back rose what at first many supposed to be a feather, but which was in fact a very delicate and flexible gauze appendage, nearly two feet long, and inclining rather forwards. His Majesty can by no stretch of imagination be considered good-looking. His front

EX-DAIMIOS & KUGES

Tokugawa, Jiu Itchi,
Brother of the Ex-Tycoon.

Maizulaira Soui,
Kugé

Nakamikado, Jiu Ni,
Kugé

Mori, Jiu Ni,
Ex-Prince of Choshu.

Kamei, Jiu San Mi.

Homokawa, Jiu Shi,
Ex-Prince of Higo

Rikkin,
Prince of Iou Chou.

Nakayama, Jiu Itchi,
Kugé

Nijo Soui,
Kugé

Ohara, Jiu Ni,
Kugé

Ikedu, Jiu Del Ni.

Sawa Jiu San Mi,
Kugé.

Simazu Jiu San Mi,
Ex-Prince of Satsuma.

Ikedu, Jiu Shi,
Ex-Prince of Bizen.

RAILWAY OFFICIALS.

Takeda Harukadze,
Chief Asst. Com. of Railways.

Sabata Kansé,
Asst. Commissioner of Railways.

Foreign Staff.
Engineers.

Traffic and General.

OYE TAKU.

Vice Governor of Kanagawa.

Nakayama,
Superintendent of Customs.

Motono,
Asst. Superintendent of Customs.

Takagi,
Secy. to Governor of Kanagawa.

Santo, do, do,
(KORUSHO.)

Hatta,
Asst. Commr. of Lighthouses.

Hirado,
Asst. Commr. of Iron Works.

Swiss Consul.
Danish Consul.
Hawaiian Consul.
N.G. Consul.
British Consul.
U. States Consul.
Italian Consul.
French Consul.
Portuguese Consul.
Belgian Consul.
Dutch Consul.

The Mikado evidently accepts the adage that "punctuality is the politeness of Kings," for he left the castle and arrived at the Yedo Terminus precisely at the appointed times. The streets were very full of citizens anxious to gaze on the countenance of their monarch, but there was none of the cheering which

face is somewhat intelligent, but his profile is decidedly plain—very prominent mouth with a very retiring chin—but he bears himself with remarkable dignity, without any excessive pride or assumption. All the officials were in Court costume, which if it be not elegant has the advantage of richness both in material and in colouring.

From the Central Hall, the station was boarded the whole length, and at the end was a handsomely decorated pavilion, in which the days ceremonies were to close. But the great crowd has now to be noticed, who had assembled to see all that was to be seen, and on whom the eyes of the Mikado fell, as he emerged from the main building. His Majesty's approach had been heralded to them, first by the trumpets of the cavalry as they entered the station, and then by the Imperial Japanese band, located within the building, and whose strains were of a character which we will not yet attempt to describe. On the emperor emerging from the building, the immense crowd, most eager to behold him, maintained a most perfect quietness. All must have been gratified: for his Majesty walked by himself followed by his train bearers, and at a distance of some yards behind those who preceded him. The movement too was extremely slow so that there was ample time to obtain an excellent and a lengthened view of him. At this time we estimated the crowd at about 20,000. A little later, we were told that there were nearer 100,000, but by that time the number had vastly increased, and we do not doubt, that by the afternoon there may have been 60,000. His Majesty entered the carriage prepared for him. It is reserved exclusively for his use: and is an ordinary first class carriage, very handsomely carved and gilded on the exterior, and the interior lined with very rich brocade. The Imperial Marine band, which has been trained by Mr. Fenton, formerly bandmaster of H. B. M. 10th Regiment, was stationed under cover, close by the carriage, and as His Majesty entered, struck up the National Anthem, composed by Mr. Fenton. We were at too great a distance to hear distinctly, and therefore cannot speak of the quality of the composition: but as the train waited a few minutes when all were seated that time might be kept punctually, the old familiar "Duke of York's march" was played so well and with such correct intonation and rhythm, that we wished the Japanese could be induced to learn our musical instruments more freely and that other bands could be formed. In the carriage the Emperor took one side of the middle compartment, having the same two nobles as had accompanied him in his carriage opposite to him. The other compartments were occupied by high officials of the Court and Government. The train, consisting of eleven carriages, then moved out of the station, drawn by an engine very handsomely decorated. The driver of the engine was Thomas Hurt: but Mr. Christy the Locomotive Superintendent and Assistant Traffic Manager, was himself on the engine on each trip and the train was in the charge of Mr. Galwey the Traffic Manager and Locomotive Superintendent. As it moved off, the guns at the castle and of the fleet in Shinagawa Bay fired a salute.

The people were now allowed to wander whithersoever they liked, looking into every nook and corner of the station, and the scene was very animated. The reporters for the Foreign

papers, and for the *Nishin Shin-jishi* accompanied the train to Yokohama, and many gentlemen from Yedo also went down by it to witness the proceedings in Yokohama, where a salute was fired by all the men-of-war as it stopped at the station.

On arriving at this terminus His Majesty did not attempt to conceal his satisfaction at the very tasty decorations. The platform that led from the carriage down the centre of the station was not only as in Yedo, nicely matted, but on each side, the whole distance was bounded by flowers, Chrysanthemums growing in long boxes of earth. This, with the long lines and festoons of red and white lamps suspended from the roof, had a very pleasing effect. His Majesty was received by Mr. Cargill the Director (in the uniform of the Scottish Archers—the old Royal Body Guard of Scotland), and Takeda the assistant commissioner. The Railway staff including Messrs. England, Sheppard, Dewing, Winbolt, Engineering Department: Galwey, Traffic Manager and Locomotive Superintendent: Christy, Assistant Traffic Manager and Locomotive Superintendent; Aldrich, Chief Accountant and Dr. Purcell, principal Medical Officer of the Department in charge of the Train, and Dr. Wheeler Medical Officer, were presented to His Majesty, as was also Mr. Robertson of the Oriental Bank. Passing along in the same order as in Yedo, the procession traversed the Central Hall, where the Consuls were presented, and came into the pavilion. At this point it is really hard to go on with description—the day was so bright, the scene so wondrously gay, and the great mass of people in the seats and on the ground, looked so joyous and happy. The throne or chair was placed on a dais, raised by two steps from a larger dais of four steps in height. His Majesty having taken his seat, his immediate courtiers occupied stations on the lower dais. The chief officers of state, the foreign ministers—by the way including the Loochoo ambassadors—the consuls occupying the positions assigned to them; and the gentlemen appointed by the community to present their address also finding a place. The Press had been most carefully and kindly provided for, and thus was proof given of the advance of public opinion, and the value set upon the fourth estate. We have not space to describe even the more prominent ornaments that now met the Mikado's gaze. But there was business to be done, and to it they went without delay. The addresses were here to be read. His Excellency the Italian Minister Il Conte Alessandro Fe d'Ostiani, as senior minister now in Japan, approaching the lower dais, presented the following address of the foreign ministers to which His Majesty replied in person.

SIRE,—Le Corps Diplomatique est heureux, Sire, d'être gracieusement appelé par V. M. à assister à la cérémonie significative et importante d'aujourd'hui. Cette fête solennelle, à l'occasion de l'ouverture du premier chemin de fer de votre empire, marque une des gloires de l'auguste règne de V. M. I. un progrès éclatant dans la voie de la civilisation moderne, dont le Japon est désormais l'allié fidèle.

Puisse-t-il tant d'efforts généreux et constants que les nations de l'Occident ont suivi du plus vif intérêt être couronnés de tout le succès que V. M. I. et son gouvernement ont en vue dans leur initiative éclairée.

Tel est le vœu du Corps Diplomatique qui s'empresse, Sire, d'offrir à V. M. ses hommages et ses félicitations.

Then the deputation from the community approached. Mr. Marshall (Macpherson and Marshall) having been chosen for the purpose, read in a clear emphatic voice, the address agreed upon at the public meeting.

MAY IT PLEASE YOUR MAJESTY:

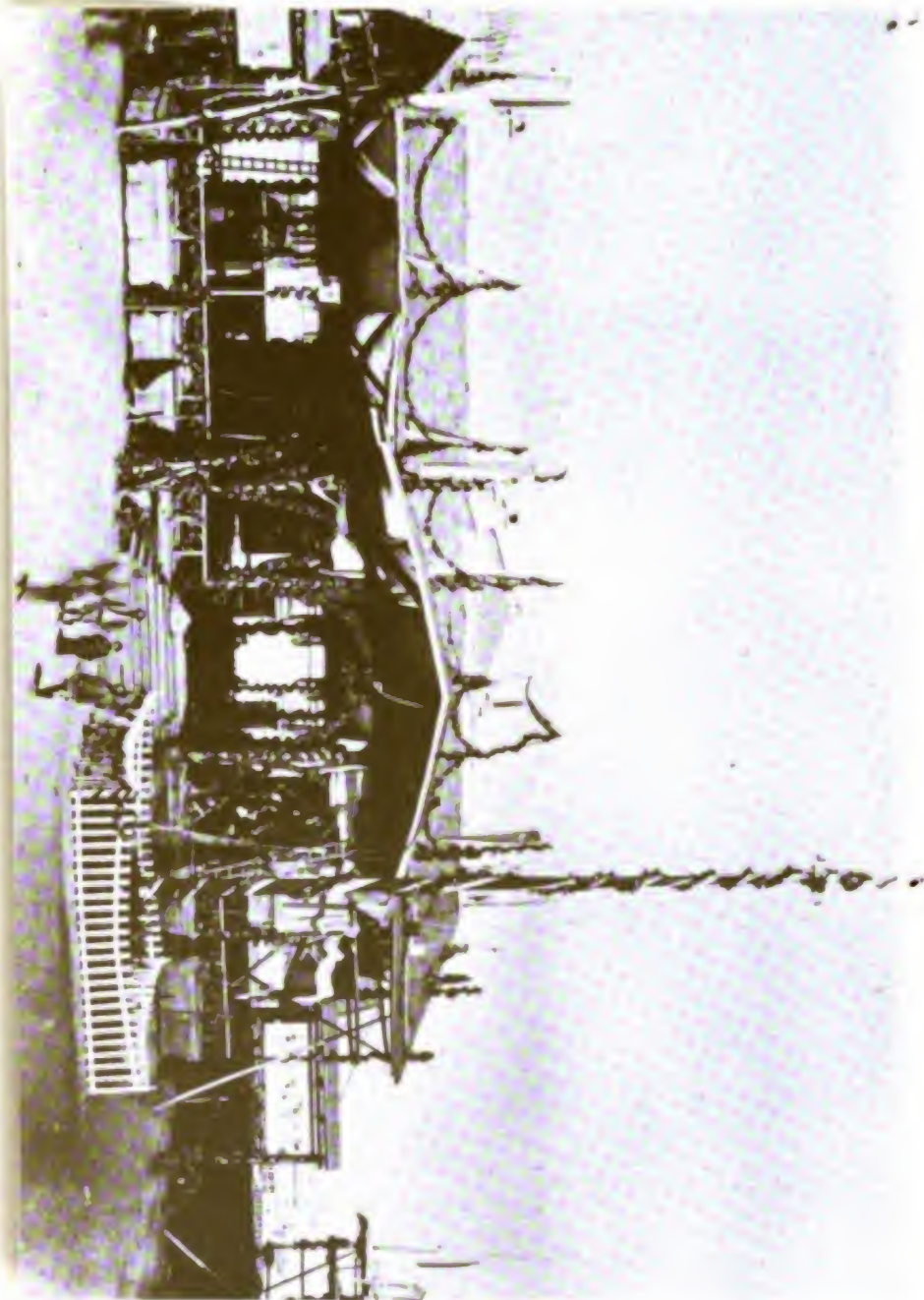
The Foreign Residents of Yokohama, enjoying the hospitality of this Empire and the protection of Your Majesty's Government, have deputed

THE FAR EAST.



SHINBASHI TERMINUS, YEDO. INTERIOR VIEW.

THE FAR EAST.



THE PAVILION, YOKOHAMA TENNIS.

us to the grateful office of welcoming Your Majesty on this auspicious occasion, and presenting to Your Majesty their collective congratulations upon an event which they regard as one of no common interest and importance in the history of this Empire.

Impressed as they have been with the advantages enjoyed by those nations who have adopted the system of railway communication, with the prosperity to which it gives rise, the prejudices which it dissipates, the unification of the different parts of a country which it tends to produce, and the wealth which it creates and helps to distribute, they cannot but feel that the event celebrated this day, is one peculiarly worthy of the exceptional lustre which Your Majesty's august presence sheds upon it.

They rejoice to think that the approval which may be inferred from that presence at this ceremony cannot but exercise an important and beneficial effect upon the manner in which the people of this country will regard the work this day inaugurated, and tend towards reconciling those who are not yet convinced of its necessity or expediency, to the progressive policy of Your Majesty's Government, under which it was commenced, and on the assistance of which its further most desirable extension depends.

Representing, as we do on this occasion, the commercial relations existing between Japan and our respective countries; looking forward to the development of these relations; and knowing the blessings of peace and prosperity which they are the means of diffusing among nations who cultivate them with due appreciation of their beneficial influences: we venture to hope that no effort will be wanting on the part of Your Majesty's Government to place the trade of this country upon the broadest and most solid foundations, in order that it may minister to the consolidation of Your Majesty's power; the welfare of the Japanese people; and the extension of the relations at present existing between Your Majesty's Government and the Government of the Foreign Powers allied by friendly treaties with Japan.

The gracious intention of Your Majesty towards this Empire, abundantly manifested as they have been by public acts, which have been received with gratitude and acknowledged with satisfaction by the people, have redounded to the credit of Your Majesty's Throne in the eyes of other nations; and it may be permitted us to express respectfully our earnest hope that Your Majesty may be long preserved in health and prosperity to witness the beneficial effect of this rule upon an united, a prosperous, and a happy people.

Yokohama, 10th October, 1872.

This was not replied to by His Majesty, but by the Minister for Foreign affairs, and was followed by a short address from the native merchants, which was read from the same position as the former, by the selected representative, who was in a most painful state of trepidation. The Vice Governor of Yokohama replied for His Majesty.

All the ceremony being now concluded in Yokohama; the Mikado retired to a withdrawing-room prepared for him, and rested a short time before the return of the train to Yedo. But here an episode occurred well worth recording. Directly the Mikado and all the officials had left the pavilion, the people made a rush upon it, and in a few minutes, the chair on which his Majesty had sat was broken up into little bits, and the carpet on which he had trodden was torn into shreds—all who were able to secure a scrap of either the one or the other deeming themselves extremely fortunate. The police tried to prevent it, but they could do nothing—the whole affair was so suddenly and so vigorously done, that they were helpless. Besides this there was all that good humour about it which characterizes the Japanese, and which gives a charm to all their amusements.

Precisely at noon, the train started for its return to Yedo, arriving at the station at 1 p.m. His Majesty was now ushered in the same order as before, into the pavilion that had been erected at the end of the platform for the concluding ceremonies. Mounting a dais constructed similarly to that in Yokohama, His Majesty received the lesser officials of the Kobusho and addressed a few words of encouragement to them: and finally he declared the Railway open for traffic.

The procession now formed again and slowly marched the whole length of the station, affording, as before, an excellent view to the whole of the now enormous crowd. Entering the central Hall, His Majesty after a few minutes retirement into a drawing room prepared for him, emerged, and was conducted to his carriage with the same ceremony as greeted his arrival. A regiment of infantry had been planted on the side of the station yard, right in front of his horses, consequently, when their buglers began to play the Zouave's march, the leaders became very restive, and one reared and plunged in a very unpleasant manner. With a little care and judgment, however, the coachman got them into order, and all went well. His Majesty now proceeded to the castle; and the Foreign Ministers and officers of state to O-Hama-Goten, where they partook of refreshment; the train which was appointed to leave for Yokohama at 3 o'clock, being postponed until 5 p.m., that those who desired to return might not be unduly hurried. At this hour the train started, and though stopping at Kawasaki, reached the Yokohama station in exactly 35 minutes.

To speak of the day generally—it was one of the most agreeable possible. Nothing could exceed the anxiety of every one connected with the great undertaking about to be imperially inaugurated, to make every one who gave their presence at either end—in answer to the invitation of the authorities by the sanction and even at the desire of His Majesty—thoroughly happy. They did not grudge any trouble, nor had any expense been spared. They interposed as little of the "official" as they could. The whole station at Yedo was swarming with people who went wherever they liked, everything being thrown open; and such confidence was felt in the good conduct of all who obtained entrance, that there was no especial care to have people in charge of the various places. The "goods shed" at the Yedo station was converted into a magazine of comestibles, to which many repaired and came away satisfied, and there was no stint to any one of the visitors who were privileged to occupy the centre building, who could put up with such simple refreshment as red rice and the usual condiments. We moved freely about everywhere, and we can confidently declare that we did not see one single instance of ill temper or hear one syllable that implied anything but the most complete enjoyment.

Passing into Hama Goten, all who chose might and did receive two small cakes of *muchi*—one red the other white. The streets were crowded with people all as happy as those within the enclosures; whilst the festival cars were as numerous as in days of yore. When the business of the day was over, at a little after 2 p.m., the real fun began. Then came all the cars, and the platforms on trucks with juvenile geishas, and others with grotesques, and others altogether indescribable on the spur of the moment. They passed through the Railway yard one after the other, and—oh! how the people did enjoy them! what enrapt attention! what peals of laughter! what merry quips! what "jolly fun!" Surely it would have moved even the immovable countenance of the Tenno himself had he seen how his subjects comported themselves when his back was turned.

THE FAR EAST.



SHINBASHI STATION, YEDO. EXTERIOR VIEW.

The streets very generally but particularly in the neighbourhood of the railway were illuminated at night, "and nought but mirth and jollity around them could be seen."

In Yokohama, the flags and lanterns at every house in native town were very beautiful even during the day; but at night the illumination was really extremely well worth seeing. Everyone from Bluff and settlement seemed to be in the streets, for it was a gorgeously fine moonlit night: and from the Saibansho to the summit of Noge-yama—over all the bridges, along the canal far beyond the limits of the station, the many coloured lanterns shed forth their sober rays. In Yedo there were day fireworks about noon, in Yokohama there were several brilliant rockets at night. By the bye, we must not omit to notice that all along the line, the farmers had fixed bamboos, on both sides from Kaungawa nearly to Yedo, at intervals of from 6 to 20 feet.

We have hardly left ourselves room to thank all the Railway authorities, native and foreign, for their kindness and attention to us, and the several reporters for the press. But whilst heartily congratulating them on the perfect success of their opening day we must express our most earnest hopes that the work so happily inaugurated, will be so beneficial to the country that it may be but the forerunner of an extensive scheme of similar ones, until all Japan is so closely united by the iron roads, and we may add the lightning wire, that prosperity and wealth may increase, and the country become so compact and homogeneous that it shall become also very great and powerful. With all we have seen in Japan during the last three years, and with such a stirring festival as we have now described, in our minds, we cannot but feel that for the land we live in—there is a good time coming.

The report of the proceedings at the opening of the Railway, which was given by the *Nishin Shin-jishi*, was by so much more interesting than those given in the Yokohama papers, in that it contained the replies made by the emperor and in his name to all the addresses; and also mentions the expressions of pleasure to which His Majesty gave utterance to his immediate attendants. It mentions also a letter which the Hon. C. E. De Long the Minister for the United States to Japan, had written congratulating His Majesty on the auspicious event about to take place, and the reply made by the Daijo Duijin, thanking him in His Majesty's name.

It will give great pleasure to our readers to hear that the reference to foreigners in the various speeches were most eulogistic. His Majesty in thanking the Railway staff of foreign employes told them he was well aware that without them the present undertaking could not have been brought to such a satisfactory conclusion. And when all the formal replies were ended, His Majesty addressed himself to the officials of the Public Works Department and said that this railway had been completed between the capital and the port, by his order and at his desire, because it was his belief that it would be very beneficial to Japan. It was in other countries frequently left to capitalists to carry out such works, but the circumstances of Japan were such that if left to private enter-

prise it would have been much delayed. He now told them that it was his wish that railways might traverse the length and breadth of the land, and he gave them his sanction to proceed with them as quickly as possible.

At Yokohama, His Majesty told his courtiers how greatly pleased he was with everything; and he more than once alluded to the immense crowds of people, saying he had never seen anything like it before.

The days proceedings appear to have given the greatest satisfaction to every one. All the Japanese are enthusiastic in their appreciation of the ceremony and everything connected with it; and the majority of those who saw the iron horse for the first time are loud in their exclamations of surprise. One most intelligent person, who had heard of the Railway at a distance and come to Yedo to witness the ceremonies, said he had expected to see some ordinary carriage such as foreigners had introduced, drawn along at a great speed on a smooth iron road. But when he saw the real thing, it appeared to him like the moving of a small town; for the carriages were as big as many a Japanese house.

As an instance of the care taken of the Mikado, Dr. Hoffmann had been ordered to attend at the castle at the close of the proceedings, that it might be ascertained whether the very great excitement of the occasion, had been prejudicial to His Majesty's health. It must have been a very trying day for His Majesty. Certainly the most exciting one he has ever yet known; incessant work of a novel kind extending from 9 A.M. to 3 P.M. including journeys by railway each an hour in length, with special ceremonies at each of the termini. We are not surprised that some anxiety was felt. But it is well that we are able to report that beyond being very tired, His Majesty suffered no inconvenience. His Majesty has since signified his pleasure that there be a state opening of the Telegraph, when quite complete to Nagasaki.

The illuminations in Yedo fully equalled, if they did not surpass those of Yokohama. The railway station itself was a blaze of light, and there were fireworks at Hama-Goten, to which the gates were thrown open even to those who had no tickets.

The Illustrations.

VIEW OF THE RAILWAY EMBANKMENT AT SHINAGAWA.

ALL the pictures we present to our readers to-day are connected with the great work imperially inaugurated on the 14th instant. The Railway between Yedo and Yokohama, is only an instalment, and that a very small one, of what is to come; for the Imperial railways are to traverse the land in its entire length. It will be long ere they are completed, of course, but having been begun there will be no pause until all is accomplished.

Our first picture to-day is a small view of the embankment from Shinagawa to the Yedo terminus. It is thrown up on the line of the bay, and although the water is quite shallow

there, yet there are one or two great blows during every year when the sea is liable to wash over the embankment and do much damage to the line. Hitherto, however, it has stood well and we may hope it will continue to do so. This is the portion of the line which was unfinished when the line was partially opened in July last; and which, completing the entire distance between Yokohama and Yedo, enabled the whole line to be opened by His Majesty on Monday last. Shinagawa is about four miles distant from Nippon Bashi, the centre of the city, and used of old to be the suburb most noted for rowdyism. All that has passed away with the absence of the two-sworded soldiery, and it is as safe as any other part of the town.

THE PAVILION, YOKOHAMA TERMINUS.

WE hope all our subscribers are so far aware of the nature of a photographic picture as to recognise the impossibility of taking a correct representation of moving objects. They must always be more or less cloudy and blurred. The two pictures facing each other on pages 114 and 115 suffer from this disadvantage. Our artist, on the ceremonial day was in Yedo, and consequently was obliged to take Yokohama Pavilion on the following day, just when the workmen were commencing to dismantle it. Under this pavilion, which was built out in front of the station, His Majesty was enthroned during the ceremonies in Yokohama. It was here that the addresses by the foreign ministers and foreign and native merchants were delivered. On each side of the station yard were raised and covered seats which could not be shown in the picture without reducing the size of the main pavilion too much.



KAWASAKI BRIDGE.

THE SHINBASHI TERMINUS, YEDO; INTERIOR OF STATION.

WE have already given a view of the Yokohama station in a previous number of the *Far East*. Reference to that will shew the exact similitude between the two termini. They were designed and the building superintended by Mr. R. P. Bridgens, and are in all respects admirably adapted for their purposes. Plain and unpretending as they are, they are far superior to any other buildings in Yedo; but there is a taste for foreign-built houses springing up among the Japanese, and before long we think it more than likely this preeminence may yield to other edifices.

THE RAILWAY STATION, YEDO, BEFORE THE ARRIVAL OF THE MIKADO.

IT will be seen that whilst in Yokohama, a pavilion was built in front of the station, in Yedo it was placed inside, at the end of the platform which is of great length. From the fluttering of the flags and the moving of the crowd, much of the proper effect is lost. But the picture will give an idea of the general appearance of the station. The principal crowd was at the time this was taken, on the opposite side; and may be made out in the distance, completely hiding all but the roofs of the houses behind them. Later in the day all the space in the foreground was thickly covered with them ultitude.

THE EXTERIOR OF YEDO TERMINUS.

OF this nothing need be said. The wooden covered way shown in the picture was only temporary, and was beautifully decorated with evergreens on the occasion of its use by the Emperor. Of course the building now appears without it.

KAWASAKI BRIDGE.

THE Logo, or more properly speaking Rokugo, is a broad river exactly half way between the two termini. The bridge shewn in the picture was one of the most troublesome pieces of the whole line. The foundation is very soft and treacherous; and the work altogether was one of considerable difficulty. It was surmounted, however, though at a great cost; and albeit all sorts of evil prognostications were vented previous to the opening of the line, the bridge stands steadily, and shews no signs of weakness; which is the more satisfactory, as there have been one or two heavy freshets since it has been in use.

Altogether the Railway is well constructed; and much appreciated by all classes of the people. And there is no doubt of its being pecuniarily successful.

The Period.

THE VISIT of the geishas to Shiba took place on the 4th inst. instead of on Thursday as originally proposed. There were about eighty of them only—representing those resident within the Shinbashi and Shiba districts. They were all dressed as daikusans (carpenters and other artisans connected with building), even their hair being dressed after the fashion of those heroes. A great crowd assembled to see them; but after all it was a sorry sight. However nice they may look in their own proper costume and in their character of charmers, they only looked undersized hybrids in their masculine garb. Whatever beauty there may be among them when their faces are smiling and cheerful, their eyes beaming with fun, their hands active to administer to the pleasures of a festive party, this quality was sadly wanting when they were all massed together, hardly separated from the sight-seeing crowd, each holding a fan above the head to screen it from the hot rays of the sun, and screaming, after the manner of Japanese in all pleasure processions, some horrible dirge. Poor girls, are these the fasciators to whom all Yedo bows? Is this the music with which they are wont to calm the savage breast? Only fancy all the young lady choristers of the various musical societies in London, dressing up as workmen, and walking higgledy-piggledy at a snail's pace, through the streets to St. Paul's, their heads thrown back, their faces with the expression of pain produced by long continued singing at the loudest, and their utterances not the soft musical notes we all love so well, but the screech of charity children intensified by the powers of womanhood. They were preceded by the usual ornaments on bamboo poles, by one

or two tawdry flags, and a few children with little handkerchief flags, and followed by a dray, piled up with scaffolding, on which were carried the musicians hired to add the noise of drums and fifes to the din, with a merry-andrew in front, who wore the inevitable reynard's face as a mask, and went through the usual antics, extremely to his own delight—we can hardly suppose to that of any one else. The dray, the shafts of which were supported by strong men, was drawn by two lines of children, who laying hold of a long rope from each shaft, pulled and puffed, and spit in their hands, and "gave it a song," just like the men the happy little creatures thought themselves. At the temple, there was no particular ceremony; and it seemed to us that there was equally little at Genkoin, the temple of rendezvous for refreshment. We expected to see little Japanese tables neatly placed round the rooms cleared for the generous little benefactresses; but there was nothing of the kind; and we could not commend "the way they do these things" among the clerics. One thing, however, was apparent—the moment they got a respite, tired as they must have been of their weary saunter and exhausted by their bawling, the old jollity natural to them appeared, and they were as happy and active and good tempered as it is their wont to be; and what seemed remarkable, they were no sooner indoors than almost all of them had a female servant in attendance upon them—we suppose they must have been among the crowd, but certainly we did not see from whence they sprung. To foreign ideas, the whole affair was anything but captivating; and if our advice were likely to be acceptable, it would be that enchantresses all over the world should be content to charm in their own true characters.

ALL THE old gateways to the castle and city in Yedo are to be demolished, and the work has already commenced, several of them having been within the last few days deprived of their roofs, and stripped of all their plaster work, leaving only the wooden frames and the ponderous stones of which they are composed, to be taken away. It will be interesting to see how they will move some of the big stones.

THE U. S. S. *Owida* was sold at Auction by Messrs. C. A. Fletcher & Co. to-day, and after some not very spirited bidding considering the large audience present was knocked down to a well known Japanese merchant name Tachibania for \$1,505. We hear he has bought her for a Japanese iron merchant name Kinzo. We trust that they will make a good thing out of the wreck, as they certainly deserve to for their enterprise.

THE INHABITANTS of Kioto wish that foreigners may come and live and trade freely there as at Yokohama, they having benefited by the few who visited that place during the late Exhibition. It is as yet uncertain if permission be granted for them to do so or not.

MANY OF the rich citizens of Osaka have subscribed liberally to found new Schools. One in particular name Ko-no-ike has given \$100,000.

AT A LARGE school in Yedo in which the German language is taught as well as surgery, it is announced that in the 10th month 100 new scholars will be admitted. They will be chosen from youths between the ages of 14 and 19 who can pass an examination in the usual ground work of the Japanese and Chinese school education.

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THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

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YOKOHAMA, FRIDAY, NOVEMBER 1ST, 1872.

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E fancy all our local readers have enjoyed the "Tales of old Japan," which, translated by Mr. A. B. Mitford, formerly second secretary of H. B. M.'s Legation in Yedo, were given to the world in two most readable volumes, and evidenced how good was the use made of his opportunities by Mr. Mitford; and to what excellent purpose he had studied the language, the literature, and the manners and customs of the Japanese.

His first story was that of the "Forty seven Ronins." His second, "The loves of Gompachi and Komurasaki," is one of the popular tales known to all the young, and being founded in fact is all the more interesting. We transfer the story and

the translator's notes to it to our pages, for this reason:—A great event has taken place in Japan since our last number was published, in the abolition of those places which have long been the scenes of legalized vice, and the hotbeds of a slavery worse than any known elsewhere. It is now all swept away. And those who read the following story will be able at once to estimate how much this means.

THE STORY OF GOMPACHI AND KOMURASAKI.

About two hundred and thirty years ago there lived in the service of a daimio of the province of Inaba, a young man, called Shirai Gompachi, who, when he was but sixteen years of age, had already won a name for his personal beauty and valour, and for his skill in the use of arms. Now it happened that one day a dog belonging to him fought with another



VILLAGE NEAR TOKIO.

dog belonging to a fellow-clansman, and the two masters, being both passionate youths, disputing as to whose dog had had the best of the fight, quarrelled and came to blows, and Gompachi slew his adversary; and in consequence of this, was obliged to flee from his country, and make his escape to Yedo.

And so Gompachi set out on his travels.

One night, weary and footsore, he entered what appeared to him to be a roadside inn, ordered some refreshment, and went to bed, little thinking of the danger that menaced him: for as luck would have it, this inn turned out to be the trysting-place of a gang of robbers, into whose clutches he had thus unwittingly fallen. To be sure, Gompachi's purse was but scantily furnished, but his sword and dirk were worth some three hundred ounces of silver, and upon these the robbers, (of whom there were ten), had cast envious eyes, and had determined to kill the owner for their sake; but he, all unsuspecting, slept on in fancied security.

In the middle of the night he was startled from his deep slumbers by some one stealthily opening the sliding door which led into his room, and rousing himself with an effort, he beheld a beautiful young girl, fifteen years of age, who, making signs to him not to stir, came up to his bedside, and said to him in a whisper:—

"Sir, the master of this house is the chief of a gang of robbers, who have been plotting to murder you this night for the sake of your clothes and your sword. As for me, I am the daughter of a rich merchant in Mikawa: last year the robbers came to our house, and carried off my father's treasure and myself. I pray you, sir, take me with you, and let us fly from this dreadful place."

She wept as she spoke, and Gompachi was at first too much startled to answer; but being a youth of high courage and a cunning fencer to boot, he soon recovered his presence of mind, and determined to kill the robbers, and to deliver the girl out of their hands. So he replied:—

"Since you say so, I will kill these thieves, and rescue you this very night; only do you, when I begin the fight, run outside the house, that you may be out of harm's way, and remain in hiding until I join you."

Upon this understanding the maiden left him, and went her way. But he lay awake, holding his breath and watching; and when the thieves crept noiselessly into the room, where they supposed him to be fast asleep, he cut down the first man that entered, and stretched him dead at his feet. The other nine, seeing this, laid about them with their drawn swords, but Gompachi, fighting with desperation, mastered them at last, and slew them. After thus ridding himself of his enemies, he went outside the house, and called to the girl, who came running to his side, and joyfully travelled on with him to Mikawa, where her father dwelt; and when they reached Mikawa, he took the maiden to the old man's house, and told him how, when he had fallen among thieves, his daughter had come to him in his hour of peril, and saved him out of her great pity; and how he, in return, rescuing her from her servitude, had brought her back to her home. When the old folks saw their daughter whom they had lost restored to them, they were beside themselves with joy, and shed tears for very happiness; and, in their gratitude, they pressed Gompachi to remain with them, and they prepared feasts for him, and entertained him hospitably: but their daughter, who had fallen in love with him for his beauty and knightly valour, spent her days in thinking of him, and of him alone. The young man, however, in spite of the kindness of the old merchant, who wished to adopt him as his son, and tried hard to persuade him to consent to this, was fretting to go to Yedo and take service as an officer in the household of some noble lord; so he resisted the entreaties of the father and the soft speeches of the daughter, and

made ready to start on his journey; and the old merchant, seeing that he would not be turned from his purpose, gave him a parting gift of two hundred ounces of silver, and sorrowfully bade him farewell.

But alas for the grief of the maiden, who sat sobbing her heart out and mourning over her lover's departure! He, all the while thinking more of ambition than of love, went to her and comforted her, and said: "Dry your eyes, sweetheart, and weep no more, for I shall soon come back to you. Do you, in the meanwhile, be faithful and true to me, and tend your parents with filial piety."

So she wiped away her tears and smiled again, when she heard him promise that he would soon return to her. And Gompachi went his way, and in the due time came near to Yedo.

But his dangers were not yet over; for late one night, arriving at a place called Suzugamori, in the neighbourhood of Yedo, he fell in with six highwaymen, who attacked him, thinking to make short work of killing and robbing him. Nothing daunted, he drew his sword, and despatched two out of the six; but, being weary and worn-out with his long journey, he was sorely pressed, and the struggle was going hard with him, when a wardsmen,* who happened to pass that way riding in a chair, seeing the affray, jumped down from his chair and drawing his dirk came to the rescue, and between them they put the robbers to flight.

Now it turned out that this kind tradesman, who had so happily come to the assistance of Gompachi was no other than Chôbei of Bandzuin, the chief of the *Otokodai*, or Friendly Society of the wardsmen of Yedo—a man famous in the annals of the city, whose life, exploits, and adventures are recited to this day.

When the highwaymen had disappeared, Gompachi, turning to his deliverer, said—

"I know not who you may be, sir, but I have to thank you for rescuing me from a great danger."

And as he proceeded to express his gratitude, Chôbei replied:—

"I am but a poor wardsmen, a humble man in my way, sir; and if the robbers ran away, it was more by good luck than owing to any merit of mine. But I am filled with admiration at the way you fought; you displayed a courage and a skill that were beyond your years, sir."

"Indeed," said the young man, smiling with pleasure at hearing himself praised; "I am still young and inexperienced, and am quite ashamed of my bungling style of fencing."

"And now may I ask you, sir, whither you are bound?"

"That is almost more than I know myself, for I am a *rônin*, and have no fixed purpose in view."

"That is a bad job," said Chôbei, who felt pity for the lad.

"However, if you will excuse my boldness in making such an offer, being but a wardsmen, until you shall have taken service I would fain place my poor house at your disposal."

Gompachi accepted the offer of his new but trusty friend with thanks; so Chôbei led him to his house, where he lodged him and hospitably entertained him for some months. And now Gompachi, being idle and having nothing to care for, fell into bad ways, and began to lead a dissolute life, thinking of nothing but gratifying his whims and passions; he took to frequenting the Yoshiwara, the quarter, of the town which is set aside for tea-houses and other haunts of wild young men, where his handsome face and figure attracted attention, and soon made him a great favourite with all the beauties of the neighbourhood.

* Japanese cities are divided into wards, and every tradesman and artisan is under the authority of the chief of the ward in which he resides. The word *chôbei*, or wardsmen, is generally used in contradistinction to the word *samurai*, which has already been explained as denoting a man belonging to the military class.

About this time men began to speak loud in praise of the charms of Komurasaki, or "Little Purple" a young girl who had recently come to the Yoshiwara, and who in beauty and accomplishments outshone all her rivals. Gompachi, like the rest of the world heard so much of her fame that he determined to go to the house where she dwelt, at the sign of "The Three Sea-coasts," and judge for himself whether she deserved all that men said of her. Accordingly he set



ZOZOJI, SHIBA, DURING THE OKAICHO.

out one day, and having arrived at "The Three Sea-coasts," asked to see Komurasaki; and being shown into the room where she was sitting, advanced towards her; but when their eyes met, they both started back with a cry of astonishment, for this Komurasaki, the famous beauty of the Yoshiwara, proved to be the very girl whom several months before Gompachi had rescued from the robbers' den, and restored to her parents in Mikawa. He had left her in prosperity and affluence, the darling child of a rich father, when they had exchanged vows of love and fidelity; and now they met in a common stew in Yedo. What a change! what a contrast! How had the riches turned to rust, the vows to lies!

"What is this?" cried Gompachi, when he had recovered from his surprise. "How is it that I find you here pursuing this vile calling, in the Yoshiwara? Pray explain this to me, for there is some mystery beneath all this which I do not understand."

But Komurasaki—who, having thus unexpectedly fallen in with her lover whom she had yearned for, was divided between joy and shame—answered, weeping:

"Alas! my tale is a sad one, and would be long to tell. After you left us last year, calamity and reverses fell upon our house; and when my parents became poverty-stricken, I was at my wits' end to know how to support them: so I sold this wretched body of mine to the master of this house, and sent the money to my father and mother; but, in spite of this, troubles and misfortunes multiplied upon them, and now, at last, they have died of misery and grief. And, oh! lives there in this wide world so unhappy a wretch as I! But now that I have met you again—you who are so strong—help me who am weak. You saved me once—do not, I implore you, desert me now!" and as she told her piteous tale the tears streamed from her eyes.

"This is, indeed, a sad story," replied Gompachi, much affected by the recital. "There must have been a wonderful run of bad luck to bring such misfortune upon your house, which but a little while ago I recollect so prosperous. However, mourn no more, for I will not forsake you. It is true

that I am too poor to redeem you from servitude, but at any rate I will contrive so that you shall be tormented no more. Loveme, therefore, and put your trust in me." When she heard him speak so kindly she was comforted, and wept no more, but poured out her whole heart to him, and forgot her past sorrows in the great joy of meeting him again.

When it became time for them to separate he embraced her tenderly and returned to Chôbei's house; but he could

not banish Komurasaki from his mind, and all day long he thought of her alone; and so it came about that he went daily to the Yoshiwara to see her, and if any accident detained him, she, missing the accustomed visit, would become anxious and write to him to inquire the cause of his absence. At last, pursuing this course of life, his stock of money ran short, and as, being a *rônin* and without any fixed employment, he had no means of renewing his supplies, he was ashamed of showing himself penniless at "The Three Sea-coasts." Then it was that a wicked spirit arose within him, and he went out and murdered a man, and having robbed him of his money carried it to the Yoshiwara.

From bad to worse is an easy step, and the tiger that has once tasted blood is dangerous. Blinded and infatuated by his excessive love, Gompachi kept on slaying and robbing, so that, while his outer man was fair to look upon, the heart within him was that of a hideous devil. At last his friend Chôbei could no longer endure the sight of him, and turned him out of his house; and as, sooner or later, virtue and vice meet with their reward, it came to pass that Gompachi's crimes became notorious, and the Government having set spies upon his track, he was caught redhanded and arrested; and his evil deeds having been fully proved against him, he was carried off to the execution ground at Suzugamori, the "Bell Grove," and beheaded as a common malefactor.

Now when Gompachi was dead, Chôbei's old affection for the young man returned, and, being a kind and pious man, he went and claimed his body and head, and buried him at Meguro, in the grounds of the Temple called Boronji.

When Komurasaki heard the people at Yoshiwara gossiping about her lover's end, her grief knew no bounds, so she fled secretly from "The Three Sea-coasts," and came to Meguro and threw herself upon the newly-made grave. Long she prayed and bitterly she wept over the tomb of him, whom, with all his faults, she had loved so well, and then, drawing a dagger from her girdle, she plunged it in her breast and died. The priests of the temple, when they saw what had happened, wondered greatly and were astonish-

ed at the loving faithfulness of this beautiful girl, and taking compassion on her, they laid her side by side with Gompachi in one grave, and over the grave they placed a stone which remains to this day, bearing the inscription "The Tomb of the Shiyoku." And still the people of Yedo visit the place, and still they praise the beauty of Gompachi and the filial piety and fidelity of Komurasaki.

Let us linger for a moment longer in the old graveyard. The word which I have translated a few lines above as "loving faithfulness" means literally "chastity." When Komurasaki sold herself to supply the wants of her ruined parents, she was not, according to her lights, forfeiting her claim to virtue. On the contrary, she could perform no greater act of filial piety, and, so far from incurring reproach among her people, her self-sacrifice would be worthy of all praise in their eyes. This idea has led to grave misunderstanding abroad, and indeed no phase of Japanese life has been so misrepresented as this. I have heard it stated, and seen it printed, that it is no disgrace for a respectable Japanese to sell his daughter, that men of position and family often choose their wives from such places as "The Three Sea-coasts," and that up to the time of her marriage the conduct of a young girl is a matter of no importance whatever. Nothing could be more unjust or more untrue. It is only the neediest people who sell their children to be waitresses, singers, or prostitutes. It does occasionally happen that the daughter of a *Samurai*, or gentleman, is found in a house of ill-fame, but such a case could only occur at the death or utter ruin of the parents, and an official investigation of the matter has proved it to be so exceptional, that the presence of a young lady in such a place is an enormous attraction, her superior education and accomplishments shedding a lustre over the house. As for gentlemen marrying women of bad character, are not such things known in Europe? Do ladies of the *demi-monde* never make good marriages? *Misalliances* are far rarer in Japan than with us. Certainly among the lowest class of the population such marriages may occasionally occur, for it often happens that a woman can lay by a tempting dowry out of her wretched earnings; but amongst the gentry of the country they are unknown.

And yet a girl is not disgraced if for her parents' sake she sells herself to a life of misery so great, that, when a Japanese enters a house of ill-fame, he is forced to leave his sword and dirk at the door, for two reasons—first to prevent brawling; secondly, because it is known that some of the women inside so loathe their existence that they would put an end to it could they get hold of a weapon.

It is a curious fact that in all the Daimio's castle-towns, with the exception of some which are also seaports, open prostitution is strictly forbidden, although, if report speaks truly, public morality rather suffers than gains by the prohibition.

The misapprehension which exists upon the subject of prostitution in Japan may be accounted for by the fact that foreign writers, basing their judgment upon the vice of the open ports, have not hesitated to pronounce the Japanese women unchaste. As fairly might a Japanese, writing about England, argue from the street-walkers of Portsmouth or Plymouth to the wives, sisters, and daughters of these very authors. In some respects the gulf fixed between virtue and vice in Japan is even greater than in England. The Eastern courtesan is confined to a certain quarter of the town, and distinguished by a peculiarly gaudy costume, and by a head-dress which consists of a forest of light tortoiseshell hair-pins, stuck round her head like a saint's glory—a glory of shame which a modest woman would sooner die than wear. Vice jostling virtue in the public places; virtue imitating the

fashions set by vice, and buying trinkets or furniture at the sale of vice's effects—these are social phenomena which the East knows not.

The custom prevalent among the lower orders of bathing in public bath-houses without distinction of the sexes, is another circumstance which has tended to spread abroad very false notions upon the subject of the chastity of the Japanese women. Every traveller is shocked by it, and every writer finds in it matter for a page of pungent description. Yet it is only those who are so poor (and they must be poor indeed) that they cannot afford a bath at home, who, at the end of their day's work, go to the public bath-house to refresh themselves before sitting down to their evening meal: having been used to the scene from their childhood, they see no indelicacy in it; it is a matter of course, and *honi soit qui mal y pense*: certainly there is far less indecency and immorality resulting from this public bathing, than from the promiscuous herding together of all sexes and ages which disgraces our own lodging-houses in the great cities, and the hideous hovels in which some of our labourers have to pass their lives; nor can it be said that there is more confusion of sexes amongst the lowest orders in Japan than in Europe. Speaking upon the subject once with a Japanese gentleman, I observed that we considered it an act of indecency for men and women to wash together. He shrugged his shoulders as he answered, "But then Westerners have such prurient minds." Some time ago, at the open port of Yokohama, the Government, out of deference to the prejudices of foreigners, forbade the men and women to bathe together, and no doubt this was the first step towards putting down the practice altogether: as for women tubbing in the open streets of Yedo, I have read of such things in books written by foreigners; but during a residence of three years and a half, in which time I crossed and recrossed every part of the great city at all hours of the day, I never once saw such a sight. I believe myself that it can only be seen at certain hot mineral springs in remote country districts.

The best answer to the general charge of immorality which has been brought against the Japanese women during their period of unmarried life, lies in the fact that every man who can afford to do so keeps the maidens of his family closely guarded in the strictest seclusion. The daughter of poverty, indeed, must work and go abroad, but not a man is allowed to approach the daughter of a gentleman; and she is taught that if by accident any insult should be offered to her, the knife which she carries at her girdle is meant for use, and not merely as a badge of her rank. Not long ago a tragedy took place in the house of one of the chief nobles in Yedo. One of My Lady's tire-women, herself a damsel of gentle blood, and gifted with rare beauty, had attracted the attention of a retainer in the palace, who fell desperately in love with her. For a long time the strict rules of decorum by which she was hedged in prevented him from declaring his passion; but at last he contrived to gain access to her presence, and so far forgot himself, that she, drawing her poniard, stabbed him in the eye, so that he was carried off fainting, and presently died. The girl's declaration, that the dead man had attempted to insult her, was held to be sufficient justification of her deed, and, instead of being blamed, she was praised and extolled for her valour and chastity. As the affair had taken place within the four walls of a powerful noble, there was no official investigation into the matter, with which the authorities of the palace were competent to deal. The truth of this story was vouched for by two or three persons whose word I have no reason to doubt, and who had themselves been mixed up in it; I can bear witness that it is in complete harmony with Japanese ideas; and certainly it seems more just that Lucretia should kill Tarquin than herself.

The better the Japanese people come to be known and understood, the more, I am certain, will it be felt that a great

injustice has been done them in the sweeping attacks which have been made upon their women. Writers are agreed, I believe, that their matrons are, as a rule, without reproach. If their maidens are chaste, as I contend that from very force of circumstances they cannot help being, what becomes of all these charges of vice and immodesty? Do they not rather recoil upon the accusers, who would appear to have studied the Japanese women only in the harlot of Yokohama?

Having said so much, I will now try to give some account of the famous Yoshiwara † of Yedo.

At the end of the sixteenth century the courtesans of Yedo lived in three special places: these were the street called Kōjimachi, in which dwelt the women who came from Kiōto; the Kamakura Street, and a spot opposite the great bridge, in which last two places lived women brought from Suruga. Besides these there afterwards came women from Fushimi and from Nara, who lodged scattered here and there throughout the town. This appears to have scandalised a certain reformer, named Shōji Jinyōmon, who, in the year 1612, addressed a memorial to the Government, petitioning that the women who lived in different parts of the town should be collected in one "Flower Quarter." His petition was granted in the year 1617, and he fixed upon a place called Fukiyacho, which, on account of the quantities of rushes which grew there, was named *Yoshi-Wara*, or the rush-moor, a name which now-a-days, by a play upon the word *yoshi*, is written with two Chinese characters, signifying the "good" or "lucky moor." The place was divided into four streets, called the Yedo Street, the Second Yedo Street, the Kiōto Street, and the Second Kiōto Street.

In the eighth month of the year 1655, when Yedo was beginning to increase in size and importance, the Yoshiwara, preserving its name, was transplanted bodily to the spot which it now occupies at the northern end of the town. And the streets in it were named after the places from which the greater number of their inhabitants originally came, as the "Sakai Street," the "Fushimi Street," &c.

The official Guide to the Yoshiwara for 1869 gives a return of 153 brothels, containing 3,289 courtesans of all classes, from the *Oiran*, or proud beauty, who, dressed up in gorgeous brocade of gold and silver, with painted face and gilded lips and with her teeth fashionably blacked, has all the young bloods of Yedo at her feet, down to the humble *Shimae*, or white-toothed woman, who rote away her life in the common stews. These figures do not, however, represent the whole of the prostitution of Yedo; the Yoshiwara is the chief, but not the only, abiding-place of the public women. At Fukagawa there is another Flower District built upon the same principle as the Yoshiwara; while at Shinagawa, Shinjiku, Itabashi, Senji, and Kadzukappara, the hotels contain women who, nominally only waitresses, are in reality prostitutes. There are also women called *Jigoku-Onna*, or hell-women, who, without being borne on the books of any brothel, live in their own houses, and ply their trade in secret. On the whole, I believe the amount of prostitution in Yedo to be wonderfully small considering the vast size of the city.

There are 394 tea-houses in the Yoshiwara, which are largely used as places of assignation, and which on those occasions are paid, not by the visitors frequenting them, but by the keepers of the brothels. It is also the fashion to give dinners and drinking-parties at these houses, for which the services of *Tsukomochi*, or jesters, among whom there are thirty-nine chief celebrities, and of singing and dancing girls, are retained. The Guide to the Yoshiwara gives a list of fifty-five famous singing-girls, besides a host of minor stars.

† The name Yoshiwara, which is becoming generic for "Flower District,"—*Asylot*, quarters occupied by brothels,—is sometimes derived from the town Yoshiwara, in Sunshine, because it was said that the women of that place furnished a large proportion of the beauties of the Yedo Yoshiwara. The correct derivation is probably that given below.

These women are not to be confounded with the courtesans. Their conduct is very closely watched by their masters, and they always go out to parties in couples or in bands, so that they may be a check upon one another. Doubtless, however, in spite of all precautions, the shower of gold does from time to time find its way to Danaë's lap; and to be the favoured lover of a fashionable singer or dancer is rather a feather in the cap of a fast Japanese gentleman. The fee paid to singing-girls for performing during a space of two hours is one shilling and fourpence each; for six hours the fee is quadrupled, and it is customary to give the girls a *hana*, or present, for themselves, besides their regular pay, which goes to the master of the troupe to which they belong.

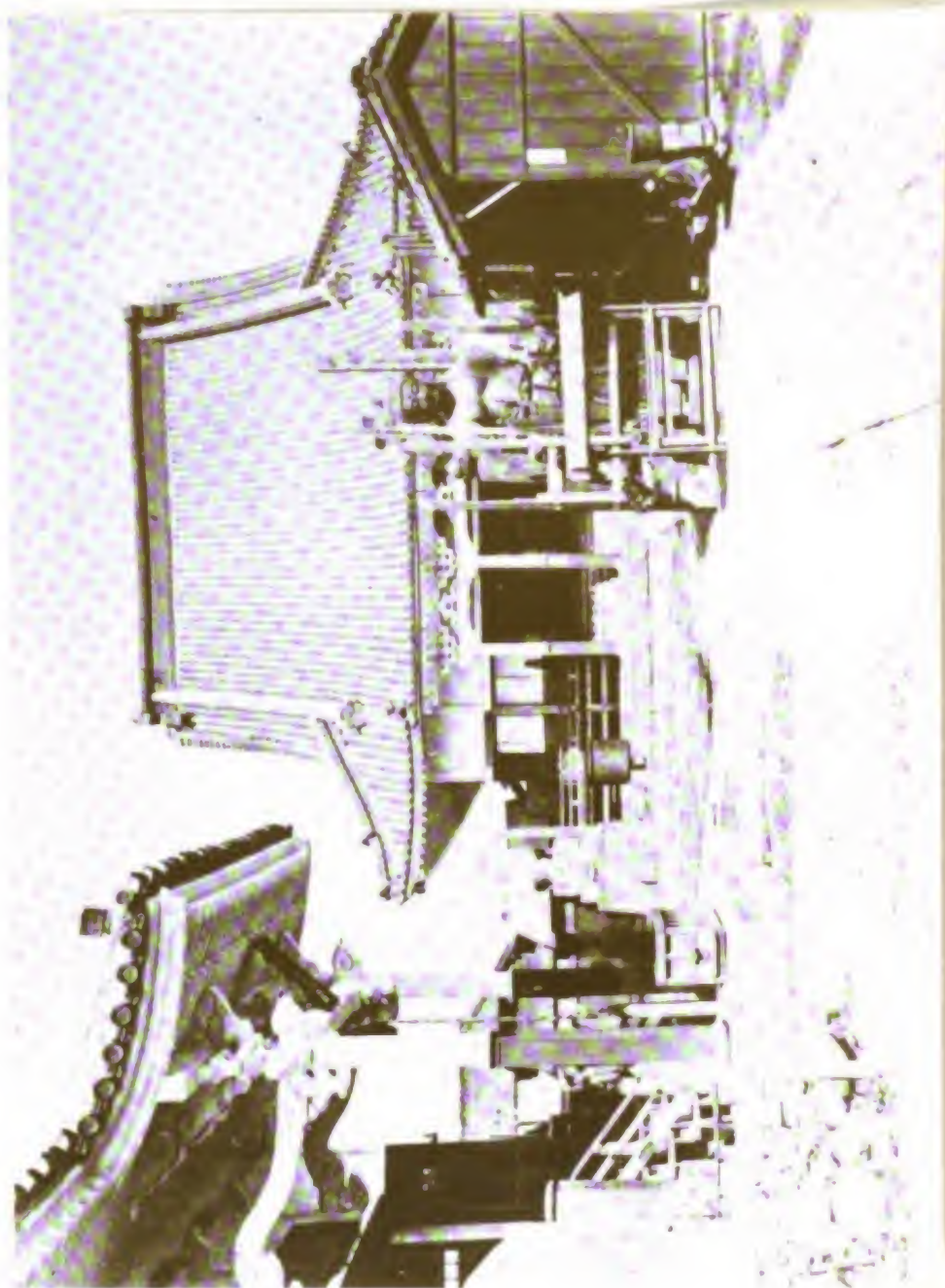
Courtesans, singing women, and dancers are bought by contractors, either as children, when they are educated for their calling, or at a more advanced age, when their accomplishments and charms render them a desirable investment. The engagement is never made life-long, for once past the flower of their youth the poor creatures would be mere burthens upon their masters; a courtesan is usually bought until she shall have reached the age of twenty-seven, after which she becomes her own property. Singers remain longer in harness, but even they rarely work after the age of thirty, for Japanese women, like Italians, age quickly, and have none of that intermediate stage between youth and old age, which seems to be confined to countries where there is a twilight.

Children destined to be trained as singers are usually bought when they are five or six years old, a likely child fetching from about thirty-five to fifty shillings; the purchaser undertakes the education of his charge, and brings the little thing up as his own child. The parents sign a paper absolving him from all responsibility in case of sickness or accident; but they know that their child will be well treated and cared for, the interests of the buyer being their material guarantee. Girls of fifteen or upwards who are sufficiently accomplished to join a company of singers fetch ten times the price paid for children; for in their case there is no risk and no expense of education.

Little children who are bought for purposes of prostitution at the age of five or six years fetch about the same price as those that are bought to be singers. During their novitiate they are employed to wait upon the *Oiran*, or fashionable courtesans, in the capacity of little female pages (*Ammu*). They are mostly the children of distressed persons, or orphans, whom their relatives cruelly sell rather than be at the expense and trouble of bringing them up. Of the girls who enter the profession later in life, some are orphans, who have no other means of earning a livelihood; others sell their bodies out of filial piety, that they may succour their sick or needy parents; others are married women, who enter the Yoshiwara to supply the wants of their husbands; and a very small proportion is recruited from girls who have been seduced and abandoned, perhaps sold, by faithless lovers.

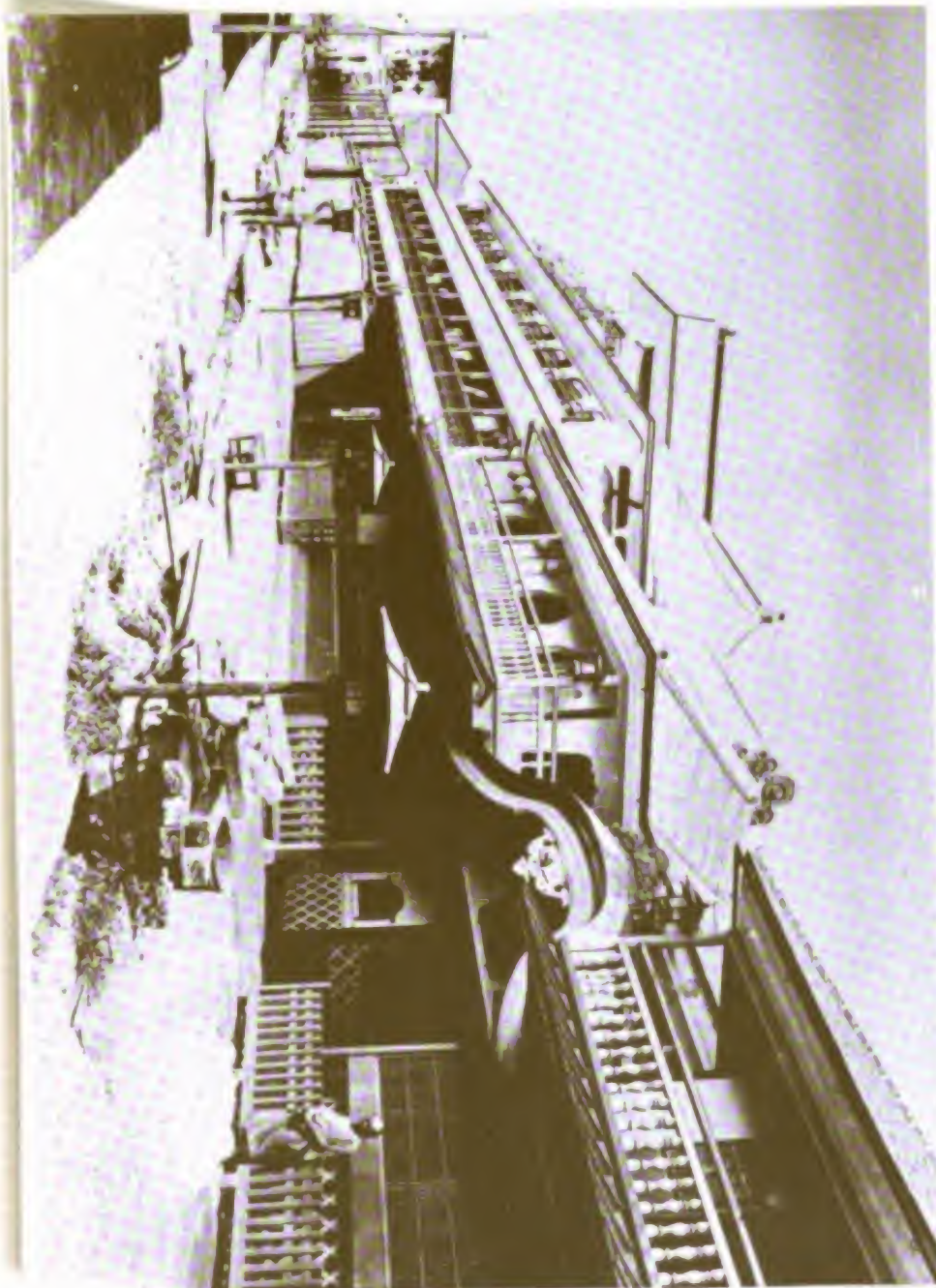
The time to see the Yoshiwara to the best advantage is just after nightfall, when the lamps are lighted. Then it is that the women—who for the last two hours have been engaged in gilding their lips and painting their eyebrows black, and their throats and bosoms a snowy white, carefully leaving three brown Vandyke-collar points where the back of the head joins the neck, in accordance with one of the strictest rules of Japanese cosmetic science—leave the back rooms, and take their places, side by side, in a kind of long narrow cage the wooden bars of which open on to the public thoroughfare. Here they sit for hours, gorgeous in dresses of silk and gold and silver embroidery, speechless and motionless as wax figures, until they shall have attracted the attention of some of the passers-by, who begin to throng the place. At Yokohama indeed, and at the other open ports, the women of the Yoshiwara are loud in their invitations to visitors, frequently relieving the monotony of their

THE FAR EAST.



TEMPLE OF AGO-INS.

THE FAR EAST.



A STREET IN YOSHIWARA, YEDO.

own language by some blasphemous term of endearment picked up from British and American seamen; but in the Flower District at Yedo, and wherever Japanese customs are untainted, the utmost decorum prevails. Although the shape which vice takes is ugly enough, still it has this merit, that it is unobtrusive. Never need the pure be contaminated by contact with the impure; he who goes to the Yoshiwara, goes there knowing full well what he will find, but the virtuous man may live through his life without having this kind of vice forced upon his sight.

A public woman or singer on entering her profession assumes a *nom de guerre*, by which she is known until her engagement is at an end. Some of these names are so pretty and quaint that I will take a few specimens from the *Yoshiwara Saiken*, the guide-book upon which this notice is based. 'Little Pine,' 'Little Butterfly,' 'Brightness of the Flowers,' 'The Jewel River,' 'Gold Mountain,' 'Pearl Harp,' 'The Stork that lives a Thousand Years,' 'Village of Flowers,' 'Sea Beach,' 'The Little Dragon,' 'Little Purple,' 'Silver,' 'Chrysanthemum,' 'Waterfall,' 'White Brightness,' 'Forest of Cherries,'—these and a host of other quaint conceits are the one prettiness of a very foul place.

The Illustrations.

THERE is no necessity for particular notes to most of the pictures in the present number. "A village near Tokio" and the two views in Shiba during the O Kaicho, speak for themselves. The temple of Agoin, with its bronze statue of Daibutsu and the votive offerings in front thereof, has nothing special to be told about it; though probably it makes a slightly more picturesque photograph than most Japanese temples do; whilst the view of Shinagawa Bay from near the British Legation needs no description.

HOUSES IN YOSHIWARA, YEDO.

THERE is this one picture, however, which may claim a few words. It shows the superior kind of houses in that quarter to those existing in any other part of the native town. Their size may be imagined from the fact that some of them had many hundreds of inmates. What is to be done with them now no one as yet can tell. They were all within a *cordon*, the gates of which were closely watched by government guards, who saw that none of the girls left without permission. It is a remarkable fact, and one that went far with the parliament in enabling them to decide on the abolition of the place, that whenever great robberies were effected the robbers were more frequently found in the precincts of these places than anywhere else. Every fifth day is a holiday with the government officials, and then the houses were all crammed with the clerks and others. They went there straight from their offices the day before the holiday, spent the whole night and following day in debauchery, and then went home to sleep off the effects, and be ready for the work of the next day. Like most of the great changes in Japan, all is stopped by a single order in one day—and it shows what an easily governed people the Japanese are, that a notification, suddenly issued can have such an instantaneous effect.

THE OKAICHO, SHIBA.

WE have received the following from a correspondent to whom we are much indebted for pointing out the inaccuracy:—

SIR,—Will you allow me to draw your attention to a mistake in the article which appeared in the "Far East" of Sept. 2nd, headed the O Kaicho, Shiba.

The writer states that the word Kaicho means literally "a pocket of wealth—or of anything very good." In giving this explanation it is evident that he has confounded the word Kaicho with *Kaichiku* which means a pocket book in which the Japanese carry paper &c. The real meaning of Kaicho is the opening of the wooden door in front of the Amida Honzon Sama. When Iyeyasu went into battle he used to put a small golden image of this god in his helmet as a sort of charm, to which the Japanese ascribe his invariable success in war. This small image is placed inside the larger image of Honzon Sama, and so precious is this relic in the eyes of the Japanese that it is only by permission of the Government that the priests are allowed to open the door. Since the death of Iyeyasu this is the first time that there has been an O Kaicho of Honzon Sama in the temple of Zomiji. At the close of the festival the door will be closed and the two images will again be concealed from the public gaze.

I am, Sir,
Yours faithfully,
W.

YOKOHAMA RACES.

THE interest which has been of late very flagging in the Yokohama Race Meetings it was hoped and expected would have been to a large extent rekindled on this occasion, when the altered policy of the Club had provided a programme which allowed—in fact encouraged a more considerable augmentation in the number of individual competitors than was possible formerly. The result of the meeting which came off on the two last days of October and the 1st November, shows that there are men in the community, who while unable to compete with wealthy owners of China stables, and unwilling to go unduly into racing except for the amusement and pastime it affords, are still willing to take a little trouble with the training of a good pony or two and enter them for races in which there is a fair chance of their winning. The race card presented a very fair show of entries, particularly of Japanese ponies, and several new names as their owners; and a good meeting was confidently looked forward to. But, excellent as was the sport, the public did not flock to the race course as of old, and the first day was the thinnest in point of attendance we ever remember to have seen. It was a raw and comfortless day, it is true, but we must say we expected more spectators. The racing on the whole was good; and in spite of the somewhat heavy state of the course, left little to be desired.

The second day was altogether an improvement on the first. The weather delightful, the attendance larger, including many ladies, and the racing altogether better. The general voice proclaims the third day best of all. It was in every respect up to old times. In the three days there were twenty-four events published; and of these no less than twelve were for Japanese ponies exclusively, eight for China ponies, and four open to both. Thus the most ardent advocate of the Japan element had every reason to be satisfied; and throughout the three days there was a decidedly more wholesome feeling prevalent than formerly, when the lion's share fell to the celestial importations. The most valuable prize of the meeting—the American Cup—was open to Japanese ponies only; and a splendid race it was. The winner was *Motetsuwa*, who has at this meeting justified the opinion that he is the fastest Japanese pony for three quarters of a mile, now on the Yokohama turf. Indeed his time in the American Cup was only 1 min. 44 sec., whilst the crack China ponies in the China Handicap did the same distance in 1 min. 45 sec. *Typhoon*, who was the only Japanese pony thought to be a match for *Motetsuwa* and who was indeed the favorite for the "American Cup," won the "Nippon Cham-

THE FAR EAST



SHIKAGAWA BAY, FROM NEAR THE BRITISH LEGATION.

pion" on the first day in 2 minutes 26 seconds, the distance being one mile, but this great disproportion must be accounted for by the state of the ground, which was far better on the second day. In the "Kencho Cup" on the third day, a handicap in which all winners, Chinese and Japanese, were obliged to enter, the Japanese ponies were at a great disadvantage, being heavily weighted, and that too for a distance assumedly beyond their powers. Yet they would have made a good show but for the awkwardness of *Typhoon's* stable companion *Boreas*, who fouled *Moctezuma* and *Typhoon* and completely spoilt their chance. The first three places in this race all fell to one stable, the Tartan, Mr. Lloyd riding the winning pony *Will o' the Wisp* himself. An interest attached to this event which was unexpected by the public. The Cup was given by the Kenrei and officers of the Kanagawa Kencho; and Oye Tak (the Kenrei) and his wife being present, the latter presented the Cup to Mr. Lloyd. She did so in a very modest and becoming manner, Mrs. Lowder acting as her interpreter. The few words she said were, that "it was with great pleasure she offered for his acceptance the Kencho Cup, which he had so well contested, and she begged with it to offer her congratulations." Mr. Lloyd in reply, gallantly said that "if the pleasure of winning the Kencho Cup was great, the honour of receiving it at her hands was far greater." The little incident was very pleasant to every one present on the Grand Stand, including, by the way, His Imperial Highness Arisugawa no Miya, the Mikado's uncle, and Sanjo Daijo Daijin the prime minister of Japan.

We have little more to say than to congratulate the Race Club and its Committee on the general success of the meeting. We really believe that had the public been aware of the excellent manner in which the decisions of the members were to be carried out by the Committee, and the greatly increased interest arising from the facilities thereby afforded for the admission of owners of moderate calibre, the attendance would have been much larger. As it is, we are pretty sure, that the same principles being carried out, not only will the competitors be increased in number at the next Spring meeting, but the public will also find much of their old spirit revived.

We append a list of the events:—

First Day, Wednesday, 30th October.

1.—MAIDEN STAKES. Value \$100. For Japan Ponies that have never won a race. Weight 10st. 7 lbs. Entrance \$5. Half a mile.

6 Entries.

Dr. Wheeler's	... <i>Boreas</i> , ...	1
Mr. Lloyd's	... <i>Dynamite</i> , ...	2
Mr. Nicolas'	... <i>Massrao</i> , ...	3

A decent start was effected when *Centipede* condescended to join. *Boreas*, a huge beast 15½ hands high, rushed to the front and maintained the lead throughout: the chief interest lying, with *Dynamite* who waiting on *Diemay* and *Massrao* until the distance, made a splendid spurt, and passed them as they made a gallant effort to save third place which *Massrao* took at the post by half a head. Time—64 sec.

2.—CLUB CUP. Value \$100. For China Ponies. Winners in 1872, 7 lbs. extra; of more than one race, 12lbs. Weight as per scale. Entrance \$5. Once round.

Mr. Sport's	... <i>Genesic</i> , ...	1
Mr. Lloyd's	... <i>Garry Owen</i> , ...	2
Mr. Quetto's	... <i>Etectera</i> , ...	3

Much doubt had been felt as to *Genesic's* condition, but he did not leave that long in question. *Garry Owen* took the lead, but was passed at the half-mile by *Genesic* who won easily. Time—2 min. 27 sec.

3.—YKDO PLATE. Presented by F. O. Adams, Esq. For Japan Ponies that have never run previous to this meeting. To be won at two consecutive meetings by the same Pony, or Ponies the property of the

same owner. Weight 10st. 7lbs. Entrance \$5. Three quarters of a mile. Entrance fees to go to the winner, excepting when the Cup is won; then entrance fees to go to second pony.

3 Entries.

Mr. Lloyd's	... <i>Dynamite</i> , ...	1
Mr. Nicolas'	... <i>Massrao</i> , ...	2
Dr. Wheeler's	... <i>Boreas</i> , ...	3

Boreas bolted at the start and left the race to *Dynamite* and *Massrao*, the former maintaining the superiority he had shown in the "Maiden Stakes" and coming in quite easily several lengths ahead. Time—1 min. 47 sec.

4.—CHALLENGE CUP. Value \$150. For China Ponies. Weight as per scale. Entrance \$10. Two miles.

Mr. Radley's	... <i>Edgar</i> , ...	1
Mr. Lloyd's	... <i>Will o' the Wisp</i> ...	2
Mr. Lloyd's	... <i>Chanticleer</i> , ...	3

A bad start and a tame race. They descended the hill in Indian file, *Haut Ton* from the first out of the race. *Edgar* took the lead and held it. *Will o' the Wisp* was called on by Mr. Lloyd at the turn into the straight, but unsuccessfully, *Edgar* coming in, hands down, by a couple of lengths. Time—4m. 57sec.

5.—HACK STAKES. Value \$75. For Japan Ponies not entered for any flat race at this meeting, excepting No. 9 on the second day, and the Solace Cup. Weight 11st. Entrance \$5. Once round.

Mr. Huntley's	... <i>Raiju</i> , ...	1
Dr. Wheeler's	... <i>Uji</i> , ...	2
Capt. Walsh's, R.M.	... <i>Daimio</i> , ...	3

At the start *Uji* made the running, but at the rise *Raiju* came up and passed him ending the race as he liked several lengths in advance. Time—2 min. 45 sec.

6.—BRITANNIA CUP. Value \$100. For China Ponies. Winners in 1872, 4lbs. extra; of more than one race, 10lbs. Weight as per scale. Entrance \$5. Three-quarters of a mile.

Mr. Sport's	... <i>Genesic</i> , ...	1
Mr. Lloyd's	... <i>Garry Owen</i> , ...	2
Mr. Arejay's	... <i>Moss Trooper</i> , ...	3

Genesic had it all his own way from the first. Time—1 min. 27½ sec.

7.—NIPPON CHAMPION. Value \$150. For Japan Ponies. Weight 11st. Entrance \$10. One mile.

Dr. Wheeler's	... <i>Typhoon</i> , ...	1
Mr. Nicolas'	... <i>Massaki</i> , ...	2
Mr. Lloyd's	... <i>Dynamite</i> , ...	3

This was looked forward to as the race of the day, and six ponies came to the starter. It was thought that *Typhoon* had more than his match in *Massaki*, and even *Dynamite* after his two preceding successes was in high favour. After a very poor start, however, *Typhoon* took a most commanding lead, leaving the others at every stride. He won as he liked, *Massaki* and *Dynamite*, second and third. Time—2 min. 26 sec.

8.—SKELING STAKES. Value \$75. For China and Japan Ponies. Ponies, if entered at a value of \$50, to carry 10st. 7lbs., and for every additional \$10 value declared, China 4lbs., Japan 3lbs. extra. Second pony can claim winner, or to be sold after the race, with all his engagements, and any surplus on such sale over declared value to go to the fund. Entrance \$5. One mile.

Mr. Lloyd's	... <i>Will o' the Wisp</i> , ...	1
Mr. Sandwith's, R.M.	... <i>Mongolian</i> , ...	2

A dead certainty for *Will o' the Wisp*. *Mongolian* led off, but *Will o' the Wisp* passed him where he pleased, and won by a short two lengths. Time—2 min. 30 sec. The winner was claimed.

9.—SCURRY. Value \$75. For Japan Ponies. Weight 10st. Entrance \$5. One quarter of a mile.

Eight Entries.

Mr. Lincoln's	... <i>Chai-sai</i> , ...	1
Mr. Leacey's	... <i>Defiance</i> , ...	2
Mr. Shepard's	... <i>Nip</i> , ...	3

Chisai took the lead, *Defiance* being all behind at the start. By a spirited rush the latter passed all the other ponies except *Chisai*, who maintained his advantage to the post. *Defiance* second. Time—33 sec.

Second Day, Thursday, 31st October.

1.—AMERICAN CUP. Value \$300. Presented, For Japan Ponies only, and to be won at two consecutive meetings by the same Pony or Ponies belonging to the same owner, subject to the following conditions:—

1st.—Distance three quarters of a mile.

2nd.—No walk over allowed, and every race for the Cup must be competed for by at least two bona fide opposing owners under distinct management and training.

3rd.—Should the Pony that won the first event have changed hands in consequence of its previous owner having left this country, and therefore broken up his stable, the new stable into which the said Pony may have gone can be accredited with his winning.

4th.—The winner of the first event to carry 7lbs extra at his succeeding meeting.

5th.—This Race to be the first, or not later than the third (1st, 2nd, or 3rd day) at each meeting. Weight 11st. Entrance \$10.

Mr. Nicolas'...	...	<i>Moctezuma</i> , ...	1
Dr. Wheeler's ...	...	<i>Typhoon</i> , ...	2
Mr. Nicolas'...	...	<i>Massaki</i> ...	3

One of the best races of the meeting. *Typhoon* was to meet not only *Massaki* of whom he had so easily disposed on the preceding day, but his stable companion *Moctezuma*; and many, seeing the ease with which he secured the victory in the "Nippon Champion" transferred their affections from *Moctezuma* to him. *Typhoon* was very strongly backed, and all looked upon the race as a certainty. On the flag falling however, *Moctezuma* jumped off with the lead and in spite of the utmost efforts of *Typhoon* and his jock, came in a victor by about three lengths. The cheering was immense, both at the conclusion of the race, and on the presentation of the Cup by Mrs. De Long. —Time 1 min. 44 sec.

2.—YOKOHAMA PLATE. Value \$100. For China Ponies. Winners at this meeting 7lbs extra for each race won. Weight as per scale. Entrance \$5. One mile and a quarter.

Mr. Radley's...	...	<i>Edgar</i> , ...	1
Mr. Lloyd's...	...	<i>Chanticleer</i> , ...	2
Mr. Arejay's...	...	<i>Mass-trooper</i> , ...	3

Time 3 min. 2 sec.

3.—EXCHANGE CUP. Presented. For Japan Ponies. Weight 10st. 7lbs. Entrance \$5. One mile and three quarters. Two Entries.

Mr. Lloyd's ...	...	<i>Dynamite</i> ...	1
Mr. Radley's ...	...	<i>Shin-sa-kin</i> ...	2

Shin-sa-kin bolted.—Time 5 min. 5½ sec.

4.—CHARGE CUP. Presented. For China Ponies. Winners at this meeting 7lbs extra for each race won. Weight as per scale. Entrance \$5. Half a mile.

Mr. Radley's *Shelp* walked over

5.—THE LEDGER PLATE. Presented. For Japan Ponies. Winner of the Nippon Champion, or of any two Races at this meeting, excluded. Other winners 10lbs extra. Weight 10st. 7lbs. Entrance \$5. Three quarters of a mile.

Mr. Nicolas' ...	...	<i>Moctezuma</i> , ...	1
Dr. Wheeler's ...	...	<i>Boreas</i> , ...	2
Mr. Shepard's ...	...	<i>Nip</i> , ...	3

A splendid race. *Moctezuma* behaved so badly at the start as to lose a great distance. *Boreas* appeared to have it all his own way, and *Moctezuma* to be out of the competition altogether. But his jock evidently knew what stuff he had committed to him. When once he managed to get *Moctezuma* to recognise his authority, the gallant little pony seemed to fly to make up for his deficiency, and the manner in which he gained upon, overtook, passed and won the race from the other ponies, was the finest thing witnessed throughout the meet.—Time 1 min. 44½ sec.

6.—VISITORS CUP. Value \$100. For China Ponies. Winner of Challenge Cup, 7lbs extra. Weight as per scale. Entrance \$5. One mile and a half.

No race. Insufficient entries.

7.—TAIPEI CUP. Presented by C. J. Melhuish, Esq. Value \$25. For Japan Ponies. Winners of American and Yedo Cups excluded. Weight 10st. Entrance \$5. One mile and a half. Three Ponies to start, or no race.

Mr. Nicolas' ...	...	<i>Massaki</i> , ...	1
Mr. Shepard's ...	...	<i>Melton</i> , ...	2
Mr. Lincoln's...	...	<i>Chi-sai</i> , ...	3

Massaki and *Gin-Yen* took the lead at the start but *Gin-Yen* bolting across the course took *Massaki* with him, and made an opening for *Melton*, who availed himself of it, and got far ahead. Emulating his stable companion, however, *Massaki* made play with a similar result, and won by a couple of lengths.—Time 3 min. 40 sec.

8.—CHINA HANDICAP. Presented by W. A. Malcolm, Esq. Value \$100. For China Ponies. To be handicapped by the Stewards, after Race No. 6. Entrance \$5. Three quarters of a mile.

Mr. Lloyd's ...	...	<i>Hard Lines</i> , ...	1
Mr. Sport's ...	...	<i>Generie</i> , ...	2
Mr. Lloyd's ...	...	<i>Chanticleer</i> , ...	3

After several attempts, *Hard Lines* got away at a prodigious pace, *Generie*, overweighted. In this order they came in *Hard Lines* held hard throughout.—Time 1 min. 45 sec.

9.—JAPAN WELTER. Sweepstakes, with \$50 added. For Japan Ponies. Winners at this meeting 10lbs extra. Non-starters to pay a fine of \$5. Weight 21st. Entrance \$5. Half mile Owners up. Fines to go to second pony.

Dr. Wheeler's ...	...	<i>Boreas</i> , ...	1
Mr. Lessey's ...	...	<i>Defiance</i> , ...	2
Mr. Jackson's ...	...	<i>Dismay</i> , ...	3

A scramble. *Boreas* and *Dismay* bolted, and the race was "all no how." They managed to get round however, and the jocks saw that nothing but sheer strength was to win. Both made a fierce rush, and length of stride prevailed, the giant managing, but with all it could do, to secure the prize.—Time 69 sec.

Third Day, Friday, 1st November.

1.—HURDLE RACE. Value \$75. For all Ponies. Over six hurdles. Weight 11st. Entrance \$5. Once round and a distance.

Mr. Lloyd's ...	...	<i>Garry Owen</i> , ...	1
Mr. Questo's ...	...	<i>Elcoteva</i> , ...	2
Capt. Snow's, R.M., ...	...	<i>Cupid</i> , ...	3

Garry Owen from the first. *Cupid* baulked at the first hurdle, and declined to listen to any entreaties.—Time 2 min. 46 sec.

2.—KENCHO CUP. Presented by the Governor and Officers of the Kencho at Kanagawa.

Value \$200. For all winners at this meeting. Entrance compulsory; optional for beaten ponies. To be handicapped at the close of the second day. Entrance \$10. One mile and a quarter.

8 Ponies Entered.

Mr. Lloyd's ...	...	<i>Will o' the Wisp</i> , ...	1
Mr. Lloyd's ...	...	<i>Hard Lines</i> , ...	2
Mr. Lloyd's ...	...	<i>Chanticleer</i> , ...	3

In this the China and Japan winning ponies were brought to the starter. On the handicapping being made known it was generally felt that the latter could have but little chance, being so heavily penalized and each of the Tartan stable's China ponies being so comparatively favorably admitted. *Edgar* with his 12st. immediately lost his place as favorite; and *Will o' the Wisp* occupied it. At the start *Moctezuma*, *Typhoon*, and *Boreas* made play, but the last named bolting, threw the other two out and the China squad took up the running, *Edgar* leading to the straight when *Hard Lines* collared him, and *Will o' the Wisp* putting forth his powers pushing past *Hard Lines* with *Chanticleer* close alongside, placed himself as the winner with *Chanticleer* a good second.—Time 3 minutes.

3.—THE CRITERION STAKES. Value \$75. For Japan Ponies, to be handicapped at the close of the second day. Entrance \$5. Half-a-mile.

Mr. Jackson's	... <i>Diemay</i>	... 1
Mr. Lloyd's	... <i>Gin-yon</i>	... 2
Mr. Lemsey's	... <i>Defiance</i>	... 3

The Weight told. *Defiance* and *Chisai* led, but were obliged to yield before they reached the post. Time—66½ sec.

4.—CHINA CONSOLATION. Value \$100. For all beaten China ponies at this meeting. Weight as per scale. Entrance \$5. One mile.

Mr. Sandwith's R.M.	... <i>Mongolian</i>	... 1
Mr. Arejay's	... <i>Moss-trooper</i>	... 2
Capt. Snow's R.M.	... <i>Cupid</i>	... 3

Mongolian lost greatly at the start, but giving chase to its competitors, overtook and passed them. Time—2 min. 35 sec.

5.—SOLACE CUP. Value \$100. For all beaten Japan ponies at this meeting. Weight 10st. Entrance \$5. One mile.

Mr. Shepard's	... <i>Nip</i>	... 1
Mr. Shepard's	... <i>Melton</i>	... 2
Mr. Lloyd's	... <i>Soroban</i>	... 3

Nip and *Melton* had it all their own way.

6.—MEMBERS' CUP. Value \$60 to first pony, \$25 second pony, \$10 third pony. For all ponies that have never run at any meeting, to be ridden by members who have not ridden at this meeting except in race No. 9, second day. Catch weight. Entrance \$5. Once round.

Mr. Shepard's	... <i>Tuck</i>	... 1
Dr. Wheeler's	... <i>Puff</i>	... 0

Tuck rushed off and left his rivals nowhere.

MATCH.

One mile \$.....

Mr. Huntley's	... <i>Rai-ju</i>	... 1
Mr. Elder's	... <i>Colonel</i>	... 0

Colonel having been distanced, deliberately landed his rider on *terra firma*—the only *contretemps* of the Meeting.

A Bettos' race brought the sports to a close.

The Period.

Asiatic Society of Japan.

IN accordance with the advertisement which has appeared in our columns, a meeting of the Yokohama branch of the Royal Asiatic Society was held on the 30th Oct., Mr. R. G. Watson, H. B. M.'s Chargé d'Affaires, in the Chair. The meeting was fairly attended, a large proportion of ladies being among those present.

A variety of business relative to the election of new members, and the operations of the Committee appointed to elect officers was first disposed of. The Committee would report at the next meeting.

The Chairman then called on Mr. Satow to read the paper he had prepared on the Loo-choo Islands.

Mr. Satow then read a lengthy paper on this subject, during the course of which he pointed out the circumstances by which the Loo-chooan Kingdom was made subject to Japan, while at the same time in vassalage to China. He then described the various characteristics of the people; their habits, mode of life, &c. in a very interesting manner; and concluded by reading a short account of the Loo-chooans and their customs from the pen of a Japanese author.

Dr. Brown said that Dr. Dedelheim resided some ten years in the Loo-chooan islands, and, having learnt the language, translated the Bible. The Bishop of Victoria also had the

gospel of St. Luke printed. Dr. Dedelheim then went to the U. S. and the Bible was sent to Mr. Harris at Yedo and by him was handed to Drs. Brown and Hepburn. Although at that time they knew little of the language, they discovered that the Japanese could not read the translation.

Mr. Syle said he understood that Dr. Dedelheim was not allowed to preach in Loo-choo and when he went to the market place all the natives left. They put guards over him, and he preached to them.

The Chairman said Mr. Satow's paper was so interesting and so new to all that one meeting could scarcely exhaust the subject. He would suggest that the discussion should be postponed till the next meeting.

Dr. Hadlow then read his paper on the *Hyalonema mirabilis*, or glass coral, or glass rope sponge as it is more generally known. He pointed out the various features of the "glass rope." He said Dr. Grey called it barked coral, supposing that the attachment of the "glass rope" to the sponge was accidental. Since that it was discovered that it was not so. The "glass rope," Dr. Hadlow said, had also been found in Portuguese waters, and it was discovered that it was the stalk or root of the sponge, being sunk in the ooze, the sponge being raised in the water. He then described the various characteristics of the "glass rope" and the sponge, and concluded his paper by suggesting that if his hearers could obtain any fresh specimens showing novel features it would be of value to the scientific world.

Votes of thanks were then tendered to Mr. Satow and Dr. Hadlow; and after a few remarks from Mr. Syle upon the late typhoon, the Chairman remarked that he believed there would have been many more present had not the social engagements consequent upon the races prevented their attendance. He congratulated the society upon being able to secure the cooperation of gentlemen like Mr. Satow and Dr. Hadlow whose papers he said would have been listened to with interest by any meeting.

The first meeting of the Asiatic Society of Japan was brought to a close concluded with the usual vote of thanks to the Chair.

IN YAMASHIRO province a mineral greatly resembling coal in appearance has recently been discovered. On examination however it turned out to be some kind of dye. It is on a mountain from which large quantities of copper ore have been taken for years.

A TRACE of old times is seen in the following, which comes from Tajima province:—

"A patrician named Tsudomoto, of this province stole a small sum of money from an officer of the Ken. He was pounced open by the police, and his sentence was degradation—he was reduced to the condition of the lowest people. Unable to endure this, he committed suicide by the old method of *hara kiri*. It may seem strange but the native account reads "Many admired this act; but grieved that a youth only 18 years old should be kill himself for shame, though they admitted that he had done very wrong in committing petty theft."

The officers of the ken so far sympathized in the feeling as to petition the judicial department that for his parents' sake, it should be declared that he had not committed such a crime as to necessitate his death. But the judges would not interfere; and all that could be done was to see him decently buried but like a common person."

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THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

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YOKOHAMA, SATURDAY, NOVEMBER 16TH, 1872.

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THE STORY OF TAICO SAMA.



MONGST the heroes of Japan, none have a greater name than Toyotomi Hideyoshi, commonly known by his title of Taico. He was the immediate predecessor of Iyeyas, the founder of the Tokugawa dynasty of Shogoons, and as there is an extensive biography of him which gives a vast amount of information respecting the state of affairs in Japan at his epoch—just three centuries ago—we shall present our readers in this and the following numbers of the *Far East*, with a translation of it. The translation is by two Japanese who have been studying the English language together, and our readers will see how considerable is the progress they have made—for we have had to make comparatively few corrections. The native biography is in short chapters, each with its appropriate heading.

CHAPTER I.

ABOUT THE INHABITANTS OF JAPAN.

Japan is an extensive island in the corner of Asia. Its history abounds with tales of battle, bloodshed, injustice and crime. In the year of Tensho, Heaven sent a man to tranquilize the land, and of this man, whose name was Toyotomi Hideyoshi, and who became a great conqueror, I am about to write.

But first I must relate the manners and customs of the Japanese in his time. There were four classes of people—viz, 1st kugé, 2nd buké, 3rd farmers, 4th mechanics, and working men. Of these the buké, though inferior in rank to kugé, were by far the most powerful; and had more influence than all the others put together. For above a century, war had raged among the people, and many small duchies had arisen—each ruled by a despotic prince whose will was law. These princes rose and fell according to their strength or



THE RESIDENCE OF THE GRAND DUKE ALEXIS, O-HAMA GO-TEN.

skill in war; and the more retainers a man had and the more country he could conquer, by so much did he increase in power and importance in the state. The Emperor and his kugé, who lived at Nara, not far from the present city of Kyoto, had literally no power, and only a small part of Yamashiro belonged to them. The farmers were heavily taxed; and often were doomed to see their crops utterly destroyed:—what were rice-fields in the morning being converted into battle-fields before night. Armourers, those who made weapons and coats-of-mail, became far more wealthy than merchants, and some were famous throughout the land. Their works were much admired up to the end of the Tokugawa reign. Men spoke in raptures of their super-excellent swords. One forged by Masamuni, was said to “produce the cloud in battle, and to dispel the darkness of night.” One of Taico’s generals named Fukushima paid one thousand rice (dollars) for a famous sword called Kagotsurube.

CHAPTER 2.

BIRTH OF TOYOTOMI HIDEYOSHI.

Tradition tells that Shosei-hoshi, a priest of Aizan monastery, distressed at the long disturbance of the country by war, shut himself up in the temple of the goddess Benten, at Chikubusima, during a hundred days, to pray for a return of peaceful times. About dawn of the last day, he dreamed that the goddess appeared to him, and told him to abandon the priesthood, as from him should descend a child who should tranquillize the empire. He therefore threw aside the cowl, left the monastery, became a farmer, and married; settling at Nakamura in Owari country; and changing his name to Nakamura-Yosuke. In course of time his wife bore a son, and the parents revered the boy greatly, believing that it was he who should quiet the country. In this, however, they were disappointed. The boy became a middle-aged man, following his father’s occupation of husbandry, though he had always disliked it, and wished to attain military renown. He took service as a foot-soldier in the employ of Ota Bengono-kami, of Kiyosu castle, Owari. Unfortunately he was wounded in battle by an arrow in the knee, and being thus lamed for life, was unable to continue to bear arms, although during his short career he had proved himself a valorous soldier, and had done several gallant deeds. To add to his mortification, his wife had no child. Seeing her husband’s sorrow and divining the cause, his wife prayed earnestly to Hiyoshi Gongen to bless her with progeny; and, as if in answer to her prayer, the divine power was manifested to her. She dreamed one night, that the sun entered her bosom, and on the following New Year’s day, she became the happy mother of a boy. It is said, that at his birth, a bright star appeared on the roof of the house. He had teeth from his birth, and all looked upon him as a wonder. This was the great Taico. He was first named Hiyoshimaru, but his face strongly resembling that of a monkey, he was nicknamed Sarunasuke (ape). His parents, now supremely happy, determined to make him a priest, supposing that he would certainly become a great and learned bishop.

When he had completed his eighth year he was sent to Komeiji monastery, near his father’s dwelling, and every pains was taken to induce him to study. He hated this life, however. He used to say that the life of a priest was worse than that of a beggar. Learning he detested; but his delight was to collect all the boys in the vicinity of the monastery and placing himself as commander at their head, he would go through games of battles, more as if he were a general in earnest than a mere boy playing with his child companions. So much was this the case, that at length all the other lads became frightened of him, and agreed to drive him from the monastery. When he heard this, he flew into a great rage; beat them, and not only scattered over the temple the furniture and sacred books belonging to the sect, but actually crushed to pieces Niyorai, the idol of the temple. Of course this outrage was followed by dismissal, and he was sent back to his father’s house. It was evident he was not to be a tranquilizer as a man of holiness or learning.

His mother had a cousin, a merchant of Kiyosu, to whom he was now sent to learn the trade. But he was so unmanageable that he was quickly driven from thence. No less than thirty-eight employments did he get, but he could not keep one; and, at last, being engaged in a porcelain shop, always idle, always negligent,—he one day went out to play with his master’s son, who was considerably his junior. While they were playing, the thought came over him “how long shall I continue in the low occupation of a servant?” And acting upon a sudden impulse, he took a rope and bound the boy to the frame of a well, and telling him to wait a while, he ran off and deserted to the Mikawa country.

CHAPTER 3.

HIYOSHIMARU MEETS KOROKU.

At that period, there was a celebrated freebooter living in the Kaido district in Owari, named Hatchisuka Koroku Masakatsu. I will speak of him as Koroku. This man gathered under his command, as was common in those disturbed times, all sorts of desperate characters, highwaymen and outlaws. Travellers on the Tocado were frequently stopped by him and his band, and stripped of everything they had about them. No house of a rich man was safe from Koroku, and many was the rich prize of gold and silver they carried off from the dwellings of merchants and others. The band amounted in all to nearly a thousand men, who were the terror of the whole region. One night, as Koroku at their head was crossing Okanaki bridge in Mikawa, where the fugitive Hiyoshimaru was lying asleep, the chief accidentally stumbled upon the sleeper and kicked his head. He was about to pass without asking pardon or expressing regret. Hiyoshimaru jumped to his feet, and exclaimed “Insolent fellow, confront me; you shall not pass until you mend your manners.” Koroku looked at him in amazement—a small boy not more than 12 or 13 years old thus to address an armed man at the head of his followers! He however begged the boy’s pardon, and then asked “whose son are you?” Understanding that he was a fugitive he invited him to join his band. “Serve me well, and you will

soon find opportunities of distinguishing yourself." The lad gladly assented; and Koroku told him that they were a band of robbers looking for plunder, and as they were about to visit a rich man's dwelling, they would give him an opportunity of showing his cleverness.

On reaching the house in Okazaki, they found that it was



THE KENCHO CUP.

hensive lest the opportunity should be taken to secure it while he slept, he would not close his eyes all night. So it was on the second day and the second night, and the third day. The third night it rained incessantly, and Koroku was more watchful than ever, feeling sure that an attempt would be made before the time

surrounded by a high fence, which threatened to prevent their entrance secretly. They were about to beat down the gate, by Koroku's order, when Hiyoshimaru told them he had discovered means of entrance without alarming the inmates. There was a large persimmon tree, whose branches overhung the fence, and climbing this with great agility he dropped down inside, and opened the gate from within, giving entrance to the band. They secured a large booty in money and clothes before the people of the house were disturbed, and were making off with it, when the alarm was given. The cry of "robbers, robbers, thieves, thieves" was raised, and weapons of all kinds were seized to punish any ruffian who might fall into the hands of the plundered Hiyoshimaru was so placed that he was unable to flee with the band, and he would certainly have been captured, but that his native ingenuity came to his aid. While the household were yet at the front, he made a short cry and plunged a great stone into the well. As the people rushed round to capture the rascal who they all believed had fallen into the well, he managed to run round the other side of the house, and out of the gate—never looking behind him until he was in safety.

Koroku soon discerned that Hiyoshimaru was different from other people. One day to put him to the test, he shewed him a beautiful Murisami sword, and said, "I will guard this sword for three days. If you can take it from me within that period it shall be yours." Carrying the sword by day, he placed it by his bedside at night, and appre-

was up. Presently he heard the sound of the rain dropping on a bamboo broad-brimmed hat. This was about 2 o'clock. Believing now that Hiyoshimaru was about to enter, he lay down and covered himself, and kept quiet so as to encourage the youth to enter; but as after a long time the dripping continued, and Koroku listened without moving, the combined effects of the two previous nights wakefulness and the lull of the sound prevailed, and he sunk into a deep sleep. He awoke at dawn, however, hardly deeming he had more than dozed for a moment, but there was no Murusamé where he had left it; and in vexation, he sent for Hiyoshimaru, who entered bearing the sword. Acknowledging his cleverness Koroku told him to keep the sword, but asked how he had managed to obtain it. Hiyoshimaru said he had put the hat for the rain to drip upon for the purpose which it accomplished, feeling convinced that he would become so intent upon listening that after his long watch he would assuredly fall asleep. So it happened, and he then entered and took the sword by stealth. Thus was his cunningness in device apparent from his early youth.

When young Hiyoshimaru left the porcelain shop and ran away, his parents did not at first make any particular enquiries respecting him. His mother, however, became full of grief when no tidings of him came for a long time, and spoke much to her cousin Genzayemon about it, and he set on foot enquiries in all directions; but without succeeding in hearing of the runaway. At length, going to a certain

temple in Mikawa, to pray, he one day to his great joy met the lad face to face. He took him to his own house and did not speak of service, being well satisfied that it was out of the question.

During this time, a priest, who made it his duty to wander from one Daimio's territory to another to worship, stopped at the cousin's house. The priest's servant had been taken ill, and was obliged to be left at Genzayemon's house. So Hiyoahimaru offered to go with the priest in his stead. The priest took him eastward, and they arrived at Hamana of Totomi, where they lodged in the house of one Yukunaga who was acknowledged as a most profound adept in military science, and in the use of the sword, spear and club. He was the famous instructor of the Imagawa clan, one of the most powerful in the empire. He was mightily taken with the monkey face and sparkling eyes of Hiyoahimaru, and called him to him to converse with him. He found the youth spoke out clearly, distinctly and loudly, and withal that he seemed full of intelligence. He begged the priest to allow the youth to stay with him; and complying with the request the priest took his departure, making his way to Nakamura to give his parents information respecting their long lost boy.

And now Hiyoahimaru began to be in his element. With delight he watched his master instructing the retainers of the clan in military science and the use of weapons, day by day, and he remained here for a long time; and by laying to heart all he heard and all he saw, he gradually acquired the knowledge of military art. On reaching the age of eighteen, he shaved off the forelock and changed his name to Nakamura Tokichiro Takayoshô. We shall now speak of him by his name Tokichiro.

CHAPTER 4.

TOKICHIRO'S PROGRESS.

Among the numerous pupils of Yukitsuna, was a vain young fellow named Kawashima, who vaunted himself loudly for his skill in fencing, and he despised others. One day, Tokichiro was watching many of the young men rendering assistance to each other (practising together), in the fencing school. Kawashima seeing him, said to him contemptuously, "As you are the servant of the great teacher, I suppose you are a proficient. Come and let us have a bout." Tokichiro declined, remarking "If I should be so fortunate as to win, you would be sorry;" and he turned to walk away. But Kawashima followed him and said angrily, "Insolent fellow, come quickly and decide a contest with me." And he obliged him to make the trial. The proper wooden practising swords were handed to them, and the pupils stood aside to look on. Kawashima had prepared his own wooden sword, and proudly thought that it would be a very easy matter even to kill his antagonist. But no sooner did he lay on, than Tokichiro showed himself skilful in using his wooden sword in warding off the blows, and, contrary to all expectation, perfectly able to give more than he received. At length, giving a crowning cut, he dropped the point of his sword, and

asked aloud, "Who is the conqueror?" All clapped their hands and rejoiced in his victory; but Kawashima, blushing and crest-fallen, returned to his own home. When Yuki-tsuna, his master, heard of it, he was much pleased, and asked Tokichiro where he had acquired such skill. He replied that he knew nothing about military art or science until he joined his service; and that he acquired it by watching the lessons he gave to his pupils, and by practising every day. So Yukitsuna taught him, and found that he learnt and practised with great industry.

CHAPTER 5.

TOKICHIRO'S ILLUSTRIOUS DEEDS IN HIS FIRST BATTLE.

In the spring of 3rd year Kouji, Hôjô Ujimasa, a very powerful daimio, entered the Suruga province at the head of an army. At the river Fujikawa, Imagawa Yoshimoto gave him battle. Itô Hiyogo-no-Kami, a gallant general of the Hôjô clan, crossed the river at the head of a thousand men and fought with Asaina Betsuchô-no-Kami, leader of the van of the Imagawa army. The latter divided his force into three parties; and with one consisting entirely of spearmen, he forced back a strong detachment of Itô's troops. A thousand horsemen then furiously attacked Asaina, and the infantry got into disorder and fled. Itô pursued them, ordering that there should be no quarter; but the pursuers were suddenly checked and cut off by a second portion of Asaina's men, who lay in ambuscade on the bank of the river. These so played upon them, that many were killed and the remainder fled in disorder. Itô did all a brave man could to rally them but it was impossible, so he was obliged to retreat; but he was the last man to retire, and kept his face to the enemy. On reaching the river, directing the passage of the troops, he rode up and down the bank as they passed over.

Now Yukitsuna had himself joined the army of his chief, but he had not given permission to Tokichiro, but left him at home. This was too much for Tokichiro. He borrowed a suit of armour from an acquaintance, and, as soon as he could equip himself, went to the battle-field. It was his first battle, and he resolved to do some great exploit, if fortune gave him the opportunity. He came up just at the time Itô on horseback, was on the bank of the river superintending the retreat of his men. Tokichiro bounded towards him, and with a spear thrust the horse through the belly, and when he fell, bringing Itô surprised and confounded to the ground, Tokichiro with one swoop cut off his head, and then made off to join the head-quarters of Imagawa. The time had been so chosen that all Itô's troops were in the water or actually across the river; so pursuit could not be made, and all they could do was to inform their chief how Itô died.

Tokichiro, carrying Itô's head, conveyed it to Yukitsuna, his master, and related what he had done; and Yukitsuna in surprise, took him to his lord Yoshimoto, who praised the young man's bravery and rewarded him with presents. Fresh troops were brought up by Ujimasa and the battle again raged. But they recoiled before the Imagawa forces. There was one very strong man, a nephew of Itô, named Itô Yasaku. Being informed of his uncle's death, he desired to

avenger it by slaying one of the Imagawa generals. So he cut into the head-quarters of Imagawa by himself, and singling out Yukitsuna they fought for an hour. At length Yukitsuna was on the point of falling from his horse by the spear of his enemy hitching in the sleeve of his armour. Tokichiro rushed forward, and with a blow cut the handle of the spear in two, so that Yasaku leaning on it heavily, fell forward, lost his balance and fell to the ground, and Yukitsuna immediately dispatched him. It was now evening, and the two armies encamped opposite to each other for the night. Then Takeda, a powerful daimio, sent two of his ministers to mediate in his name between the contending clans; and so a peace was made, and each returned to his own territory.

CHAPTER 6.

TOKICHIRO GOES TO BISHIU.

After the bravery displayed by Tokichiro at the battle of Fuji-kawa, Yukitsuna looked with great favour upon him. He began to fear lest his restless spirit should seek other service in which his ambition would have greater play. He gave him the daughter of one of his retainers as his wife, in hopes of binding him the more strongly to him. But the young wife, a most lovely girl, abhorred his homely look. Hiku, for that was the lady's name, could not disobey her master's command; but neither could she abstain from shewing her husband her dislike of him; or rouse herself from the melancholy the forced marriage produced in her.

Further to secure Tokichiro, Yukitsuna told him that he must go to Bishiu, his native country, and there purchase a suit of armour, the body or trunk of which should unite on the right side of the chest, in a manner easy to lengthen or shorten. This kind of armour was invented by Nobunaga, and was manufactured solely in Bishiu, and used by Nobunaga's army. Yukitsuna then gave him the money to pay for the armour and his expenses, and Tokichiro retired from his presence, assenting without hesitation to his orders. As he was to be some time absent, Hiku thought it was a favourable occasion for asking him to divorce her. He did not oppose her wish, but gave the necessary paper, together with an image of Daikoku—an idol having three faces—as a further pledge of the divorce. This idol he had picked up in front of the temple of Akiha Gongen, at Totomi. In handing it to Hiku he said, "The person who worships this idol, will certainly become the ruler of three thousand men; Worship it, and assure yourself of the greatness." "Nay" said she, contemptuously, "You ought rather to worship it than I. Pray for your promotion, if the idol has such divine power. I am only a woman, and without ambition." On hearing this, he caught up the idol and dashed it to the ground, saying passionately, "My desires are not so limited." The idol striking against a stone was marvellously broken into powder, like the ashes of a brazier, and this was afterwards looked back to, as an omen that he should reign over the whole Empire.

Tokichiro, having started on his way to Bishiu, whilst resting at a tea-house where many other travellers were, observed a man, evidently a religionist, scanning his features intently.

At length, the man, inviting him to his side, perfectly and narrowly studied his physiognomy. Rising, he said, "Your physiognomy is wonderful; you will certainly be the master of the whole empire. Yet you look vulgar, and are really a vulgar person. Now the empire is disturbed by war. Asai, Asakura, Imagawa, Susaki, Saito, Hojô, Takeda, Ugosugi and several other brave princes, are contesting to subjugate the entire nation. It is wonderful that at such a time, there should be a man such as you who should have so remarkable a physiognomy. I have studied this science both from Chinese and Japanese books, for many years. I am greatly experienced in the science, but such a face as yours I now see for the first time." Tokichiro laughed heartily, and parted from him, saying, "At present I am, as you say, a common fellow; but if your prophecy comes true I will reward you richly." When he became sole ruler of the empire, he did not forget his promise; for he gave to the poor devotee land, the yearly revenue of which was twenty-five bags of rice. The man was named Akei Oshiyo, and he belonged to the monastery of Ankokuji; and by reason of the correctness of his reading the physiognomy of Tokichiro, prayer has ever since been made to him by Japanese, that they may prove successful in life.

(To be continued.)

The Illustrations.

O-HAMA GO-TEN.

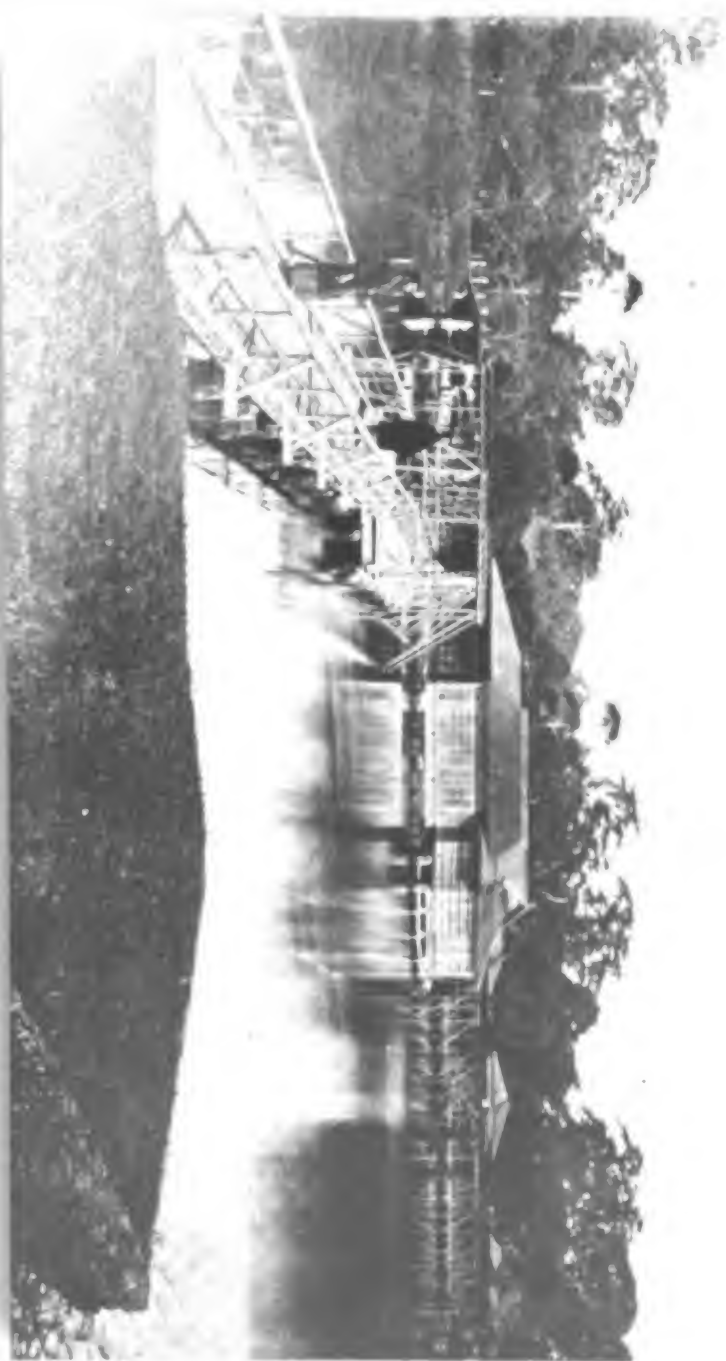
IN the days of the Tycoonate there were two spots in Yedo among all those from which foreigners were debarred, which all who visited the city felt particularly desirous of seeing. These two were the shrines of the Tycoons at Shiba, and O-Hama Go-ten, the latter being more generally known as the Tycoon's fishing ground. The two places are still among the spots foreigners are curious to visit—but alas! the one to which the greatest interest attached, both from its associations and its intrinsic beauties—Shiba—has been so transformed, so barbarously invaded, surrounded and permeated by the smallest class of hucksters' stalls, that all the old feeling of veneration with which one trod its quiet avenues and sacred ways, are entirely dispelled. A traveller who visited Japan only two years ago, in publishing an account of his travels, says of Shiba that, like the Taj at Agra, it "belongs to the world, and all lovers of the beautiful should endeavour to guard it from destruction." But now, should the writer return to Japan, he would be able to tell the world how completely everything he says in his book should not be done with regard to this holy place, has been actually effected. Even as it is—with everything that can lessen the locality in the estimation of men of feeling, it was the very first place the Grand Duke Alexis of Russia was taken to see in Yedo—for the shrines still exist in their beauty, although the numerous approaches, erst so calm and quiet, now so crowded and noisy, stretch out their arms like the devil-fish, and closely hug their walls.

THE FAR EAST.



BRIDGE IN THE GARDEN, O HAMA GO-TEN.

THE FAR EAST.



NAVY SHIP OCEANIC, O HAWAIIAN ISLANDS.

We have, however, said so much about Shiba in recent numbers of the *Far East* that we need not now allude to it any further.

The other locality we have mentioned, O Hama Go-ten, has been so fortunate as not to share the fate of its neighbour. It is still preserved, kept in good order, and although called by foreigners the Mikado's Summer Palace, is in fact, a pleasure to which His Majesty pays only an occasional visit; but which is reserved as a residence for distinguished visitors of His Majesty, and for receiving foreign Ministers on occasions of banqueting and such like hospitality.

It is at this present writing in the occupation of His Highness the Grand Duke Alexis, third son of His Majesty the Russian Czar. It was here that the Duke of Edinburgh was lodged, when he visited Japan in H. M. S. *Galatea* three years ago; and it is, in fact, the only place of the kind in which foreign comfort can be obtained.

The Tycoons used very frequently to visit the grounds, which, though somewhat flat, are extensive and very picturesque; but until the year 1865, they had been satisfied with a small wooden tenement, in nothing differing from an ordinary Japanese tea-house, which was situate on a small island in the lake. The last days of the Tycoonate, however, produced a change; and a good building on the foreign plan was erected, with the idea that it might from time to time become a more permanent rest-house for the Tycoons than the wooden edifice; and at all events might serve as a fitting place of reception for foreigners. Before it was finished, the rule of the Yedo chief had departed; and it remained for the Mikado to complete it, and appropriate it to its present use. The house itself has no beauty externally to recommend it. Indeed its only beauty is in the paper which covers the walls of the rooms. The rooms are not particularly large, but the paper is particularly rich and costly, representing in colours and in gold, various hunting and sporting scenes. The house is not placed with any view to effect, and no better view can be obtained of it than that on our first page of this number.

The other pictures of views in the grounds, will give a general idea of them. The lake is supplied from the sea; but our readers will smile when they hear how the Yedo chiefs were supplied with a good days fishing. When it was known that they intended to visit O Hama Go-ten, all the fishmongers were apprised of it, and they were obliged to send in all the netted fish which came to them alive on those days, and set them free in the lake.

It is not likely that His Imperial Highness will indulge in the sport of fishing in the lake, but it has been recently stocked, in case he should.

THE KENCHO CUP.

AT the Yokohama Autumn Race Meeting, an account of which we gave in our last, the event of the sports was a cup presented by the officers of the Kanagawa Kencho (provincial government). It consists of a handsome claret jug and two goblets of silver massively gilt, with devices of flowers and sprays of shrubs exquisitely engraved and left

bright silver. The jug and goblets are in a strong case covered with Morocco, and lined with velvet and satin. It was a prize worthy of the donors; and cannot but be highly prized by the fortunate winner. As the race in which it was contended for had some special features, we give a more detailed account than we could do in the ordinary notice; and if many of our readers attach no great amount of importance to such matters, they must remember that in these far-away lands, we are unable to find much diversity in our amusements; and there are many at home who know all about them, and who do take an interest in all that affects us.

It was without doubt looked upon as "the" race of the meeting, and a good muster went to the post for it; the China division consisted of *Edgar* 12st., *Hard Lines* 11st., *Will o' the Wisp* 11st., *Chanticleer* 10st. 7; and the Japan lot consisted of *Moctezuma* 11st. 3, *Boreas* 11st., *Typhoon* 11st., *Massaki* 10st. 10, *Melton* 10st. 3. The Japan ponies got away with a good lead and went past the stand in that position. *Boreas* heading the rack, *Chanticleer* and *Hard Lines* coming first of the China ponies, with *Edgar* close up, and *Will o' the Wisp* a long way last of all; in this order they went down the hill; but at the rise *Boreas* led the Japanese string into the middle of the course, and *Edgar* went to the front of everything, with a strong lead on passing the $\frac{1}{2}$ mile post, *Hard Lines* and *Chanticleer* being next, followed by all the Japan ponies; and some fifty yards behind everything might be seen *Will o' the Wisp* apparently out of the race. All attention was absorbed on the favourite *Edgar*, running strong and leading until past the half mile post, and even to the trees, before the two Tartans in attendance could make any impression upon him; whilst about this time the other forgotten representative of the same stable might be seen to bestir himself, the Japan ponies still maintaining their position ahead of him until nearing the trees, when one by one they had to give way, —and at the quarter mile post—*Edgar*, *Hard Lines*, and *Chanticleer*, were all together, and *Will o' the Wisp*, though some lengths behind, was picking them up hand over fist, the Japan ponies struggling in the rear at short intervals; now the two Tartans began to leave *Edgar* behind, and lookers-on seemed uncertain which of these two was to win, until fifty yards from the winning post they saw *Will o' the Wisp* come through with a beautiful rush, and win by a couple of lengths, *Chanticleer* taking second place, and *Hard Lines* third.

It might be worth while describing the winner; but no description characterises the pony so fully as the remark we heard from a stranger after the race, apparently in answer to his friend, "You told me he was a rum'un to look at, you never said he was such a good'un to go."

We cannot give Mr. Lloyd too much credit for the pains he took to do honour to the donors of this very handsome piece of plate. It is the first time the Japanese have come forward and shown their interest in racing, and nothing can be more gratifying to the givers of a Cup than to see all the ponies available sent for it, and the best to win; Mr. Lloyd had declared the best of his three representatives to win, but in addition to the brilliant feat of getting his ponies placed first, second and third, the satisfaction to himself must have

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SHIMOMI OCHIAI, O HAWA GO-TEN.

been full compensation for the cool judgment with which he had ridden the race, and the outburst of public delight when he passed the post as winner can scarcely fail to prove a happy theme for thought for a long time to come. For ourselves we rejoice at the success of the Tartan in this event, for truly no stable has done more towards the sport than it has. From the Swamp to the Parade Ground, and from the Rifle Range to our present course, we never recollect the Tartan fail in a representative at any one meeting.

PRESENTATION OF A BIBLE TO THE MIKADO.

TO-DAY, is published in one of the foreign papers of Yokohama, the most interesting fact that His Majesty the Mikado has accepted a Bible, in English, from our worthy and most estimable fellow-resident Dr. Hepburn. We give the fact in the words of the *Japan Mail*.

Out of deference to the known wishes of one whose retiring disposition is not the least remarkable feature of a character equally admirable and attractive, we refrained, before his departure from Yokohama, from recording the fact that Dr. Hepburn had obtained through the American Minister the permission to present to H. M. the Mikado a copy of the Holy Scriptures in English, together with a copy of the last edition of his Japanese and English Dictionary. The former work was brought to Japan by Dr. Hepburn thirteen years ago, and is one of the rich and costly copies specially printed by the American Bible Society for presentation to monarchs or other exalted personages. The times have never yet been sufficiently favourable for any previous American Minister to press the acceptance of the work upon the First Personage in this realm, and Mr. De Long is not only fortunate in being the channel through which it has been transmitted, but may be congratulated upon the address which he has shown in pressing a delicate request upon the advisers of the Mikado.

The presentation was made last Saturday week, and was acknowledged by an autograph letter from the Mikado.

It is impossible to ignore the important bearings of this act of his Majesty upon the future of the religious question in Japan, and we may fairly look upon it as an omen that a large and wise religious toleration will be one of the most attractive features of the treaties in their revised form.

It is not a particularly noteworthy fact that an earnest and most conscientious American Medical Missionary should make such an offering to the Mikado; but it is very worthy of remark that the latter should accept it; and taking into consideration what the Mikado is, and has always been in the eyes of his subjects,—more than an Emperor—more than a Pope—a kind of mediator between God and man; and considering that Christianity is most rigidly proscribed, and that some native Christians are even yet suffering for their faith's sake; it really does appear the most remarkable proof of the growing liberality of the Japanese mind that has yet been given. It does not follow, unfortunately, that because the Book was accepted therefore it will be read. But it does reveal to all the people that bigotry is losing its hold; and it gives encouragement to those who do not possess the Bible to take advantage of any opportunity of getting one; and in a great measure emboldens those who have long had Bibles and studied them secretly, to come forward and tell their countrymen what they find in the Scriptures.

THE SWISS RIFLE FETE.

IF, as is frequently declared, Yokohama is "very slow," we take it that it is not necessary to look far for the reason. It is that it is just in that transition state, that hobble-dehoy-hood of existence, between the time when everybody knows everybody, and there is little or none of the rancour and jealousy which are an e sooner or later to creep in, and the time when the place is large enough to have "sets," without their being particularly observed. Now, we have plenty of these

sets or cliques on a small scale, and as yet none of them are important enough to carry out schemes for the public weal, and they are large enough to make things unpleasant; and somehow they do not seem to be founded on any very solid foundation, for they are frequently changing. In fact there is very little of unanimity in Yokohama. This is the main reason why the place is slow, (if it be so). This the cause of the break-up of our Amateur Dramatic Corps, of the difficulties that are only now being surmounted in our Race Club of the rarity of such amusements as Balls, Club, Concerts, and the like. To this cause it is in some measure to be attributed that the Yokohama Rifle Association and the Gymnasium are not more unquestionably successful than they are; and to the reverse of this it is owing that we have in our midst only one association—one that is eminently successful and popular. The Swiss Rifle Association is both popular and successful, because every member of the Swiss community unites with his compatriots to make it so. If the Swiss are numerically weak among us, they render themselves strong by union; and indeed they read a good lesson to the community at large. They do not allow any cliquism to interfere with their oneness; and whatever friendships they may form among the other members of our growing society, they allow nothing to separate them in their national character. The Swiss Rifle fete therefore is always well planned, liberally conducted and successfully concluded; for the generosity with which many of its prizes, though supplied exclusively by themselves, are thrown open to the competition of all, insures such gatherings of *fieurs*, as are never to be seen on our rifle range at any other time. Into the proceedings the very enthusiasm of the Swiss themselves throws an immense amount of spirit, and such is the geniality and hospitality they display that even mere spectators enjoy the fete nearly as much as those engaged in the shooting.

The commencement of the Swiss Rifle Club meeting on the 15th was not favoured with the auspicious weather which last year rendered the success of the gathering promoted by that public spirited body *l'eres alque rotundus*. In that respect only, has there been ought to detract from the full appreciation by marksmen and their friends of the liberal invitations proffered to all comers in the name of the Association, which succeeds to a greater extent than most similar societies in infusing interest in the competitions into the general public.

The shooting was duly commenced at ten, the officials of the Club this year being President, A. Motta, Esq.; the Secretary, A. Wolff, Esq.; and the Assessor, A. Bachmann, Esq. The first bull's eye was scored by Mr. Ziegler, (who gained a like premium on the first day of competition last year) and firing went on uninterruptedly till noon, when the \$5 for the last bull's eye fell to Mr. Saunders' lot, and on resumption after tiffin Mr. Hegt scored the third of the specially favoured centres. The shooting appeared to be pretty steady, but not above the average form of the veteran competitors, one of whom, warming to his work, was enabled to dispense with his coat, a degree of enthusiasm not imitated by younger compeers.

The targets and booths were arranged, and the bandstand decorated, in nearly the same way as on former occasions.

At the close of the shooting on the 16th inst., the following were ascertained by the Committee to be the winning scores:—

TARGET PATRIE.

1st—One Silver Cup, \$50.	... Mr. Favre Brandt.
2nd—One Swiss repeating Rifle and 200 Cartridges, \$40.	... Mr. Motta.
3rd—One Silver Cup, \$35.	... Mr. Juissammi.
4th—One Claret Jug, \$25.	... Mr. Abegg.
5th—One Meerschau Pipe, \$20.	... Mr. Brennwald.
6th—Gold Pen 1, \$15.	... Mr. Ziegler.
7th—One Box Manila Cigars, \$12.	... Mr. Pistorius.
8th—One Revolver and 300 Cartridges	... Mr. Perregaux.

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POINT TARGET.

1st—Silver Cup, \$40. ...	Mr. Muratta,	55.
2nd—Clean Mexicans \$35....	Capt Hill, R.M.	49.
3rd—Clean Mexicans \$25....	Mr. Favre Brandt,	40.
4th—Silver Cup, \$20. ...	Mr. Schinne.	38.
5th—Telescope, \$17. ...	Mr. Hegt,	37.
6th—Clean Mexicans \$15....	Mr. Schoene,	37.
7th—Clock Lamp, \$12. ...	Dr. Dalliston,	37.
8th—Clean Mexicans, \$9. ...	Mr. Noell.	35.

LETTER TARGETS.

1st—One Silver Cup, \$45.	Mr. Muratta,	172.
2nd—Clean Mexicans \$35.	Mr. Favre Brandt	124.
3rd—One Set of Gold Studs, \$25.	Mr. Abegg,	98.
4th—One Silver Cup, \$20.	Mr. Schoene,	81.
5th—Clean Mexicans, \$10	Mr. Brennwald,	71.

The First and Last Bull's eyes, the second day were made by Mr. Benson, Mr. Perregaux (two) and Mr. Hegt.

The Prizes were handed to the winners by Mrs. Smith and Madame Gregoire on behalf of the Association; the usual congratulatory remarks, polite acceptances, with friendly cheers and quaffing of *vin d'honneur* accompanying each presentation, and hearty acclamations welcoming the acknowledgments returned by the officers of the Association to all who had assisted in the success of the fête, equally warm public recognition of the zealous efforts of the officers themselves to that end being also manifested.

It is regrettable that the fête this year should have been postponed to so late a period, as the weather has been rather unfavourable. Very cold and damp, and during some hours rainy, it might have been feared that only a few would have joined the sports; but although the spectators were diminished in number the competitors were nothing daunted. It cannot be said that the weather did not affect the fête, but it can most certainly be said that inspite of cold, wind and rain, the *tr* was quite successful; and once more the riflemen of Yokohama have to thank the Swiss community. The fête of 1872 is finished, but we trust the Swiss Rifle Association of Yokohama may never cease to flourish, and that there may never be wanting in Japan Swiss citizens to shew the community the excellence of "Unity and Generosity."

Peking.—the Emperor's Marriage.

The marriage-day of His Imperial Majesty, the Emperor of China and the august ruler of hundreds of millions of subjects, has passed over here as if it had not been. There was no popular excitement or demonstration, such as would accompany the nuptials of royalty in Europe, nor even a very general interest displayed by the citizens of the capital in the event. Ever thing seemed to be formal, and, so far as the outer barbarian or the more favoured celestial of unofficial position were concerned, perfectly private. For some time we have known that His Majesty Tungchih would, on this 16th of October, in the eleventh year of his reign and sixteenth of his age, be united to the accomplished and virtuous Ah-lu-té, daughter of Chungchih, a lecturer in the Hanlin, now raised to the dignity of Duke. We have heard of silks and shoes being sent in any quantity to the capital, and now and again the approaching event was noticed in the *Peking Gazette*. We were curious, therefore, to see so much of the ceremonial as might be public, but were after all obliged to gratify our curiosity in almost a surreptitious manner. A few days before the event, Chung-how and another high official from the Tsung-li Yan-en called on the Foreign Ministers, and suggested that they should ask their nationals to keep out of the way. Some of the Ministers, Mr. Wade among the number, and Mr. Hart for the Customs officials, accordingly issued notifications requiring foreigners to avoid showing themselves while the procession passed along—which the foreigners considerate-

ly did, so far as was consistent with their determination to see somewhat of it. Among the wedding guests were the Ambassadors from the Tributary States of Corea, Annam and Loo-choo. The first mentioned came, it is said, expressly to do homage on the auspicious occasion. The resident Foreign Ministers, who refuse to *kotow*, were of course excluded from the ceremonial. Excepting the procession from the Imperial palace to the Empress-elect's residence, everything was conducted within the sacred privacy of the palace. The procession part is therefore all that can be noticed.

For some weeks previously, the road along the route to be taken by the procession was put under repair and carefully watered and cleaned, so that it was brought up to a pitch of finish altogether exceptional in China. The portion traversed is rather over a mile in length; and on the 10th inst., the processions began by the transference of the Imperial furniture to the palace. The first lot consisted of the Imperial bedstead, of the ordinary Chinese four-poster style, in Canton black-wood, splendidly carved and with rich hangings. A looking glass, eight wardrobes, eight trunks and a few chairs, all in the same material and style, formed part of the suite; and during the next few days other articles of furniture and objects of vertu were sent in to the palace, many of them no doubt wedding presents. About four in the afternoon of the 16th the grand wedding procession issued from the Imperial palace to bring the bride to her Imperial Lord. A body of runners preceded it, and at the head of the procession rode a Mongol Prince, with his attendants. Then 50 white ponies, with yellow housings, and led by men in scarlet.

The Band, dressed in scarlet—silent.

A number of men marching in pairs, with banners—small flags of yellow or red, having blue or black dragons emblazoned on them, and borne on red poles.

A scarlet umbrella of state.

About 200 men with lamps.

48 large round emblem fans.

Two black Umbrellas.

Two white do.

Six yellow do.

Six red do.

Two blue do.

Two embroidered yellow do.

About 150 men with banners.

Two men who walked by the side of the path, and bore aloft lamps from which depended banners. These men were clothed in scarlet, and had their dress varied with yellow spots.

Two Princes, one a fine looking man, said to be Prince Kang. These Princes were the masters of the ceremonies.

The Empress's Book and Seal, each borne on a white chair.

The Empress's chair, covered with yellow silk and gold, the poles red, and carried by sixteen eunuch bearers, all in scarlet and freely be-buttoned; sixteen spare bearers following.

A Manchu Prince, with numerous attendants and officials on horseback.

About 200 guards on foot.

In enumerating the etceteras of the procession, we have here the additions—principally the lamp-bearers and the chairs with the Empress's Book and Seal—which were made on the return, between 11 and 12 P.M. The procession was not very long, but the *coup d'œil* was magnificent. The dresses and appointments were rich and splendid; and everything was carried through in the quietest manner.

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THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

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THE STORY OF TAICO SAMA.

(Continued.)

The we proceed with our translation we find it necessary to explain in a very few words as much of the antecedent history of Japan as may enable our foreign readers to understand and follow the story. The undoubted history of our empire commences with the Mikado Zinmu, who, according to foreign computation, brought the whole country under subjection about 660 B. C. For some time the Mikados were great in power, as well as in name; but at length a custom crept in, which is curious and unaccountable even to us, that the rulers, having exercised the supreme authority for a few years, abdicated in favour of their sons; and it often happened that the rank thus devolved upon mere children, during the minority of

whom, the power was exercised by a regent—generally the abdicating monarch. About 750 years ago, the Mikado having abdicated in favour of his infant son, only three years old, intended himself to retain the reins of power; but the lad's maternal grand father, indignant at the proceeding, placed himself at the head of a force, seized and imprisoned the abdicating prince, and assumed the regency. A civil war was the result, during which one of our greatest heroes, Yoritomo, arose, and favoured the cause of the imprisoned prince. Having after a lengthened war succeeded in releasing him and placing him in power as regent, he was rewarded by being appointed Se i Dai Siogun, which he ever afterwards retained, and with it the real governing power of the empire. The office, the name of which foreigners have corrupted into the word Tycoon, became hereditary in his family. This continued until the middle of the 16th century (foreign



GARDEN PAVILION, AT O-JOE.

computation). At that time two brothers, descendants of Yoritomo, claimed the office, and the nobles were divided—each candidate finding powerful supporters. They were both killed, however, in the struggle, and the post was contended for by many of the more ambitious chiefs. Amongst these was Nobunaga, who has been incidentally mentioned in the last chapter of our story, who owed much of his success to our hero, and of whom therefore, the writer now proceeds to speak more at large.

CHAPTER 7.

THE FAMILY RECORD OF OTA KAZUSANOSUKE NOBUNAGA.

Tokichiro returned to his native village Nakamura, called together his parents and relations, and producing the change out of the money given to him by Yoshitsuna for the armour, divided it between them, saying "I have been the servant of Matsushita Yukitsuna; but he is a small minded man, and does not promote me sufficiently. My father's master Ota Nobunaga is a prince of benevolence and courage, and I intend to serve him and push my way." He remained there for some time until he got an opportunity of becoming a retainer of the Ota family.

Here I will briefly relate the early history of Ota Kazusanosuke Nobunaga. His ancestor was a minister of the Shiba family, possessors of Bishiu; but this house gradually fell into decay, and was utterly ruined in the time of Nobunaga's father, and the whole of the Bishiu territory fell into the hands of the Ota family. When Nobunaga was thirteen years old, he was entrusted with the command of 2,000 men to march against Imagawa Yoshimoto. He had with him an experienced and faithful general Hiraté Nakatsukasa Masahide, who was anxious that the army should do some great deeds for the honour of the young Nobunaga. When the enemy, however, after a long time, made no attack, as he had expected they would, he became disappointed and proposed to strike tents and return home; but this advice, Nobunaga, boy though he was, firmly rejected. He still stopped in camp, and divided his men into seven parties, convinced that an attack would be made before long. Imagawa's army, however, did not intend to make an open assault, but arranged to wait until Nobunaga's force set out to return to Bishiu, when they would fall upon them suddenly from an ambush of which they were ignorant. Nobunaga's delay prevented the success of this plan, and at length 1,500 Imagawa men advanced to make a midnight attack, when Nobunaga's men, all prepared, sprung to their arms, and the affrighted foe found themselves completely surrounded, thrown into confusion, and great numbers of them were cut down. The flight was a complete rout; and Nobunaga withdrew his men, and gained great praise for this, his first campaign. Hiraté and all his warriors after this regarded him very hopefully.

About two years after this his father died and left him heir to all his estates. From the time his father was taken with his mortal illness, Nobunaga began to behave very strangely; quite like a madman. He was careless of his appearance; and quite regardless of the remarks and opinions of those about him. One day he even ate fruit as he was

passing through the street on horseback. All his retainers became anxious about him; and to one another declared that his conduct would bring ruin to his house. But he would accept no advice, but became worse and worse.

After his father's death, he caused barriers to be built at all the approaches to his territories, and placed sentinels and officers there, with orders to seize all priests travelling through his dominions. His faithful retainer Hiraté, believing this to be another proof of his craziness, remonstrated with him day and night; which so annoyed Nobunaga, that ultimately he rose from his seat on Hiraté's approach, and avoided meeting him. Upwards of three hundred priests were thus seized, in spite of their protests and the remonstrances of the officers. But Nobunaga kept his own counsel, and told no one his motive. Some of the vassals of the house wept as they watched their master's extraordinary proceedings; and the old priests said it had come to them as retribution or punishment for their sins in a former state. When forty nine days of mourning for his father had elapsed, during which Nobunaga had not neglected the proper prayers and religious ceremonies, he sent for all the priests whom he had imprisoned, and gently said, "To-day is the forty-ninth day of mourning for my father; I pray you to make offerings to him as prescribed in the sacred books according to your own sects. For this object I stopped you." With equal surprise and pleasure, they all complied with his request; and after they had finished their prayers, he invited them to a splendid entertainment, gave them large sums of money, and ordered that they should be dismissed. The priests, delighted, went on their way, as birds escaping from a cage fly to the pure blue sky.

Hiraté, finding himself avoided, and his advice no longer acceptable to Nobunaga, determined that although he had never left his side since his childhood, yet seeing he was no longer able to control him, and that all the princes around were inimical to him and to each other, and were likely to take advantage of the strange behaviour of Nobunaga to ruin the Ota house, there was but one means of preventing shame coming to his old master now living in the future state, by warning his young chief and sealing his remonstrance by performing "seppoku" (harakiri). He wrote his advice therefore on paper, and then transmitted all his books, in which were the most profound instructions on military science, to his son Kommotsu, enjoining him to deliver them to Nobunaga. He then committed suicide. Kommotsu carried out his father's commands, and reported his death to Nobunaga, with tears. The young chief hearing the sad news, took the papers, and in a state of much affliction opened and read the last exhortation of his faithful servant. At last throwing himself, crying passionately, on the floor, he exclaimed "Oh, that so wise a counsellor as Nakatsukasa should have destroyed himself on account of me! I have indeed lost a true friend; and he died because he did not know the real cause of my strange behaviour. Since I lost my father, being surrounded by enemies, I knew I could not support my dominions by ordinary means. My behaviour, therefore, was a secret plan to shew my contempt for the chiefs around. I seized numerous wandering priests and

behaved strangely to them, and then sent them away with money and good cheer, knowing that they will go everywhere and promulgate my conduct, and speak of me as an excellent chief to all whom they meet. And should any declare me to be crazy and try to take advantage of me, I will tear them in pieces."

Kemmotsu hearing this, threw himself before his master, and said, "Surely! though you are young, you are endowed with wisdom. It was very improper to expostulate with so wise a master, without knowing your real object: but my father, who, in his grave, will hear of your true purpose, will rejoice." The two then wept together for some time, and Nobunaga said "Now I have told you my object, but you must not mention it to others; and I will not continue it any longer. In a few days I will alter my behaviour and govern strictly; and all men will say that Nobunaga's behaviour was corrected by your father's remonstrance; and his death will not be in vain."

Overflowing with gratitude, Kemmotsu left his master's presence, resolved to serve him faithfully at all times.

Now Nobunaga, during his father's lifetime, had married the daughter of Saito Dozan, the chief of Mino. When Dozan heard of his son-in-law's strange demeanour, he became eager to meet him and put his ability to the test. If he were weak, as his acts seemed to prove, it was of no use his having him for the husband of his daughter, but he would invade his dominion, Owari, and take it. He sent a messenger to Nobunaga, inviting him to meet him at Tonda of Mino. He made splendid preparation to receive him according to ancient usage. Nobunaga's ministers strongly advised him not to go, but he rejected their advice. On reaching Tonda, the people, astonished to see his procession, exclaimed "How gallant and imposing an exhibition;" and they looked on, arranging their knees and sleeves. On Dozan hearing this, he came with his pages secretly to witness the procession; and the grand parade was to him like the awaking from sleep. First, the band of soldiers, with three hundred guns, came in two trains. Next, the band of three hundred lancers came, the



(ON THE HIGHROAD.)

handles of whose spears were painted with vermillion. Then came one hundred foot soldiers in red uniform, followed by Nobunaga himself on a chestnut horse. His tunic was red with a large melon badge. His loose trousers were made of tiger's skin; and he carried two swords—the one long, the other short. His hair was tied with light green braid, and each of his swords was wrapped with

straw rope. He wore no *yeboshi* (a daimio's black cap). At his waist he carried a pouch with materials to strike fire, and a gourd. The cavalcade consisted altogether of about 1,000 men, who marched straight to the Shiyohoji monastery.

The procession was magnificent, but the appearance of Nobunaga was so strange and ridiculous that Dozan was alarmed to see it. But Nobunaga detected Dozan and his pages, and shouted aloud:—"If any wish to see my form, let him come in front of me, and I will forgive his rudeness." He then calmly moved along the street. Dozan and his attendants now sped privately and quickly to the monastery where they were to meet Nobunaga; but they were greatly agitated. Arriving at Shiyohoji, Nobunaga retired to a resting room, and immediately changed his dress. He put on a *yeboshi*, and sat down in great majesty. Dozan, who had returned secretly, now entered the apartment, and the two barons offered polite and kind salutation to each other, and spoke of the intimate alliance between them. But Nobunaga, recognizing the face of Dozan, said to himself "This man is an impostor, who just now mocked me through the crack of the paper doors in a house at the entrance of the town." Dozan felt that he was discovered, and muttered to himself "How can a leader of such strong eyes stand in an inferior rank? My descendant will yet hitch his horses at Ota's gate, after all." Afterwards it happened so. The family was ruined by Nobunaga and fulfilled Dozan's prophecy.

STRANGE PLAN OF NOBUNAGA TO SLAY HOTTA AND KASUGA.

From this time Nobunaga, although he had formed such an alliance with Dozan, secretly determined to ruin the house

of Mino. He contrived a scheme. Every night he watched until his wife, Noshimé, was fast asleep. He then left the house, and did not return to his chamber until daybreak. This continued every night for a month, when Noshimé said to him, "If you have a lover, you had better let her come here without concealment. I will not be jealous of her." He answered, "I have no lover, but I have a scheme which it is difficult to reveal to you." The nightly absences continuing another month, Noshimé was still more disturbed; and said, "I was very foolish before; but I pray you, change the woman whom you love for me, and I will divorce from you quietly." Then having no answer ready, he told her plainly, "Your father is my enemy, and has been for a long time, although I married you and formed an alliance with him. At this time, Hotta Dôkû and Kasuga Tango, the ministers of Dozan, are secretly of the same mind as I, and have sworn to slay their master, and when they have done it they will send up a rocket at midnight as a signal. Therefore, every night I am expecting it, putting stars on my head and treading on the hoar frost; but as yet there is no signal, and it appears they have not found an opportunity of carrying their intention into effect. Directly I see the signal, even though it should be this night, I will lead my army to the invasion of Mino and ruin the house of Saito Dozan. But do not you utter this, my secret, to any one."

After this he placed guards, apparently to prevent his wife sending any letter to her father. By all this Noshimé was deceived. As she believed the narrative to be genuine, she was wretched day and night, seeing no means of communicating with her father. The guard, however, received instructions not to be too vigilant, and so Noshimé managed to write minute details of the plot, and to send the letter to Dozan, who, greatly enraged, condemned both his ministers to death. This was Nobunaga's design, and so did he accomplish his end.

He was now acknowledged to be so clever a leader, and so politic a chief, that Tokichiro became extremely anxious to become his retainer, and watched incessantly for an opportunity of bringing himself under his notice, and offering to serve him as his rightful and chosen master.

TOKICHIRO BOLDLY VISITS NOBUNAGA.

The opportunity so long looked for by Tokichiro at last came. Nobunaga having ordered a grand hunt at Komakiyama, Tokichiro, wearing two swords and a military cloak made of blue cotton cloth, came boldly to the hunting ground and requested to be admitted to an audience of the chief. Shibata, the famous minister of the Ota house, was extremely enraged at the request, and ordered him to be bound and examined by torture; but when several of the samourai took hold of him to carry the order into execution, Tokichiro burst into a loud laugh and said "I do not deserve your suspicions. It is of no use so many of you binding me. If you notice me, you will see that if I were a spy it were better to try some scheme upon me, and not expect to get anything of me

by violence. Your conduct is as ridiculous as it is thoughtless."

Nobunaga, being at no great distance, heard him speak, and desired him to approach,—"Who are you?" asked the chief. Tokichiro replied quite respectfully, "To-day you have in the chase obtained many deer and plenty of apes, but they are of little use to the empire. If you will catch me, you will soon tranquillize the long disturbed empire, and the four classes of people will exclaim 'O king, live for ever!' I boldly come to place this advice at your feet." Nobunaga was somewhat surprised, but asked, "What do you know about military science?" Then Tokichiro answered loudly:—"I thoroughly understand the study of the stars above and of the earth below, and of all sciences between the two. I am a Komei (the wise and warlike chief in China) in war, and a Shinko, (a benevolent and virtuous emperor of China) in peace. Try me by admitting me to your service."

Nobunaga was extremely struck with all this, and calling Fuji Matayemon, the principal officer of the ashigaru or foot soldiers, delivered Tokichiro to him, to enquire into the truth of the story, and as to the lineage of the candidate for employment. Fuji was a citizen of Tsushima—a town in Owari province. His family was rich and flourishing, and for generations had been engaged in collecting the revenues of the Ota house. The prevalence of robbers at that period, forced many rich men of the market towns to remove to the protection of their chief's castle, and so Fuji went and resided in Kiyosu castle, and was appointed by Nobunaga, the head of the ashigaru. Hereafter we shall find that Tokichiro married his daughter.

(To be continued.)

The Illustrations.

FOUR of the pictures in this issue are from that charming spot, which all who have read Oliphant's book on Lord Elgin's mission to Japan will remember is dwelt on with admiration—Ojee. It is a village about six or seven miles from the centre of Yedo, and to it the Yedo folks make excursions on holidays, much as Londoners as to Greenwich—though, after all, that is comparing small things to great; for Ojee and everything about it that is attractive would go into Greenwich Park.

But it is really a pleasant spot on a fine day; and it makes a delightful drive from the city. The centre of attraction is the Tea house, of which Oliphant has told so happily, and our photographs to-day are connected with it. There is the view of it on the street; at the back; its garden pavilion, and the waterfall seen from the pavilion. No description of them is necessary, for they are so well known to all who have had a few days to spend in Yedo, and who have not to "do" a metropolis scarcely inferior in dimensions to London, in a few hours, as too many tourists attempt to.

VISIT OF THE MIKADO TO THE IMPERIAL AND RUSSIAN SQUADRONS IN YOKOHAMA HARBOUR.

NO more striking illustration of the wonderful changes in Japanese thought and habit has been supplied as yet, than the state visit made on the 25th November by his Majesty the Mikado to the Russian squadron—an event which although in Europe simply a public mark of regal courtesy, in this instance may be looked upon as of certain political significance—as indicating increased freedom for the ruler of Japan from the trammels of tradition, as a public expression of His Majesty's personal desire to be received in the family of sovereigns, and an earnest of the cosmopolitan policy Japan has long discussed, and is now about to adopt in her future intercourse with the outer world.

One of those splendid winter days only to be enjoyed in perfection in Japan and England—days when the sun is warm and bright, when the bracing breeze, sufficiently cold to make exercise pleasant, but not severe enough to chill, comes loaded with the briny savour of the sea—favoured the occasion, and from the first blush of dawn it was evident that no unfortunate weather need be feared to mar the purposed ceremonial of the day.

From an early hour all was astir on board the Japanese and Russian shipping, decks were white as holystone could make them on a rush, ropes were laid in the most symmetrical of coils, sails dropped and furled until completely satisfactory to exacting first lieutenants, mysterious processes of tautening, slacking, hauling and letting-go gone through, and by seven o'clock the combined squadrons had assumed a far neater appearance than they generally present to nautical observers. At that hour groups had begun to assemble at the Hatoba and railway station, at which Messrs. Cobb's carriages were in waiting with His Majesty's vehicles, and as time drew near to eight, the line of route and hatoba became crowded with sightseers, who had, however, to wait for nearly three quarters of an hour past the time appointed, to gratify their desire of obtaining a glimpse of the imperial party.

The Grand Duke—who on leaving the Mikado at the Station on Saturday proceeded to the Russian Legation—left shortly after seven for the terminus, in the carriage placed at his disposal by the Tenno, preceded by runners in blue and white livery, and there awaited his Majesty's arrival; immediately on which the Tenno, Prince Alexis, Mr. Butzow and Arisugawa-no-Mia entered a barouche and drove to the Hatoba, followed by their suites. The carriages were escorted by a guard of honour of lancers, and a company of infantry were supposed with the assistance of a numerous body of native police to keep the ground—which, it is needless to say, they did not in any way make an effort to do.

At the Hatoba all the yachts and boats ordinarily moored within the jetty were removed from positions which interfered with the intended procession, and the lighters usually lying there were towed away. A small gangway had been prepared from the bottom step to the seat of the Royal Barge, and a train of canvas laid along the road down to the boat, by the side of which Japanese crowded the steps, the European spectators chiefly preferring the roadway. The barge was that in which the Mikado recently landed at Yokohama, and was furnished with cushions or mattresses covered with chequered silk, silk wrappers woven with gold, and a handsome tiger-skin as a carpet. At the landing stage were three or four officers in Japanese dress, the Governor Oye Tak, Santo the Vice-Governor, Admiral Ito and other dignitaries.

Shortly before nine o'clock the Mikado arrived at the Hatoba, the carriage being driven up abreast of the barge; simultaneously with which lines of bunting streamed up the shipping, and the salutes commenced. His Majesty was dressed in a white silk

robe with scarlet skirt, and wore the peculiar head-dress and nodding feather now familiar to foreigners, certainly appearing to far greater advantage in the native than in European costume. The Grand Duke wore Russian naval uniform with the ribbon of St. Catherine; the Admiral Pessiot a scarlet ribbon. His Majesty immediately descended to the boat—which instantly raised the sun-flag at the bow—followed by the Prince, M. Butzow and two Japanese nobles: one in yellowish green, and the other in bright purple robes. A Japanese steam launch and one belonging to the Russian squadron were in readiness to tow the barge if desired, but their services were not called into requisition. The barge pushed off and slowly made for the entrance of the Hatoba, preceded by a cutter with the Governor and Vice-Governor of Kanagawa, and followed by the Russian ten-oared barge, with officers of that nationality and the Prince of Uwajima, a gig containing the American and Italian Ministers, a steam launch with the English Chargé d'Affaires, and the Spanish Minister, and twelve other gigs and cutters accommodating native and foreign officials invited to participate in the day's proceedings. The order of the procession was however somewhat disarranged as it left the Hatoba, by some foreigner, whose common sense ought to have hindered him from committing such breach of good manners, sailing the *Torment* right across the bows of the Mikado's barge. Once outside, the boats formed in three lines, the Royal barge leading the central group, and on the procession nearing the *Barrosa* the yards were manned with a promptitude certainly unequalled by the other men-of-war who afterwards exhibited that token of respect, and three ringing cheers were given as the Mikado passed, in acknowledgment of which His Majesty bowed twice; on passing the *Itaho*, the marines and sailors were drawn up on the fore-castle and quarter deck, and a party of visitors on board saluted His Majesty and the American Minister with cheers and waving of hats and handkerchiefs; whilst on nearing the Russian squadron the demonstrations of respect specified in the programme already published were made. On arrival at the *Riu-jo-kan* the Governor's boat lay off to allow precedence to the Imperial barge, which pulled up to the gangway. The Tenno was assisted to step from the barge by two lieutenants stationed at the foot of the ladder.

As the Mikado ascended and was received by the Admiral, the Japanese standard was run up to the main truck and the Imperial Marine band, stationed on the fore-castle, played the National Anthem of Japan. The Grand Duke followed, on which the Russian Hymn was played and the flag of the Russian Admiral hoisted side by side with the splendid Sun flag. The other boats in turn discharged their occupants, who followed His Majesty in a general inspection of the ship, and after a short stay on board, left for the *Svetlana*. In its way the Royal barge passed the *Nippon*, which had brought out a small party of excursionists, who cheered His Majesty; the latter bowed in acknowledgment, and the rowers tossed their oars. The crash of a general salute then broke forth, and the boats all stopped midway between the vessels, resting on their oars, the Tenno evidently enjoying the lively spectacle presented to his sight. The warm sun-beams glinted gaily on the dark water, dotted with white sailed yachts, on the pine-crested line of coast, and the towering heights of the sacred mountain and Ooyama, on the ships which—bedizened with the bunting of every hue and device known to marines, and alive with humanity,—wore their brightest aspect. When the roar of the guns had ceased the course of the barge was resumed for the *Svetlana*, on arrival at which the Standard, which had been brought in the barge from the *Riu-jo-Kan*, was promptly sent aloft, as his Majesty ascended the ladder, the band playing a march, and afterwards the Russian Anthem. Accommodation for the Mikado was provided on the bridge, and after a brief inspection of the ship, his Majesty took his place in a crimson covered chair on the port side of the bridge, having immediately behind him two

THE FAR EAST.



WATERFALL AT O-JEE FROM THE TEA-HOUSE GARDEN.

THE FAR EAST.



THE HOUSE AT O-JIE, BACK VIEW.

Japanese nobles, the Duke, the Admiral, Mr. de Long, the Grand Duke's instructor, Mr. Watson, and the other Ministers, all in uniform—except the U. S. Minister who was in evening dress. The drum then beat to quarters and fire drill was gone through; gun drill followed, after which the other ships of the Russian squadron were exercised by signal in manoeuvres usually displayed on such occasions, followed by a couple of races between the boats of a squadron vigorously contested, the Prince's barge coming in a bad fifth. During much of this time the band played selections of lively airs, and at the conclusion of the racing a number of the sailors sung one of the quaint capstan songs common to every nation, one man improvising a line of complimentary verse and the others taking up a chorus to the rattle of a tambourine. This appeared to excite the Mikado's curiosity. He rose, and came to the starboard side of the gangway, and there sat, with a Mia sitting on either hand, watching the singers, with more apparent interest than he had hitherto shewn, and after a polka had been performed, was amused with another song.

Then came the most interesting portion of the day's proceedings—the passing in review of the Japanese fleet, the flagship leading. As she steamed by the *Svetlana* the men on each ship swarmed into the rigging, cheers were exchanged, and the bands on each ship played the national air. The leading vessel came up in fine style, passing close under the stem of the *Svetlana*; but the second—a corvette—instead of following the Admiral's lead went round another ship. The third ship, a gun-boat, followed the route of the first; two other gun boats and a frigate completed the Squadron, in response to the salutations from each of which the Tenno bent slightly.

The position was a novel one for his Majesty, and was certainly a curiosity in historical spectacle. A sovereign of despotic power sitting as guest on a ship of war belonging to his most antagonistic neighbour—to an adversary already in possession of a portion of his territory, and seeing for himself the feeble strength of his national fleet, and manifestly learning the humiliating lesson of its powerlessness and inability to cope even with the squadron to which he was then on a visit. The Japanese squadron having passed, the Royal party descended to the cabin to partake of refreshments, after which, returning on deck, the Mikado witnessed the spectacle of his fleet engaged in supposititious bombardment of hostile forts, the vessels sailing in a circle during the operation in the mode adopted at the destruction of Odessa. After about half an hour of this exercise, the forts being presumably reduced to silence, the fleet, again passing the *Svetlana*, returned to its anchorage, and shortly after his Majesty's barge pulled up to the gangway and returned with the Tenno to the shore, the other boats following in the same order as when he left. His carriage awaited him, and, escorted by a guard of lanciers, conveyed his Majesty to the terminus, at which a special train was in readiness.

Altogether the day's proceedings must be pronounced completely successful: for although they may have lacked the grandeur which would have been presented by an European state display of naval power, although the preparations for the accommodation of royalty were homely in the extreme, and all those details which in cases of regal spectacle usually attest the public respect for a sovereign were conspicuous by their absence, it was evident that the desire to do honour to his Imperial Visitor was the engrossing thought of the Mikado and his councillors. It is not so long since, that Heaven's viceroy and the spiritual chief of the Land of Sunrise might not be looked upon by profane eyes, and that the symbolical adoration rendered to his person was paid even by kneeling daimios. Only six months ago the illustrated journals of the old and new worlds were depicting these sacred receptions, and by chance a copy containing a picture of one happened to be on the P. M. S. S. tug, which had again been kindly lent to the reporters. To-day, in place of sitting motionless, almost hidden by curtains, to receive the flattery of his courtiers, His Majesty was exhibiting an

interest in the affairs of his realm, cultivating the friendship and respect of a fellow-ruler, learning what may be an important lesson for his people, and setting an example of friendship to foreigners of a most important nature. Let us hope that with the obsolete customs of the Court, and the absurdities of her ancient isolation, Japan may yet shake off the lethargy which in some respects still oppresses her progress, and may take that fitting rank in the world's opinion to which the talents and energy of her people and the wonderful riches of her land entitle her to aspire.

During the Mikado's visit to the fleet, his carriage, which was placed in the Custom house, became the object almost of worship to the Japanese; who thronged about it, kissing its steps and wheels, and patting it as tenderly as if it were some delicate household pet. The spectacle of the crowd surrounding the carriage and pressing forward with eagerness to get an early opportunity of paying their respects to Laurie & Monier's construction will not soon be forgotten by those who witnessed it.

The Ball to H.I.H. Prince Alexis.

It is difficult, at the moment after returning from any great enjoyment, where everything has been super-excellent and every one superlatively happy, to sit down coolly, calmly, and dispassionately to give a matter-of-fact description. Everybody else but a newspaper man can sum up all he has to tell in the words "Wasn't it delightful?" and there the trouble ends; but alas, if we did our duty, from that very question all our trouble should begin—for having been asked the question, we have perforce to answer in what all the delight consisted.

Well! it was not merely that a ball was to take place in Yokohama, although that has become so great a rarity that something might be attributed to that. Nor was it only that an imperial and deservedly popular prince was to be the honoured guest, though much might be said for that. It was not that the committee had issued invitations on the most generous scale, nor that the invited attended in crowds in response, though this was an important feature. Nor could it be solely the splendour and good taste of all the decorations and preparations, though these have never been surpassed in this little settlement. But it was all these put together and a great deal more.

It was a very happy thought which culminated in the Ball at the German Club last night. Happy in the spirit in which it was conceived as a means of giving the Grand Duke Alexis a warm and cordial public reception, and at the same time of gratifying the community at large, who thus had a better opportunity of showing their respect for him than a mere cold address would afford; and happy in its effects as conferring a large amount of enjoyment on the Prince himself, and on a large number of people.

We will attempt no description of the decorations. Suffice it that they were perfect. The concert room which was used as the Ball-room must have stripped everything in the shape of flower or shrub for miles. There appeared to be millions of flowers—but whatever their number their arrangement was exquisite. So too in the billiard room, one end of which was appropriated to refreshment tables. The Committee must have spared no trouble, as certainly the promoters of the Ball spared no expense, to out-strip anything ever before done in Yokohama. The Russian Band from the *Svetlana* was in attendance, and from the moment when people began to arrive until the last guest had departed, the stewards did not flug in their efforts to secure the comfort and pleasure of all.

His Imperial Highness arrived about 10 o'clock, and almost immediately the dancing commenced. Mrs. De Long, the wife of His Excellency the United States Minister, was honoured by being chosen to lead off the ball with the Prince. In the

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OLIPHANT'S TEA HOUSE—AND VILLAGE OF O-JIE—STREET VIEW. RICE PLAIN BEYOND.

course of the evening His Highness danced several quadrilles, but no round dances, spending the greater part of the time in conversation and looking on.

In the room were several Japanese of rank, generally in the court costume. The guests, in number between 400 and 500, were in the highest state of enjoyment, although in the beginning the crowd in the dancing room was a little inconvenient. The ladies, of whom there were about 80, were generally most becomingly attired, and though it were out of our province to name the belle of the room, it is not too much to say that there were several present who would have been belles in any assemblage.

A very important part of such a gathering is the "refreshment." On this occasion Messrs. Bonnat & Co., of the Oriental Hotel were the caterers, and everything was first rate; and the Grand Duke in expressing his gratification at all the arrangements, did not omit to praise this part of the entertainment.

But how shall we say more? Everyone was happy, and everyone who has met anybody to-day has had only one thing to say "Wasn't it delightful?" Yes it was so! And having said this, it only remains to thank the Committee, the Members of the German Club and all who were promoters of this most pleasant ball, for giving the community the opportunity of doing honour to the Grand Duke; and to congratulate them on the entire success that crowned their labours.

THE ARRIVAL and departure of the Prince Alexis, third son of the Russian Czar, are at last accomplished facts, and all were glad to welcome him to the port of Yokohama; none the less, but probably all the more heartily, from his coming as the first lieutenant of H. I. R. M. ship *Svetlana*. Why we should have more sympathy for a prince who takes his duty in the service of the state, and why that sympathy should be intensified by the fact of that duty being in the Naval service than in any other, it is hard to say—but it is so; and although it was very pleasant to see courtesies of all kinds extended both by Japanese and foreigners to the young prince when he landed as the son of his Imperial father, it was as Lieutenant His Imperial Highness we greeted him far more gladly than as a simple prince without the naval prefix. At Nagasaki and Kobé his visit had no "official" character. He was there only a Lieutenant in the Imperial Navy; but it has been different here. In Yedo he was the prince, not the lieutenant. Hama-goten had been prepared for his residence, and a theatre and a wrestling arena had been erected, where he had an opportunity of seeing some of the principal amusements of the Japanese.

ON THE 14th of November, in accordance with the announcements previously circulated, His Imperial Highness the Grand Duke Alexis made a formal landing at the English Hatoba at eleven o'clock. As the Duke left the *Svetlana*, the men of war in harbour fired the usual salute, and manned yards. His barge, which bore the Russian Standard at the bow, was towed to the entrance of the Hatoba by the Japanese Customhouse tug, and accompanied by two gigs containing Russian officers, and two others with Japanese. On landing, he was received by His Excellency the Governor of Kanagawa, and then intro-

duced to various members of the Consular body by the Russian minister (Mr. Butzow), after which he was received by a Japanese dignitary representing the Mikado, who then proceeded with the Duke and the Minister in one of the Mikado's state carriages to the house at Benten fitted up for the Duke's reception; his suite and the minor Japanese officials being accommodated in a miscellaneous assortment of vehicles, escorted by a guard of honour. The Duke wore the Russian naval uniform, with the star and riband of St. Catherine, and his suite were also in the uniform of their respective ranks. The higher Japanese officials were in the native dress, but His Excellency Oye Tak and the Kanagawa authorities in foreign uniforms. After a short stay at Benten, during which various presentations were made, His Highness proceeded to the Russian Legation, at which he resided during his stay in Yokohama.

ON SUNDAY, the 17th instant, His Imperial Highness the Grand Duke Alexis was received by His Majesty the Mikado. Subsequently, attended by only a moderate suite, he visited Shiba.

On the 18th, His Imperial Highness was entertained at Hama-goten with various performances and a display of day fireworks.

A GRAND REVIEW was held on the 21st at Yedo in honour of the Grand Duke Alexis by H. I. M. the Mikado. The troops were in full marching order, under the command of Col. Torivo, and comprised the artillery and infantry of the military school, three battalions of the Guard, eight battalions of infantry, and four batteries of artillery. The Mikado occupied an open carriage, with the Grand Duke seated on his left, faced by the cousin of the Tenno and an interpreter. Fifteen other equipages accommodated the Japanese Dignitaries and the officers of the Russian vessels. As the *cortège* passed, the troops saluted, and then marched past the station occupied by the Royal carriage. At the termination of the inspection, the Tenno invited the attendance of the foreign representatives at the Castle, at which refreshments were served, and the Grand Duke and other Guests were presented to the Empress.

WE have already told our readers that four priests left by the last French mail but one, for the purpose of studying the religions of Europe. To the Japanese it was notified that they had gone secretly by way of America, and we have received a letter from a Japanese gentleman, who had sent us a translation of an official document on the subject (which we did not make use of) to correct the erroneous information of that document. He writes:

"It is clear now that they received permission to visit foreign countries and learn their religion; and they left by the French mail *Gotobets* (*Godavery*), on 14th day of Japanese month. The supposition of their having gone secretly, seems to have arisen from the fact that as 'Christianism' is forbidden in this country, it was not likely they would receive permission. And even though they might have left openly, they did not, because they knew that the other priests would make much opposition and perhaps stop them.

The chief of them wrote a letter to the bonzes of his sect, of which this is a translation:—

‘Having very carefully considered the condition of this country and our constitution, I have found it necessary to extend our wisdom by studying foreign religions. I leave Japan, therefore, without telling you, that I may study it abroad. It would have aroused much opposition, if I had mentioned it, and probably my hope would have been frustrated. My intention is to worship Buddha in India, whence our religion came; and when I have learnt the principles of foreign religions I shall return. My desire is that you, forsaking the bigotry of the past, should study as much as possible.

I am very sorry, I did not take leave of my master Daimonshi, who is now very old; but the reason of my going to foreign countries necessitated haste. I beg you to inform the old man of my departure, and commend him to your protection.”

What may be the result of this visit of priests to foreign parts remains to be seen. We do not anticipate much from it; but there is little doubt that although these priests may or may not see something to admire in “foreign religions,” the bible will make its own way in Japan; and that a movement in the right direction—as yet very small but very marked—has already commenced.

Yokohama Amateur Athletic Sports.

November 9th, 1872.

No. 1.—100 YARDS FLAT RACE.

First prize, \$10. Second prize, \$5.

- 1—Lieut. Wright, R.M.
- 2—Mr. H. S. Read.
- 3—Mr. H. J. Snow.

A capital race: there were 11 entries. There was a hard struggle between Lieut. Wright and Mr. Read for the 1st place. Mr. Snow was a good third. Time 11sec.

No. 2.—DROP KICK WITH A FOOT BALL.

First prize, \$10.

7 entries.

- 1—Lieut. Wright, R.M., Distance 55 yards.
- 2—Mr. G. Hamilton,

No. 3.—RUNNING HIGH JUMP.

First prize, \$10. Second prize, \$5.

5 entries.

- 1—Mr. E. J. Fraser. 5 ft.
- 2—Mr. A. J. Smith.
- 3—Mr. J. Hall.

Mr. J. Fraser cleared 5 feet, and A. J. Smith and J. Hall tying at 4ft. 10in. divided.

No. 4.—440 YARDS FLAT RACE.

(Handicap.)

First prize, \$20. Second do, \$10. Third do, \$5.

- 1—Lieut. Wright, R.M.
- 2—Mr. F. Low.
- 3—Mr. H. S. Read.

Mr. Bevill, who had a long start, held his own till nearing the post; but he kept looking back, thus losing much ground. Lt. Wright and Mr. Low passing him, with Mr. Read. Mr. Bevill fourth.

No. 5.—SETTOES RACE, 440 YARDS.

(Presented.)

First prize, \$6. Second do, \$4. Third do, \$2.

- 1—Mr. Pollard's.
- 2—Dr. Siddall's.
- 3—Lieut. Sandwith's, R.M.

Won easily.

No. 6.—PUTTING THE SHOT, 16 lbs.

(Presented.)

First prize, \$16. Second do, \$5.

- 1—Mr. C. Hardy, 33ft 3in.
- 2—Mr. J. Hall, 32ft. 3in.
- 3—Dr. Siddall.

No. 7.—ONE MILE FLAT RACE.

(Cup Presented.)

5 Competitors to start or no race (no Entrance Fee). First prize, the

Cup. Second do, \$10. Third do, \$5.

7 entries.

- 1—Lieut. Wright, R.M.
- 2—Mr. D'Iffanger.
- 3—Mr. J. J. Dare.

This was a capital race. The prize (a handsome Jug) was presented to the winner amidst much applause by Mrs. N. J. Hannen.

Time 5min. 30sec.

No. 8.—HOP, STEP AND JUMP.

First prize, \$10. Second do, \$5.

- 1—Mr. J. Hall, 37ft.
- 2—Mr. H. S. Read, 36ft. 6in.

No. 9.—THROWING THE CRICKET BALL.

First prize, \$10.

- 1—Mr. H. S. Read, 111 yards.
- 2—Mr. T. K. Shaw, 110 yards.

The wind, which was blowing fresh, was in the favour of the competitors.

No. 10.—HURDLE RACE, 150 YARDS.

10 Hurdles.

First prize, \$15. Second do, \$5.

- 1—Lieut. Wright, R.M.
- 2—Mr. H. S. Read.

Time, 21sec.

No. 11.—RUNNING LONG JUMP.

First prize, \$10. Second prize, \$5.

- 1—Lieut. Wright, R.M., 17 ft. 8 in.
- 2—Mr. J. Hall, 17 ft. 5 in.

No. 12.—JOCKEY RACE, 150 YARDS.

For all riders at the meeting in full riding costume. Entrance compulsory.

Non-starters pay a fine of \$2. (Handicap.)

- 1—Mr. Sheers, who had 10 yds. Start.
- 2—Mr. Cresto, " 9 "
- 3—Major Smith, " 6 "

No. 13.—HALF MILE FLAT RACE.

(Handicap.)

First prize, \$20. Second prize, \$15. Third prize, \$5.

- 1—Mr. G. Hamilton.
- 2—Mr. Owston.
- 3—Mr. H. S. Read.

No. 14.—BETTOES RACE.

Half a mile. (Presented.)

First prize, \$6. Second prize, \$4. Third prize, \$1.

- 1—A Jirrikisha man.

No. 15.—STEEPLE CHASE.

About 1½ mile.

First prize, \$20. Second do, \$10. Third do, \$5.

- 1—Mr. A. Brent.
- 2—Mr. J. J. Dare.
- 3—Lt. Smyth, R.M.

After a good start, in which Mr. Brent got away with a lead which he maintained, running with much skill, keeping well within the flags, but running as much as possible on the small hard paths, nothing of any event occurred (the old water jump

being easily passed) until the arrival of the runners at the steep banks newly cut near the dip in the Race course; here much fun was raised by the efforts made by the runners to climb the wet and slippery banks, Mr. Brent got up with a rush easily; but the others, not so fortunate, were some time in surmounting it, getting in a very dirty state. Mr. Brent held on—winning easily. Mr. J. J. Dare second, and after some time Lieut. Smyth arrived third.

No. 16.—STRANGERS RACE.

For non-commissioned Officers and men of the R. M. L. I., Sailors, &c. Quarter of a mile.

First prize, \$10. 2nd do, \$5. 3rd do., \$2.

- 1—Private Tarring, R.M.
- 2—Corp. Barrett, R.M.
- 3—Private Dunn, R.M.

No. 17.—CONSOLATION RACE, 220 YARDS.

For all non-winners.

First prize, \$10.

- 1—Lieut. Sandwith, R.M.
- 2—Mr. Watson.

A capital race. Mr. Watson was winning easily, and on nearing the winning post threw up his arms, thinking he was sure of his race; but Lieut. Sandwith put on a spurt and rushed past him, thus snatching the prize.

Osaka Sketches.

FELT HAT MAKING AT THE KAISHOKA.

(From the *Hiro News*.)

The manufacture of Felt Hats is one of the latest of the many foreign industries which the Japanese have sought to domesticate, as it were, amongst them. The experiment which is the subject of the present sketch is located in a dismantled yashiki on the banks of Dojima, a few doors eastward of the proposed site of the Railway Terminus, the Osaka Brewery, which also belongs to the rich trading company called the Kaishoka, being situated on the same premises, but at the rear.

On first visiting the Hat manufactory, I was surprised to find how scanty was the accommodation provided, and upon what a small scale the whole was carried out. Mr. Wuscher, the foreign superintendent of the works, is a Swiss, who has resided in America for a considerable time. His present engagement is for six months only, about four of which have expired. Short, however, as has thus been the time in which Mr. Wuscher has been engaged in organizing the modest establishment of which he is in charge, it speaks volumes for his energy and above all, his versatility, when one sees what he has done, and reflects upon what he has had to contend with. Unacquainted with the language and unprovided with an interpreter (with the least claim to such a title),—with every machine to design and every workman or workwoman to instruct, Mr. Wuscher in the short space of three months so far got things under way as to be able to turn out capital felt hats duly lined and trimmed, and, last but not least, to manufacture uniform cocked hats of plush, which were sent to Yedo, and are now worn by H. M. the Tono himself. Unfortunately Mr. Wuscher is precluded from carrying out operations on a large scale, and replacing some of his present make-shift machinery and contrivances by more perfect ones, on account of the uncertainty of the tenure of his present engagement. Were his employers wise, they would extend the period for which he is engaged, at once, thus enabling him to order from Europe the various articles which are required in his business, and which are not obtainable in Japan. But the members of the Kaishoka, like many others of their countrymen, do not always see so far beyond their noses as a due appreciation of their true interests would lead them to. Yet so high is the estimate which these good people have formed of their foreign employee's attainments that it would appear as if they thought there was no limit to them. One day they brought him some hanks of raw silk, and a tall silk plush hat, a veritable "chimney pot," and with all seriousness proposed that he should convert the silk into a hat to the pattern produced! Not bad that, considering that the manufactories whereat silk hat plush is made are amongst some of the largest silk works in Europe. On another occasion Mr. Wuscher having applied for some woollens suitable for hat linings, some raw shoepekings, wool and all, were brought, and he was asked if they would do.

The felt of which the hats are made at Dojima is obtained at present chiefly from otter and rabbit skins. These skins are first brushed with a mixture of nitric acid and quicksilver, the fumes from which, added to the minute particles of fur with which the air is laden must be very injurious to the health of the work-people. I don't think I ever was in a place

where I felt more the need of a good respirator to protect the throat and lungs. After being thus dressed, the fur has a harsher feel, and is stained a rusty yellow, and the peculiar property known as "felting," it would appear, has been greatly increased. The skins are now taken in hand by some women, who having first combed out the fur, proceed, by means of a straight-edged and sharp-bladed knife which they use as one would a cheese cutter, to separate the fur from the skins. This is a slow process, and requires to be carefully performed, or much waste would be the result. From the cutters the loosened fur is taken to what Mr. Wuscher calls the "souffleuse," and which I think an English hat maker calls a "blower," also. This machine is a very ingenious piece of work, and that Mr. Wuscher should have been able to instruct Japanese workmen to construct one as well as they have, is no small credit to him.

The fur is put into a revolving horizontal wooden cylinder, which is set in motion by a man turning a handle, as one sees a coffee roaster turned. Inside this cylinder are certain cords, which, being caught by projecting studs, vibrate and separate the tufts of fur. Next by means of a kind of winnowing apparatus contained in this drum, the fur is blown up a wooden shaft through the ceiling into a room up stairs; here the wind from the blower carries it under, over and through a long box-like structure several feet in length. This box has glass windows in its side, by means of which the floating fluffy particles may be seen passing. The bottom is furnished with receptacles at certain intervals into which the blown fur falls, the lightest and most valuable being as a matter of course carried furthest, whilst the coarse heavy hair, with the dirt, is dropped close to the shaft. This is a very beautiful process; but the atmosphere is not quite so pleasant to breathe as it might be. The now thoroughly cleansed fur is taken to the "bowing" room. The bower, (who in this instance was Mr. Wuscher's most promising pupil, an intelligent looking young man of perhaps eighteen years of age,) having been supplied with $3\frac{1}{2}$ oz. of fur as the material needed to make an ordinary felt hat, the "billy cock" of one's younger days, proceeds to "bow" it. The bow is a most cumbersome looking implement, in shape very much resembling an exaggerated fiddle bow. Picture then to yourself a violin bow some seven feet long, two inches in diameter at the butt, but slightly tapering to the top. In lieu of horse hair it has one thick cord of what at first sight appears to be our so-called "cat gut," but turns out to be not that article; but a cord made from the entrails of some fish. This substance is called tsuru, and, according to Mr. Wuscher, is the best article for this purpose which he has ever met with. The Japanese use it for bowing cotton. The bow is suspended in a horizontal position by a rope affixed to the middle, which terminates in a noose sliding along a rod fastened to the ceiling. The bow hangs partially over a table or counter upon which the allowance of fur has been placed. The workman having taken the bow in his left hand, proceeds by means of a short round stick which he holds in his right, to make the cord sharply vibrate against the bow and through a portion of the heap of fur upon which he is engaged, so making the particles fly in the air. This has the effect of still further separating the mass, and so enlarging its bulk that by the time it has all been twice so treated there seems enough to fill a good sized bed tick. This work must be very detrimental to the health. In fact, the men ought to be made to wear respirators. The bower now takes a piece of coarse copper wire netting about 18 inches by 18, curved so as not to be unlike a nursery fire guard; this he presses firmly, convex side downwards, upon the fluffy heap, next he takes a coarse sieve of cane; this, too, he presses down upon the now flattened mass, giving it a sort of half turn with his wrist every now and again. Taking off the sieve it was now seen that the fur was resolved into a coarse but soft grey felt. I was not able to see the finish of the process of making a perfect hat, but several completed hats were shown me, and I was told that the selling price would be about 2½ ryo, or dollars. They were really beautiful articles, so soft and flexible that you might do anything short of tying a knot with one, and as different from one of the ordinary woollen felt hats, such as Christy's, as can possibly be.

Since writing the above I have paid another visit to the hat factory and was amazed to find that Mr. Wuscher has left for America by the last mail. His engagement, it appears, was for four months only, and although his employers had not a word, so far as I can learn, to say against him, they thought they knew enough to be able to do without him. Their "whistle," has cost them some \$1,200 or so, and how they will ever recoup themselves puzzles me. Fancy three or four youths being supposed able to make decent felt hats out of a handful of rabbit skins after four months—NOT years tuition! In England they would have had to serve seven years' apprenticeship, and that perhaps to learn but one or two of the many processes they now suppose themselves to be masters of. Comment is needless. Unless the Japanese become more "thorough," their "progress" in some things—will be more apparent than real.

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THE FAR EAST.

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[SINGLE COPY \$1.00]

THE STORY OF TAICO SAMA.

(Continued.)

CHAPTER 8.

TOKICHIRO BECOMES NOBUNAGA'S RETAINER.

T was not long before Fujii Matayemon made the enquiries ordered by his chief, Nobunaga. He called Tokichiro that same evening, and after asking his name, and birthplace, alluded to the astronomy, geography and military science which he had spoken of in the presence of his master. Tokichiro replied, "My father's name is Nakamura Yasuke Masayoshi, who formerly filled the office of ashigaru to Bingo no Kami Nobuhide. Being injured in battle by an arrow piercing his knee, he resigned the office and became a farmer at Nakamura in this country. My name is Nakamura Tokichiro.

I never knew anything about astronomy and geography, as I have said I did. I strongly desire to serve the Ota chief; but thinking he would not employ me as a stupid clown, I made that false statement. I pray you to persuade him to take me as his servant, even though only as chiyugen. I will serve with great fidelity." He urged his application with tears; and although his present story was so different from his first, Fujii told Nobunaga the exact circumstances; and the chief, laughing heartily, said "Truly a most ridiculous fellow, but evidently of inexpressible daring." Take him under your charge, and employ him as chiyugen or groom. Thus Tokichiro obtained his desire, and his master called him "little monkey" on account of his face.

Tokichiro entered on his duties most zealously. He attended to the provender so well, and took such pains with the grooming of the animals committed to his care that their coats glistened as they had never done before. Nobunaga was greatly pleased and promoted him to zoritori, or the servant



WITHIN THE CASTLE, ON THE INNER MOAT, YEDO.

who carries his master's sandals. With wonderful tact he always considered his master's comfort, and would even, in cold weather, carry the sandals in his bosom, that they might be warm when they were wanted. Everything he did accorded with Nobunaga's wishes. The young chief was a stout hearted fellow. Every morning at six o'clock he was on horseback, breaking in the young colts himself, and training those he required for his own use; and this regardless alike of summer heat or winter's cold.

One morning when the snow was deep on the ground, and the frost very severe, he rose earlier than usual, and going to the porch and seeing no one, he shouted "Is there nobody here?" "Yes, I am here," replied his faithful zoritori. "Why are there none here, but you?" asked Nobunaga. "Because you are earlier than usual, and they are not yet up," was the answer, respectfully. "How is it then that you are here so early this morning in particular?" "Not this in particular," said Tokichiro, "but every morning I come two hours earlier than the others, and wait for you to start." From this time Nobunaga began to employ him more conspicuously. He was soon made superintendent of the kitchen; and in this capacity such was his care that he reduced the expenses very much. He now received wages equal to 30 rios a year (about £7), and was acknowledged by all to deserve it.

About this time it happened that whilst hunting in the forest of Komakiyama, Nobunaga ordered his retainers to count the number of trees on the mountain. The task proved a difficult one, as the forest was very thick. Tokichiro, seeing the confusion into which the samurai engaged were thrown, told them he would do it for them. He cut up a quantity of small rope into lengths of three feet, and binding each tree with one, counted the number of pieces he had left, and by deducting this from the original number told his lord the exact number of trees. This was looked upon as intelligence far beyond most of the clansmen: and all spoke of it and praised it.

Shortly after this Fujii Matayayemon gave him as his wife, his beautiful daughter, Yayé, who always treated him with great reverence: and in after days when he became Kwanbaku (highest rank) she was called Kodgin.

The genius of Tokichiro overcame all difficulties; and his manner of surmounting them accounts for his passing all competitors by. Nobunaga's castle at Kiyosu had the wall surrounding it greatly damaged by a typhoon. Korojiro, a son of the possessor of Naruma castle, was ordered to see to its reconstruction; and such was the state of the country that it was very important that the work should be done quickly, and the orders were that it should be prosecuted day and night. The workmen, however, were so slow that Tokichiro felt anxious lest any neighbouring chief should attack the castle whilst it was in this exposed condition. These apprehensions were reported to the prince, and he sent for Tokichiro, who, on his entrance, was thus familiarly accosted by his master:—"Come here, little monkey; have you any plan by which you could accelerate this work?" "I will undertake to finish it in three days," replied Tokichiro, respectfully. Although it seemed impossible,

yet, Nobunaga, having seen so much of his servant's skill and energy, gave him orders to do it, and made him the superintendent in place of Korojiro. He went thence direct to the workmen, told them of his appointment, and that the wall and moat must be completed in three days. He divided them into parties of five, giving to each party a small portion of 36 square feet to do. They received their orders and seemed to assent; but afterwards, as they got consulting together, a messenger came secretly from Korojiro, bringing bribes to them to delay the work. They accepted the bribes and promised to obey Korojiro, though they must make an outward show of doing all they could. In reality, whilst appearing to be most industrious, they actually loosened a portion of the wall which had been firm; and with uncommon tact, Tokichiro pretended not to see them; but he knew all about their plot with his predecessor; and this is how he upset it. He invited all the workmen to a feast, and in the midst of their enjoyment and good-fellowship won them over to his side as a prince of good fellows. They promised to work with a will, and then, that they might not recede in their less excited moments, he promised them, under pretence of its coming from Nobunaga, that if the work were finished in the proper time, they should receive two hundred rios (dollars). This secured them, and they promised that the work should be done. Next day they set to work, praising the liberality of Nobunaga as a master worthy of good servants. Tokichiro moved among them, encouraging them and commending the most energetic. He also sent them 200 labourers to carry the stone, mud and other materials, for them: and the walls themselves were finished in half a day. He then provided them with their midday meal, and again they set to work vigorously when they had eaten it. Next day the entire towers and everything else were completed. Nobunaga was at first doubtful when it was reported to him that the work was done; but when he went and inspected it himself, and saw that nothing had been left, or done carelessly, he was unbounded in his praise of Tokichiro, and gave him a hundred rios as a reward. Receiving it thankfully, Tokichiro mentioned that as an incitement to the workmen, he had promised them two hundred rios; and asked the chief to lend him the money. Of course Nobunaga gladly gave it, and when it was divided among the workmen, there was not one person in the clan who did not admire Tokichiro's ability.

Now we will tell how it was that Korojiro wished to delay the works. His father Yamafuchi, the possessor of Narumi castle, was originally a vassal of the Ota clan; but for some reason or other, he showed signs of treason against its chief, Nobunaga; who, although only 17 years of age, attacked him in his castle in Narumi, in hopes of bringing him to his allegiance. Yamafuchi succeeded in beating off his assailant; but subsequently feigned submission, and Korojiro, his son, as we have seen, was employed by Nobunaga. Yamafuchi, however, secretly became the vassal of Imagawa, of whom I have already spoken; and it was arranged that as Imagawa was on his way to the capital with his retainers, Yamafuchi would betray his old master to the new. By his orders, his son purposely delayed the repairs of Kiyosu castle; and the

plot might have been successful but for Tokichiro, who, it afterwards proved, suspected the plot, and revealed it to Nobunaga. Again had stratagems to be adopted to foil these conspirators. By feigned letters they managed to so confuse the chiefs of the plotters as to set them in opposition to each other; and seeing the success of their schemes, Nobunaga laughed heartily, and declared there never was the equal of his servant Tokichiro.

But now came more fighting to be done. The daimio of Isé, Kitabataké Tomori, marched against Nobunaga, at the head of 20,000 men. He encamped at the river (Sayagawa); and over against him Nobunaga's force of only 5,000 men occupied the opposite bank of the river. Seeing the great disparity of numbers, Nobunaga called a council of his officers, the principal of whom advised a return to Kiyosu castle, as it was hopeless to succeed against such unequal numbers. When all had spoken, Tokichiro was asked for his opinion. He laughed at the notion of retreat. He said somewhat vauntingly, "Though we have so many thousands opposed to us, we have nothing to fear. We shall gain the victory." By his advice, the river was boldly crossed and the battle commenced. Nobunaga gave him the chief command; and having already acquainted himself by a personal reconnoitre, of the enemy's exact position, and his strong and weak points; having also ascertained the depths and shallows of the stream, and above all, discovered an ambuscade of the enemy down the river, he was prepared to take the lead thus conferred upon him. His master gave him a full suit of armour, a spear, and a horse which he called 'Yugawa' and said "Now Tokichiro, prove yourself a hero." Leaving the presence of Nobunaga, Tokichiro led the way across the river, followed by many brave men, full of courage and confidence and each striving to excel the others. All happened just as Tokichiro had planned; the Isé army was completely beaten, and obliged to fall back upon the castle of Ouchi.

Whilst the army was encamped here, Tokichiro was accused by one of his lord's vassals of a petty theft. Happily the



GRAVE OF A JAPANESE STUDENT IN AMERICA.

real thief was discovered; but when Nobunaga heard of the charge being made falsely, he was greatly enraged. He sent for the accuser, and said "You belong to the military class; but having lost your kogai (two golden ornaments carried in the scabbard, on which a minute dragon was carved) which is unlike a soldier, you charge your comrade with theft, without having ascertained the truth. You thus shew yourself an impostor, and I will have none such among my retainers. From this day, therefore, you are dismissed." But Tokichiro, prostrating himself before the prince, appealed to him in behalf of the accuser, and asked "that he might be pardoned and permitted to atone for his crime by his future exploits." The chief held out for a long time; but on the repeated appeals of Tokichiro he at length yielded.

After this Nobunaga gave his trusty vassal the territory formerly belonging to one of his ministers, and his name was changed to Kinoshita Tokichiro Takayoshi.

CHAPTER 9.

CAPTURE OF IWAKURA CASTLE.

Nobunaga returned to his castle of Kiyosu, but kept a watchful eye on the enemy. They were quite paralysed by the Ota power, and had no inclination to renew hostilities. Nobunaga then ordered an advance into Isé country, before they could recover from their panic. Tokichiro advised him rather to fortify his own country, as it would be very difficult to conquer Isé by a direct march of the army thither. The chief became very angry and said "You are vain of your exploit at Sayagawa. I will tranquillize Isé, and you may remain here idle until I return." But though Nobunaga thus addressed him before his two generals Shibata and Sakuma, so that they left the palace laughing at Tokichiro's discomfiture, yet he secretly paid his crestfallen servant a visit at night, and consulted him as to his scheme. Tokichiro plainly told his lord that though the old chief of Iwakura castle was dead, his young son was being reared by faithful and brave men, who were appearing to fall into Nobunaga's views; but

in reality were watching for an opportunity to take possession of his territory. "I am of opinion," said Tokichiro, "that directly they hear that you are set out upon the Isé expedition, they will fly to arms and make a descent upon your principal castle. My plan for taking Iwakura castle is this. Lead your army to the Sayagawa as a feint; then suddenly change your route to Iwakura, and if you fall upon it boldly and without creating alarm beforehand, you will certainly succeed. The castle is so strong, and the garrison so valiant, that you cannot hope to carry it, unless you adopt some such plan." The chief and his vassal sat for several hours discussing this plan, and it was long after midnight before Nobunaga returned to his own house, having come to the resolution to follow the advice he had received.

He divided his army into three parties, Shibata leading the van, himself commanding the centre, and Sakuma the rear; and so they arrived at the river Saya. Nobunaga then gave the order to turn in the direction of Iwakura and attack the castle. All the troops were greatly surprised, but of course their duty was to obey. The castle was reached, a tremendous shout was raised, and then the attack commenced. A sally was made from the castle, but it was unsuccessful, and a retreat to within the walls was with difficulty effected. Nobunaga now saw that as his troops had not completely cut off the Iwakura men from returning to the castle, the only plan to be adopted was to starve out the garrison. Tokichiro made his appearance; and, with tears in his eyes, took the whole blame on himself of having given advice to the chief, and implored pardon, declaring that, if permitted, he would make amends for his fault by a gallant exploit. Nobunaga at first pretended to be very angry with Tokichiro, and refused to listen to Shibata's pleading in his behalf. At length however, he gave way, and Tokichiro explained to Shibata the plan by which he intended to take the castle. Shibata gave him 500 men, and at once Tokichiro proceeded to put his design into execution. On the South-west of the castle rose the high hill known as Iwakura-yama. Tokichiro took his 500 men, and cut down many trees on its side, and made a great heap with them and dried brushwood, sprinkled quantities of gunpowder and brimstone among the heap, and waited for an occasion when the wind should be favourable. Then the pile was set on fire, and such was the danger to which those in the castle were exposed, that they opened the gate and fled out in great disorder. Nobunaga's army then attacked them mercilessly, and well nigh annihilated them.

Among them was a young fellow named Horia Mosuke, who was only sixteen years old. He, seeing his father in danger, rushed in with his long sword and performed prodigies of valour upon those who were pressing his parent. He cut a way for him through his assailants, and bore him off in safety. Tokichiro had seen the whole of this gallantry, and, sending a horseman after the youth, demanded to know who he was. He also asked the brave fellow to be his *kerai*, which he ultimately assented to.

Thus was the castle of Iwakura captured, and the army which so lately held it completely demoralized and dispersed.

Nobunaga entered and took possession of it, declaring that Tokichiro had more than atoned for his crime, and praising highly the conduct of all the troops.

(To be continued.)

The Illustrations.

The Japanese Burial Lot at Willow Grove Cemetery, New Brunswick, New Jersey, U. S.

THE number of Japanese students within the United States, though not exactly known, cannot fall far short of two hundred. They are scattered about in different places, generally avoiding the large cities as places of residence. Six are in the U. S. Military Academy of West Point, another half dozen are in the U. S. Naval Academy, Annapolis. Several are in San Francisco, at Monsoon, Mass, and about a dozen in or around Washington, D. C.; but the general rendezvous and abiding place of most of them, is at New Brunswick, N.J. To this said old city, they first went on reaching America, and they consider it a sort of head-quarters. The efficient Grammar School and the Rutgers Scientific College of that place seem to be the chief attractions; for the classical course is not approved by the Japanese, and it is doubtful whether more than two or three of all those who have studied in the United States have been graduated from a full college course. From 20 to 30 usually live in New Brunswick. They are very popular with the citizens and students. The Junior Prime Minister Iwakura's three sons are being educated there, and sundry 'princes,' *hatamotos*, etc., were drilled in the rudiments of English education at the same school. Among these pilgrims to the shrines of knowledge, more than one has paid the forfeit of life to his too intense love of study. Some who have failed in health, have returned to their native country, among whom is Asahi, the eldest son of Iwakura. Two, however, have died, and are buried in the Willow Grove Cemetery in New Brunswick. The Imperial Government purchased a burial lot, the deed of which is held in trust by the Trustees of Rutgers College. The photograph in this number, represents the grave of Taro Kusakabe, a native of Fukuvi, Yetsizen. Mr. Kusakabe was just about to graduate at the head of his class, having been elected a member of the honourable College Society of Phi Beta Kappa, when he was seized with rapid consumption. He determined on returning to Japan, but died three days before he was to start. He was a young man of extraordinary ability. The marble shaft was erected by his comrades, and at their special request the rites of christian burial were performed over his bier. At the right of the monument, stands Mr. Kozo Sugiura, now third secretary to the Embassy. The two students standing at the left, are respectively, Mr. Tataki, now secretary of the Japanese Legation in Washington, and Mr. Yagimoto, one of the officers of the Imperial College in Yedo. The flowers on the tomb are placed there by the ladies of New Brunswick. Since the first grave was made, another has been added—that of Mr. Hasegawa who died in Troy, New York. A slight glance at the trees and leaf-strewn ground will show that the photograph was taken in November, a fitting time to tell us that not only they, but we all, "do fade as a leaf."

Suspension Bridge in the Mikado's Pleasure Grounds.

ONE of the most interesting if not important works which have of late been carried out in Yedo, is a suspension bridge, built from the designs and under the superintendence of Mr. T. J. Waters, Surveyor-General to the Japanese Government. This bridge is the first of its kind built in Japan, and we believe is the largest east of India, and from its lightness of appearance, combined with its real strength, does Mr. Waters considerable credit.

The bridge is built over a ravine filled with water which separates the Mikado's Palace from his pleasure gardens, and is intended solely for his own personal use, and that of his immediate attendants. It had its origin in a somewhat fortuitous manner. The Mikado had for some time desired to have a bridge at this spot in order to avoid a long *détour* round the head of the ravine, and the Japanese had themselves attempted to build one of the ordinary bridges in use in this country. Owing, however, to the great depth of the ravine and other attendant difficulties, they found it impossible to carry out the work, and in May last Mr. Waters was applied to. He at once saw that only a suspension bridge could be built at such a spot, and notwithstanding the inexperience of the Japanese, he undertook the work—with what success we have already noted.

The length of the bridge is 234 feet, the width 17 feet, and the height from the water 60 feet. It is supported at each end by two red-brick columns, 64 feet high from the foundation, the cables being of galvanized iron, attached in the usual manner to the bridge by suspension rods, 204 in number. The hand-rail is of thin wire rope, ornamented with gilt chrysanthemums and *kiri*, and surmounted with a handsome polished *kiaki* rail. The columns at each end are united by a light iron bar, bearing chrysanthemums and *kiri* in gold relief. The anchors are buried twenty-three feet deep, and the bridge has been fairly tested with a rolling load of twenty tons.

We understand the bridge was opened by the Mikado in person. He has, during the progress of the work, taken the greatest interest in it, and has frequently stopped to examine it while on the road to his private gardens. It is, we have already said, the first bridge built on the suspension principle in Japan; the only regret is that it will not be seen by the public, by whom it would be greatly appreciated.—*Japan Mail*.

The Period.

Marine Athletic Sports.

THIS interesting event came off on the 30th November, with due *éclat*, being witnessed by a numerous assemblage of residents, amongst whom were more than the average proportion of ladies, and a splendid day favoured the pastime. The whole of the liberal programme was gone through, and in addition three extra races improvised—for youngsters, bettoes, and the sable harmonists who supplied the place of band. Im-

mense amusement was created by the comic competitions, and the contests in which real pluck and nerve, in addition to agility and strength, were displayed, excited interest rarely manifested on similar occasions. The event of the day, the steeple-chase around the camp, with its final stockade difficulty, was one of these, and its winners well merited the applause they received.

The presentation of the silver cup to the winner of the Stranger's Race, was made by Mrs. Richards.

1—Throwing the Cricket Ball. 1st prize, \$3; 2nd, \$2; 3rd, \$1.

Private Smith, 90 yards. 5ft. ...	...	...	1
" Miller, 84ft. 6in. ...	...	...	2
" Clark, 83ft. 9in. ...	...	...	3

2—Flat Race, 100 yards, winners of heats to receive \$1, the two first in each heat to run in final heat. 1st prize, \$5; 2nd, \$3; 3rd, \$2.

Corp. Brown } dead heat.
Private Tarring }

Second Heat.

Corp. Barrett ...	...	...	1
Sergt. Gardner ...	...	...	2

Final Heat.

Private Tarring ...	...	...	1
Sergt. Gardner ...	...	...	2
Corp. Barrett ...	...	...	3

3—High Jump, (3 tries). 1st prize, \$3; 2nd, \$2; 3rd, \$1.

Private Kane, 4ft. 3in. ...	...	...	1
" Tarring ...	...	...	2
" Hall ...	...	...	3

4—Three Legged Race, 100 yards, round a post. 1st prize, \$6; 2nd, \$4; 3rd \$2.

Private Kennedy and West ...	...	...	1
" Kane and Weller ...	...	...	2
" Barrett and Tarring ...	...	...	3

5—Throwing the Hammer, 18-lbs. (not to cross the line). 1st prize, \$3; 2nd, \$2; 3rd, \$1.

Private Redding, 65ft. 7in. ...	...	...	1
" Clayton, 61ft. 10in. ...	...	...	2
Corp. Gibson, 50ft. 4in. ...	...	...	3
" Culley, 47ft. 6in. ...	...	...	4

6—Non-Commissioned Officer's Race (handicap). $\frac{1}{4}$ mile. 1st prize, \$6; 2nd, \$4; 3rd, \$2.

Sergt. Gardner ...	...	...	1
Corp. Dunn ...	...	...	2
" Brown ...	...	...	3

7—Long Jump, (3 tries). 1st prize, \$3; 2nd, \$2; 3rd, \$1.

Private Clayton, 16ft. 6in. ...	...	...	1
" Burnett, 16ft. 3in. ...	...	...	2
" Keane, 16ft. 2in. ...	...	...	3

8—Marching Order Race, 200 yards. 1st prize, \$4; 2nd, \$2; 3rd, \$1. Prizes for the best Kit presented by Lieut. and Adjutant Sandwith. 1st prize, \$3; 2nd, \$2; 3rd, \$1.

Kit Weighs 72lbs.

Sergt. Carpenter ...	...	...	1
Private Kennedy ...	...	...	2
" Mitchell ...	...	...	3

For Kits.

Private Mitchell ...	...	...	1
Sergt. Carpenter ...	...	...	2
Private Bennett ...	...	...	3

9—Putting the Shot, 32-lbs.; 5 yards space allowed, not to cross the line. 1st prize, \$3; 2nd, \$2; 3rd, \$1.

Sergt. Gardiner, 25ft. 11in. ...	...	...	1
Private Redding, 24ft. 5in. ...	...	...	2
Sergt. Butt, 23ft. 10in. ...	...	...	3

THE FAR EAST.



SUSPENSION BRIDGE IN THE MIKADO'S PLEASURE GROUND, YEDO.

THE FAR EAST.



THE LAKE AND HOLY ISLE, SHIMA.

10—Mile Race. 1st prize, \$10; 2nd, \$5; 3rd, \$3.

Private Tarring	...	...	...	1
Corp. Dunn	...	...	...	2
Private Mitchell	...	...	...	3

Time, 3 min. 30 sec.

11—Officer's Handicap. Once round.

Lieut. Wright	...	...	...	1
Lieut. St. John	...	...	...	2
Capt. Walsh	...	...	...	3

12—Hurdle Race, 150 yards, 8 flights. 1st prize, \$6; 2nd, \$4; 3rd, \$2.

Private Tarring	...	...	...	1
Sergt. Gardner	...	...	...	2
Corp. Barrett	...	...	...	3

Time, 14 sec.

13—Old Soldier's Race, 300 yards. For N. C. Officers and men over 15 years service. 1st prize, \$4; 2nd, \$3; 3rd, \$1.

Private Mitchell	...	...	...	1
Corp. Kinder	...	...	...	2
Private Kehol	...	...	...	3

14—Stranger's Race, (Handicap), open to Gentlemen of the Settlement and the services. A Cup, value \$25.

Mr. A. Brent	...	...	...	1
Mr. H. S. Read	...	...	...	2
Mr. J. J. Dare	...	...	...	3

15—Walking Race, One mile. 1st prize, \$6; 2nd, \$2; 3rd, \$1.

Private Burnett	...	...	...	1
" Clarke	...	...	...	2
" Hill	...	...	...	3

16—All Fours Race, 50 yards, 8 flights of stools, pads allowed. 1st prize, \$3; 2nd, \$2; 3rd, \$1.

Corp. Brown	...	...	...	1
Private Price	...	...	...	2
Rylett	...	...	...	3

17—Half mile Race, open to Garrison and Squadron. 1st prize, \$6; 2nd, \$4; 3rd, \$2.

Corp. Barrett	...	...	...	1
Private Coombes	...	...	...	2
Corp. Dunn	...	...	...	3

18—Sack Race, 80 yards, round a post. The two first in each heat to run in final heat, winners of heat to get \$1. 1st prize, \$5; 2nd, \$3; 3rd, \$2; 4th, \$1.

Two Heats.

Private Keane	} 1st.
" Porock	
Private Clayton	} 2nd
" Kennedy	

Final Heat.

Private Keane	...	...	...	1
" Kennedy	...	...	...	2
" Clayton	...	...	...	3
" Porock	...	...	...	4

19—Steeple Chase round the Camp. 1st prize, \$6; 2nd, \$4; 3rd, \$2.

Private Tarring	...	...	...	1
" Collins	...	...	...	2
" Kennedy	...	...	...	3
" Clarke	...	...	...	4

20—Consolation Race, for non-winners, once round. 1st prize, \$3; 2nd, \$2; 3rd, \$1.

Private Smith	...	...	...	1
" Batchelder	...	...	...	2
" Saye	...	...	...	3

Negro Minstrel's Race, 100 yards.

Triangle	...	...	...	1
Bones	...	...	...	2

Boys Race.—1st prize, \$2; 2nd, \$1; 3rd, \$0.50.

A. Brooke	...	...	...	1
S. Hilder	...	...	...	2
C. Brooke	...	...	...	3
W. Howell	...	...	...	4

Betbes Race.

Capt. Walsh's	...	...	...	1
Capt. Boughton's	...	...	...	2

THE RECENT ORDER of the Government compelling all persons to wear clothing has had a salutary effect on the coolies and others, who have covered their limbs decently. The display of cuticle has been much curtailed in its superficial proportions, greatly to the comfort of European eyes. The carrying of odorous fertilizers through the streets in uncovered buckets has also been forbidden. All honour to the Government for thus carrying out long-needed reforms.

YEDO is gradually passing through the transition state, when the glory of the past has been forgotten and the new civilization has not yet brought forth its fruits, and is now beginning to show a few good specimens of improved architecture. Besides several handsome two-storied business houses, scattered in various parts of the city, there is a fine large three-storied house now being erected on the Honcho, west of the Tōri or Main street. The shell is substantially built of seasoned timbers, which on the sides are morticed diagonally into the supports, so as to make the edifice, if possible, earthquake-proof. The front and sides of the shell are to be covered with dressed stone, and the doors and windows will be sheathed with copper, to make the house proof against fire. The enterprise is that of a merchant, who will thus combine store and dwelling in one establishment, called Yamashiro-ya.

It is with much regret that we now have to record the death of a young and deservedly esteemed resident, in consequence of an unfortunate accident while in a Japanese boat—the Viscount Daru, Secretary of the French Legation. From what particulars have yet reached us, it would appear that in company with M. Grenet, he was in a sampan off the rocky point midway between Odawara and Atami. They found it necessary to hoist the sail, to get themselves out of the breakers, in doing which the boat capsized, and plunged all on board into the boiling surf. M. Grenet happily for himself, is an expert swimmer, and soon regained comparative safety on the upturned boat, but M. Daru was not so fortunate; and, having been struck on the head by an oar, was borne away helplessly. M. Grenet, seeing his friend near him, quitted the boat and struck out to his assistance, finally succeeding in grasping him and bearing him to the boat, beyond which, however, he was powerless to do more. M. Daru, exhausted, stunned, and chilled, was unable to retain his hold, and the same causes paralysing his friend, he was borne away from the latter's clutch by a sudden wave; so that of all on board, M. Grenet alone regained the shore, having been picked up, after being three hours in the water, by a fishing boat.

On the sad news reaching Yokohama, the Count de Turenne despatched M. Degron to the spot to superintend search for the body of the deceased, which, it is believed has been borne out to sea. He was but 28 years of age, and was an only son, so that by his death a promising aspirant is lost to diplomacy, and the last hope of additional lustre for an ancient name becomes extinct.



SUSPENSION BRIDGE—MIKADO'S PLEASURE GROUNDS—YEDO.

CONTRASTING SINGULARLY with the almost perfect freedom granted to Japanese students who go abroad to study, is the rigid care to be exercised over the Chinese youths who are to be sent to the United States. While the Japanese can do as they like in attending religious

EVERY ONE who has been in a Japanese village has seen the entertainment so frequently called the Dai Kagura. This entertainment consists of the representation of a lion's head, or the phiz and lacquered cranium of some impossible animal, with a body extemporized from a long cloth, in the rear part of which one man plays "the hind legs of the elephant," while another directs the antics of the lion's head, in front. Dancing, posturing, snapping the jaws, and numerous pleasantries, directed against the young girls and urchins in the crowd, are parts of the rôle of the monster, while rude music, juggling, and jesting complete the entertainment. This play has a semi-religious character, its especial use being to drive out the devils, especially those of a blue tint. A short time ago, the Kagura players in the Ashiwa Ken, pretending that their establishment was especially sacred, refused to play for the people of a certain house, because they were Yetas. Complaint was made to the Sanji of the ken, who gave judgment against the players on this wise, that since the very drums used by the players had been made by the Yetas, it was a strange thing that they should refuse to play for them, and exorcise their devils. The players on reflection agreed to play for the Yetas: "and thus" add the Sanji, in their newspaper, "they showed that, after all, they had really driven out the devils from their own hearts, and could now see clearly that since the late decree of the Emperor, the equality of the Yetas before the law has been assured, they should therefore be treated with equal honour by all men, even though they were players of the Dai Kagura." This simple incident shows that though the late reforms must combat prejudice, they are fast becoming real facts.—*Japan Gazette*.

services, and examining into the Christian religion, so that several of them have professed their faith, and connected themselves with Christian churches, the young Chinese, it is reported, are to be sedulously guarded from all contamination by a rigid enforcement of the rites and 'means of grace' proper to be a follower of Confucius. The sacred books are to be daily read, and it is hoped by these means, that their expanding minds will be sufficiently fettered by their old education and still present culture, to guard them from all the ensnaring allurements of Christian homes and people, so that they will return to China, good and unspoiled Confucianists. The Japanese are not only not required to promise anything concerning religion, but are discouraged from taking any Japanese books with them. The consequence is, that they rapidly, and without apparent grief, forget their knowledge of Chinese writing, and are unable to read their own books.

THE KIOBU SHO, or Department of Public Worship, has been united with the Mombu Sho, or Department of Public Instruction. Some interpret this as a step towards toleration; others think it an economical move, since the expenses of the old Kiobu Sho are to be paid out of the appropriation ordered for the benefit of the Educational Department.

WE LEARN that H. M. the Mikado has resolved to formally celebrate the completion of electric communication between the Land of Sunrise and the Far West by a special state ceremonial at Yedo. The programme of the proceedings and the wording of the messages to be despatched to Foreign Potentates are now under consideration of his Majesty's advisers.

"M. GEOFFROY Saint-Hilaire has just received from Japan two golden fish sent to him by the French Consul. They are luminous at night, their phosphorescence being so vivid that the keeper of the aquarium at first thought that a fire had broken

out" says an exchange. Some more of the same sort would be appreciated by the Brighton aquarium and the London Zoological Gardens. Mr. Frank Buckland is already on the look out to obtain specimens. The former institution suffered a severe "sell" lately. Its secretary was apprised by telegraph that an alligator had been presented to add to its magnificent collection by a Liverpool firm who had received a lively saurian in an African consignment: and the eager official waited the arrival of the train containing the acquisition with a two-horse lorry to receive the huge packing-case anticipated. The alligator came punctually at the appointed time—in a cigar box.

It has been high holiday amongst the fair sex and their favourite tradesmen, the drapers. For there has been celebrated the *Sem-mon-barai*, the great annual festival of the drapers, and the day which every member of the fraternity looks forward to as his one grand chance of "clearing" off his faded goods, his remnants and otherwise unsaleable stuff generally. To an Englishman, the scenes witnessed vividly brought to mind the doings of those desperate retailers of calicoes and camlets, who at fitful intervals seek to impress their customers that, being on the verge of bankruptcy, they are "Selling off, Regardless of Cost and at an Alarming Sacrifice." Although the festival is limited to the 20th of the 10th month, the drapers, out of the fulness of their hearts—or emptiness of their pockets—are so generous as to extend their "Selling off" until late on the night of the 22nd. Some of the narrower streets wherein the sellers of female finery "most do congregate" were almost impassable on Wednesday; three out of every four of the younger women of Osaka must then have been shopping or sightseeing. Knowing from past experience that the little dark dens in which they do their ordinary business will be much too small for the extraordinary rush of bargain hunters, the "small fry" of the trade carry temporary extensions of their premises out into the roadway. The effect of this when practised by opposite shops in such narrow thoroughfares as the cut which connect the new "Hog's back" bridge with our Quarter Breda, the wider *Shinmachi*, was to make traffic all but impossible. The scene is a gay one; from the eaves of the drapers' shops stream remnants of all the bright hues with which Western science has enriched the dyer's art. Rich coloured silken strips with which to make the *kanyeri*, whose brightness so well relieves the sombre tints of a Japanese woman's dress, other fragments of many coloured crape for the pretty *atama-hakki*, with which every woman in the land in whom the least spark of vanity exists embellishes the black and glossy tresses which are her chief ornament. All these and every other article of textile manufacture are on this occasion to be sold, say at from 10 to 20 per cent. above cost, in lieu of the ordinary 40 or 50. By way of an additional incentive to house-keepers and fair bargain hunters generally, to make large purchases, all buyers to the amount of 20 rios and upwards are entertained with a sumptuous *go-chiso* or feast. Until within the last year or two the limit was 10 rios; the drapers excusing themselves for the illiberal innovation on the plea that their profits are no longer so considerable as formerly.—*Hiogo News*.

A METHOD is being adopted here and there, now and again, both in Osaka and Kobe amongst foreigners that bids fair to become in time a custom, and a very good custom too, one which we think needs only to be known to be appreciated accordingly. It relates to servants generally, but more particularly to house-boys and bettoes. Several foreign masters have at different times given characters to their servants, stating their duration of service, qualifications, general character, and what they left for. These have been produced when applying for a new situation and found to work tolerably well.

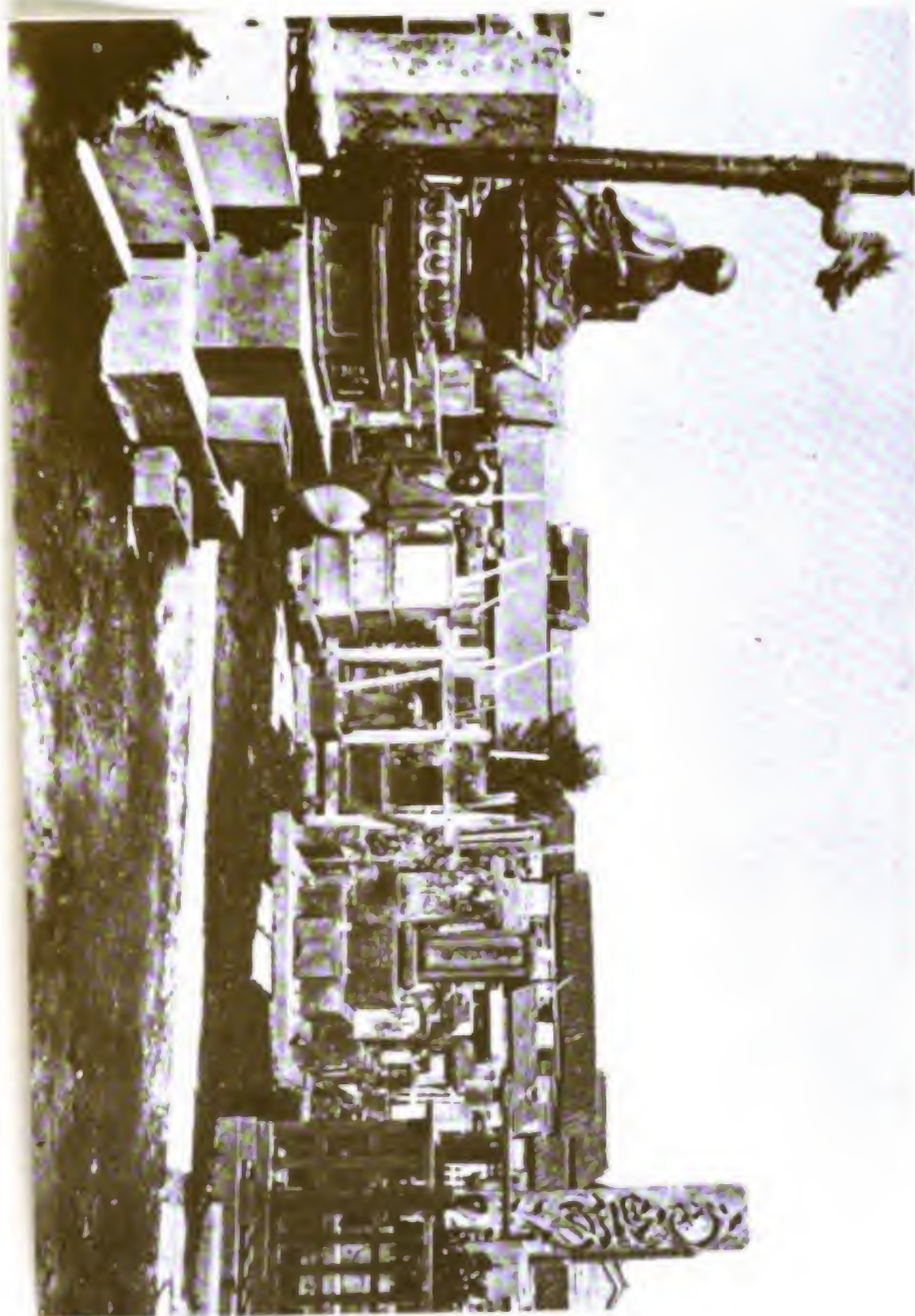
• We have just been informed by a Japanese merchant from Kioto that all the Theatres where the Geykos and Mykosans have been wont to perform, have been closed, and all these fair musicians and dancers have been set free, at liberty to go where they like. It was not known what their intentions were as to their future movements; they believe in their own talents sufficiently to be regardless of the morrow, for a time at least. It had been rumoured however that they entertained serious thoughts of visiting the Treaty Ports!

AN ancient belief in a story concerning a certain stage erected at Theatres, supposed to be endowed with supernatural gifts,—that if a man who prayed to the Keyomizu for what he desired, jumped off this stage and he did not lose his life, he was a righteous man and his prayer was granted, but if otherwise he was a bad man and died accordingly. This custom led to many cheats on the part of the priests, who planned contrivances by which life might be saved or lost as they wished. All poor people believed in this faithfully. Churches in Kioto also had these stages, and the people were made victims of and dupes to the cupidity of the priests. Recently, a young girl called Kadoda, aged nineteen, prayed for seven days to the God called Kanzeon of Kiyomidzu for pardon for having made enmity between her mother-in law and her father, and trusting to forgiveness, determined upon the dangerous leap. When about to commit the act her maid servant caught hold of her and they both fell together; fortunately they escaped with but slight injuries. It is of the highest importance that the poor and uneducated should be well informed against this superstition, but they put such absolute faith in the priests that it is only by a strong hand in suppressing it that it can be accomplished. For the future the Officer of the street and his family will be held accountable; of course, it has been ordered that the stage in the church of Kiyomizu be done away with.—*H. and O. Herald*.

THE Japanese overland postal service has now been established something over ten months, and we have been favoured with an account of business done during that time. It is not quite all we should like to see, but the results point plainly to the fact that if the service be only well performed, it will lead to something as large in its way as the cheap postal services of Britain and the United States of America. During the first period of twenty-five days from the fifth of the twelfth Japanese month of last year, to the end of that month, the letters despatched were 1345; on the first month of the Japanese year, 2,361; on the second, 4,557; on the third, 4,669; on the fourth, 5,221; on the fifth, 5,957; on the sixth, 6,041; on the seventh, 6,312; on the eighth, 7,923; and on the ninth, 8,562. This brings us to the 31st ultimo. The letters received during this same period have been, for part of the twelfth month, 1,215; first month of the new year, 2,144; second, 3,643; third, 4,189; fourth, 4,852; fifth, 5,469; sixth, 5,761; seventh, 6,509; eighth, 8,005; and ninth, 7,801. About one half of this business was, however, of a local nature, being between Hiogo and Kobe and Osaka, the Japanese probably not having as yet extended their business relations to any great distance to a sensible extent.

While on this subject we may state that we were pleased to hear, a short time back, that a mail service by sea between Osaka and Yedo was now an accomplished fact, and that the *Chih-li*, *Nymph* and *Columbus* had already carried mails. If the Japanese will only give their attention to conducting this service well and punctually, we see no reason why they should not make it a paying speculation.—*Hiogo News*.

THE FAR EAST



ANCIENT BURIAL GROUND WITH IMAGE OF O SHAYA SAVA.

We have been familiar during the past year with the shipment of large quantities of rice to Hongkong for the China market, but it is something new to have to report the direct sending of Japanese rice to England. That, however, is our duty to-day, as both the *Collinghams* and the *Dovenby* are loading that cereal for England. Let us hope that this is only the beginning of a direct trade which will be permanent.—*Hiogo News*.

The Takenouchi-Kiuhichi-Kucho has recently ordered that all persons shall wear their hair after the European style, and as this will be a saving from the daily expense of formerly having the head shaved, a portion of such savings shall be subscribed for the benefit of making public schools and defraying the various expenses thereof. This arrangement is to commence at Hiogo and Kobe and the subscription will be collected by the Hiogo Ken; after which this order shall extend to the adjacent towns and villages.

Kioto News.

(From the *Hiogo Herald*.)

Some five years ago a fire took place at the great gate of Fouji (being the entrance to one of many churches at Kioto). Adjoining the gate was a large pond filled with tortoise and fishes of many kinds besides a great number of lotus plants. Since the occurrence of the fire the place was left in charge of a priest belonging to the church, and recently a speculative merchant named Okamoto-Taoji offered to purchase the pond from Quwan-chien-kaku, the priest, with the intention of draining the same; the purchase has now been made, and it is supposed that Okamoto-Taoji will nett a large profit on his undertaking.

A priest named Nanmeiji Ganrei, becoming tired of the church took up with the business of silk dealer, visiting Goshu and Mino and buying up quantities of silk thread. His capital being small, he made acquaintance with some foreign merchants at Kobe, who advanced him money wherewith to enter more largely into his new business. He is now a thriving merchant and has given up all thought of returning to the church, his monies are put out at interest and his business is very flourishing. Many persons wish to follow his example, considering this man strictly a pioneer of civilization and will be glad to follow in his foot steps.—*Idem*.

In the suburban districts of Kioto the females may be seen occasionally performing the work usually allotted to men, such as drawing jin-riki-shas and carrying heavy weights. This practice may be accounted for, owing to the limited education formerly obtainable in this place. The merchants and well to do people were very anxious to learn their daughters the art of playing music, also studying theatrical performances and such like, instead of having them instructed to read and write, and in other useful studies; this manner of bringing up their daughters has been injurious to them as women, inasmuch as they acquire lascivious ideas, and very often become depraved dispositions and finally abandoned characters, therefore the beneficial results to be looked for from being born of wealthy parents are generally lost, and the women that fall into this mode of life are as unfortunate as those doing the work of men. But the educational system at this place, has, greatly improved during the last few years and schools are now the nurseries of young children instead of the theatres and dancing rooms. We hope that our people will continue to discard these habits of depravity and encourage their children to become virtuous and becoming, and possessed of that knowledge that leadeth unto happiness and contentment in their grown up lives.—*Idem*.

Since the promulgation of the new regulations regarding the manner in which the heads of men are in future to be dressed in this country, several instances have transpired where individuals have had their heads shaved under compulsion, as a punishment for neglect or wilful non compliance with the orders issued.

We hear that felt hats, combs and brushes have been ordered by telegram in considerable quantities from England, in order to de meet the demand at this place and at Kobe.

A duplicate line Telegraph wire is in the course of construction between this port and Kobe.

An old custom of planting Kikoku trees at the entrance to churches and other large buildings has existed in Kioto. A superstition prevailed amongst the inhabitants that these trees bore the charm of scaring away thieves and evil disposed persons; but lately the old superstition has gradually given way, and the inhabitants begin to think that it would be far better to sow tea and mulberry plants instead; for the buds and flowers of them would be more attractive to behold, as also would the profits arising therefrom.—*Idem*.

A proclamation been issued to corn dealers and herbalists in this city, stating that as many complaints have been made by the public regarding the nuisance committed by these people drying their goods in front of their shops such practices shall henceforth be stopped. The dust arising from these goods, during windy seasons, is very annoying to the people and moreover the expending of them in the streets greatly tends to narrow the path ways. Therefore these practices must be abolished, by order of the Kioto Fu.—*Idem*.

A notification was issued, on the 1st instant, by the native authorities here, forbidding the Japanese for the future to shave their heads and wear the usual top-knot. They are henceforth to allow their hair to grow à l'européenne. Shortly after the issue of the edict, some two hundred native barbers and hairdressers presented themselves before the Governor, complaining of its effect on their means of earning a livelihood. The Governor promised to do something for them. The notification in question appears to have been received with much disfavor, particularly by the lower orders of the people.—*Idem*.

H. M. S. *Juno* will, it is said, leave Shanghai for Yokohama about the 8th, and it is rumoured that she will convey back to England the Royal Marine Battalion at present stationed there as it is intended to withdraw British troops from Japan.

Nagasaki, 5th day of 11th month,
5th year of Mei-ji.
[5th December, 1872.]

Sir,—I am informed that some foreigners residing here sport in the woods of Sinto's or Buddhist's Temples, and in some other places near the dwelling houses in this town, and discharge their guns. The shots spatter about, which is dangerous to the people in the vicinity; and as it will give us much trouble in the future, should any body be hurt, therefore, I request that you will kindly notify to your countrymen not to do the same again.

In the future any transgressor of the above, will be arrested by our Police immediately, and delivered to his Consul for judgment.—With compliments,

(Signed)

MIYAGAWA FUSAYUKI.

Rei of Nagasaki Ken.

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THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

VOL. IV, No. XV.

YOKOHAMA, SATURDAY, JANUARY 4TH, 1873.


[SINGLE COPY \$1.00]

THE HISTORY OF TAICO SAMA.

(Continued.)

CHAPTER 10.

TOKICHIRO DISPUTES WITH UWAJIMA ABOUT THE CONVENIENCE
OF LONG OR SHORT SPEARS.

T was on New Year's day of the following year, when all the vassals of the Ota house were assembled at Kiyosu Castle for the usual festivities of the season, that, as the merriment began to flag, Nobunaga asked which was the more effective, the long or the short spear. Uwajima Mondo, a very old retainer of the family, replied, "The long spear is of little use." But Nobunaga thinking otherwise, asked others for their opinion, and Tokichiro, who always put himself forward, said, "A long

spear gives much more power than a short one. If two men both equally matched in their ignorance of the spear are called upon to fight, one with a long and the other with a short one, the man with the long one will be victorious." He then turned to Uwajima and said "It is useless to dispute, when it is so easily tried." Uwajima answered angrily, "You talk arbitrarily of what you know nothing. I will instruct fifty men for three days in the use of the short spear. Do you likewise with the long spear, and a trial can be made." Tokichiro assented, and Nobunaga was highly pleased. He ordered fifty men to be told off to each, and said he would himself be present at the trial.

As soon as Uwajima received his complement of men, he set to work to teach them the use of the short spear; but as they seemed stupid and conducted themselves more like boys than men, he became very irate, and struck them with a stick, and behaved to them so as to make them hate him. On the



VIEW OF THE EXHIBITION YASHIKI, IN YEDO.

other hand, Tokichiro received his men with much ceremony, and, as was his custom, provided them a good entertainment, carrying in himself for their enjoyment both wine and fish. When they had feasted to their heart's content, he retired, after giving them an invitation to visit him the next day; and when they said that they had come for instruction in the spear exercises, he said it was unnecessary to drill then; but if they had enjoyed their feast they could return to their homes and rest themselves. As they walked away from his house, they conversed together, saying that Uwajima was very expert in the use of the spear, but that Tokichiro was inexperienced, and that the victory would be almost sure to be with the former. They all agreed, however, that he was a good fellow, and they would do all they could for him.

The three days passed. Uwajima had kept his men at hard drill; but Tokichiro had taken no such trouble, but only feasted them well on each day. On the morning of the fourth day each came forth with his band to the trial, and Nobunaga with his generals and ministers, Shibata, Sakuma, Ikeda, Mori and many others, occupied a gallery built for the occasion. A drum was beaten, and the conflict commenced. Tokichiro had trusted to a scheme which was carried out successfully. His men rushed forward, with a tremendous shout; which so took Uwajima's men by surprise that they for a moment shrunk back, and their opponents, not giving them time to rally, so used their long bamboo spears, that they fled in disorder, without being able to put in practice any of the rules they had been so laboriously taught by Uwajima. The drum sounded for the cessation of the fight, and Tokichiro's party raised the shout of victory.

Nobunaga at once saw that Tokichiro had trusted to his own strategy, and not to the skill of his men in handling their weapons. He therefore called the two leaders to his presence, and said, "If Uwajima and Tokichiro themselves engage, the victory will incline to Uwajima. In this fight of fifty against fifty, it is Tokichiro's mind that has won the day." He then ordered that the combatants should be well feasted, and returned to his palace.

CHAPTER 11.

NOBUNAGA CONSULTS ABOUT WAR WITH IMAGAWA.

On Nobunaga's return to his palace, he called his chief retainers to him to consult them on a question of war. Information had been received that Imagawa Yoshimoto was about to go to the capital, at the head of a great army. Nobunaga therefore wished that his chief officers should give their opinions as to the best means of preventing any attack upon his castle. Sakuma Nobumori spoke first, and said, "It is like throwing down an egg on a large stone, for our small army to oppose Imagawa. It is much better, therefore, to offer to surrender to him, and wait for an opportunity to carry out our own purposes, than to fight him now." This view was taken by all the other ministers, including Hivashi and Shibata. All were for present submission. But Nobunaga did not like this counsel, being himself very undecided. He therefore sent for Tokichiro—now always called by his new name, Kinoshita, and questioned him. Kinoshita replied: "I have heard from a man whom I employed as a spy to find out the affairs of the enemy, that Imagawa cannot move quickly to the capital. My advice, however, is that you should so far act on the advice of your ministers as to appear to surrender, but only as a deception; and, under the pretence of giving Mino country to him, receive auxiliary troops from him. With these we will destroy Saito, the possessor of Mino; and then with the army of both countries, Mino and Owari, we have nothing to fear from Imagawa and his hosts." Uwajima, having heard his opponent in the matter of the spears, then said, "Though your scheme appears

plausible, it is not safe. Imagawa has plenty of intelligent vassals, and a very large territory. Even if we treacherously appear to surrender, and courteously solicit the assistance of an auxiliary troop, it will not be granted. Besides, Saito is a powerful enemy, and has brave retainers. It is no easy matter to destroy Saito." Then, reverently addressing himself to Nobunaga, he said: "Take, Sir, the advice of your ministers, and make submission to Imagawa." But Nobunaga did not at once determine; and, thinking there was much sound advice in what Kinoshita had spoken, he dismissed his counsellors, telling them that he would ask them to another conference on a future day.

CHAPTER 12.

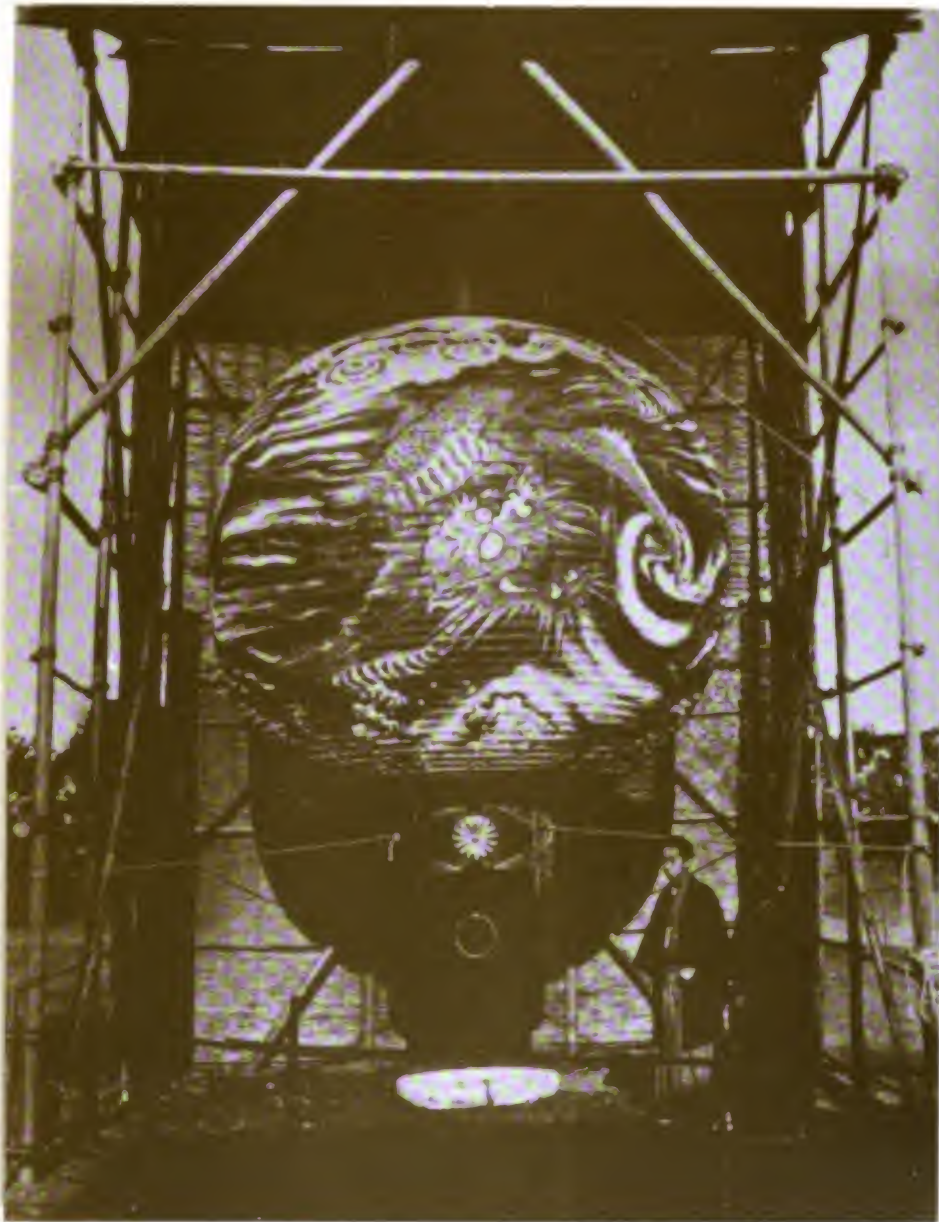
KINOSHITA AND UWAJIMA FIGHT WITH SPEARS.

On the same evening, returning from this discussion, Uwajima went to the house of Shibata, and said to him secretly: "Kinoshita, by his eloquence, without distinguishing right from wrong, has persuaded our chief, and is contriving to entrap him to his ruin. If, trusting to the vigour and high spirit of youth, he regards this advice as right, he will not follow the opinions of yourself and other ministers. Therefore persuade the lord to command a duel with real spears between Kinoshita and myself, and I will remove this calamity from the Ota house." Shibata, who always hated Kinoshita for his presumption, agreed to the proposal, and without mentioning the motive, laid Uwajima's suggestion before Nobunaga. At first he hesitated, believing that Kinoshita was no match for Uwajima with this weapon; but Kinoshita entering on official business, the chief mentioned it to him, and found him delighted with the challenge and eager to accept it. Nobunaga then sent for Uwajima and said: "There is no reason why real spears should be used in such a combat," and ordered them to "use bamboo spears nine feet in length." Uwajima secretly designed to at least disable his opponent, even though it was with only a bamboo spear, and took his place with great confidence. Shibata, Hayashi, Sakuma, and all the clansmen attended, distressingly anxious as to the result.

Kinoshita, before taking his place, respectfully stepped up to the chief, and said, "If, Sir, he is conqueror, I become a member of his company. If I am victor, he shall be a member of mine." "It is right," courageously answered Uwajima, and they stood opposite to each other, and took their spears. Uwajima, who was very expert in using the spear, prepared in the proper attitude and rushed upon his foe; but Kinoshita, who was wonderfully agile, and gifted with great sleight of hand by nature as well as by long practice whilst in the house of Matsushita, sprung past, and made a thrust like lightning, which surprised Uwajima and all who beheld it. Uwajima, finding his antagonist made up in agility for what he wanted in skill, put forth his utmost strength to save his credit, and gradually becoming exhausted and dizzy, Kinoshita took advantage of a favourable moment, and brought him to the ground. Nobunaga saw the exhausted state of Uwajima, and humanely stopped the conflict; and both the prince and all the vassals were loud in their praises of Kinoshita; his adroitness and the result being so different from what they had expected.

Uwajima at once humbly submitted to Tokichiro, and became a member of his company. The two walked to the house of Tokichiro together, talking as they went. Arriving at the house, Tokichiro took him into a chamber, and addressed him in plain terms: "You are a vassal of Saito. Your true name is Ozawa Mondo, and you are the younger brother of the possessor of Uramé castle. You joined the Ota clan as a spy in order to murder Nobunaga. You see I know all. Now if you serve faithfully, leaving your evil

THE FAR EAST



LARGE LANTERN, FOR THE AUSTRIAN EXHIBITION.

deeds and intentions, Nobunaga, great and magnanimous, will forgive and reward you." When Uwajima heard this, he drained cold sweat, and his soul was no longer united to his body. He bowed his head to the earth, and said: "Your discernment is great. I am Ozawa Mondo, a vassal of the Saito house. How became you acquainted with my lineage?" Kinoshita laughed, and told him, one of Uwajima's inferior servants was a faithful follower of his own, and heard such things in the intelligence office of a merchant, that, by permission of Nobunaga, letters which had been sent to Uwajima by his brother had been opened, and the plot discovered. Thenceforward, full of wonder and admiration, he gave his mind to serve in allegiance to Nobunaga.

CHAPTER 13.

DISTURBANCE IN INUYAMA'S POSSESSIONS.

Ota Jurozemon Nobukiye, a cousin of Nobunaga, was the possessor of Inuyama castle in the province of Owari. He was a powerful daimio; and among his vassals was one called Ogawa Motomé. This man was a sycophant and an insincere flatterer. He was ambitious of power, although he was not nearly so wealthy as several others of his lord's vassals. Still he almost governed Nobukiye's dominions himself, and became proud, cruel and a slave to his appetite. Growing in extravagance, he oppressed all the people and increased the taxes; at length, the farmers could endure his tyranny no longer, and drew up a petition to Nobunaga for relief.

There were three men employed by Motomé as agents in the villages, and these not only enforced the taxes, but accepted bribes and committed all kinds of injustice. One of these being taken ill, the man who was hired to do his work was Asano Yabei, himself the son of a farmer of Asano village, a nephew of Fujii Matazayemon, a vassal of Nobunaga. He was a powerful young fellow, and always from his boyhood hated the arts of husbandry, and studied military science and the art of war. After his father's death he lived at his uncle's house, and here it was he was employed by Motomé as one of his agents. He and the other two agents being on a tour of collection just at the time the petition was being signed, the people were not even polite to them, and none offered them any hospitality. They were greatly incensed by this coolness and neglect, and called out the chief men of the villages, and complained loudly to them of the conduct of the farmers. The country people assembled in numbers, and there was quite a tumult. Asano, who was new to the work, was not aware of the cause the farmers had for complaint, drew his sword and cut down two or three of the leaders. Upon this the whole district turned out, armed with such weapons as they could find. Two of the agents were greatly terrified; and although they asked pardon of the farmers for their part in the oppression of the people, they were knocked down and half killed. Asano alone for some time drove the farmers back five or six times; but their numbers increased so rapidly that at last they amounted to thousands. Seeing that it was impossible for him longer to withstand them, he made a retreat, and succeeded in reaching Kiyosu castle, pursued by many of them.

One of the first who met him flying, and with his sword all bloody, was Tokichiro, who asked him what had happened. Without stopping to take breath, he told him; and many farmers coming up close at his heels, Tokichiro took him to a place of safety within the walls. None of the farmers presumed to cross the moat, but Tokichiro sent a foot-soldier to enquire what they wanted. They replied that they wished to appeal against the tyranny of Nobukiye, and that they wished an officer to be sent among them to enquire

into the causes of their complaint. He told them to go home quietly, and an officer should be sent. They left Kiyosu castle, but went towards Inuyama, and there found nearly thirty thousand men assembled, many of them armed with bamboo spears. All were in the highest state of excitement, and some even proposed to storm the castle. As soon as Nobukiye heard of the state of affairs, he was very angry. Calling Motomé to him, he ordered him to put down the rioters forthwith; and this man, pricked in his conscience, and fearful of the effects of his own tyranny, tried to escape by sacrificing Asano to their rage, under the pretence that he was the guilty person. A messenger, however, was sent by Nobunaga, ordering Motomé to go to Kiyosu Castle and take the other two agents with him. Tokichiro called several of the principal farmers and ordered a thorough investigation of all the account books; and everything being proved, Motomé and the two agents were condemned to death. Asano, being only temporarily hired, was ordered to be exiled from Inuyama. But Tokichiro told the farmers that they had no business to make a tumult, and three of them must be punished for such a crime, and these being handed over to him, were executed with Motomé and the two agents. The tumult having been thus put an end to by Tokichiro, all the people were very grateful to him, and Asano became his retainer, and served with great merit in many battles. He was subsequently named Asano Danjo-no-hyohitsau, and became a powerful baron under him.

These proceedings led to trouble between Nobunaga and his cousin Nobukiye, the latter rebelling against his chief. A battle was fought, in which he was utterly ruined, and obliged to fly to Takeda Shingen, the possessor of the Kai country, who gave him protection.

CHAPTER 14.

CLEVER PLAN OF TOKICHIRO TO KILL YAMAFUCHI AND HIS SON.

It was now universally reported that Imagawa was about to start for Kioto; and Nobunaga again called a council of his officers. Shibata, Sakuma and others firmly adhered to their former opinions, and tried to persuade their chief to surrender. Tokichiro as strongly urged him to oppose Imagawa and all his power. He gave several reasons why it was desirable to do so. Nobunaga liked Tokichiro's advice best, and ordered preparations to be made to oppose Imagawa, if he should venture to invade his dominions.

The owner of Narumi castle was named Yamafuchi, and he had become a friend of Imagawa. If he should assist Imagawa against the Ota house, it would be very troublesome. Accordingly Tokichiro devised this plan. He led eight hundred men against the castle, knowing that all Imagawa's generals would assist Yamafuchi. On their marching against the invading force, the latter retreated, decoying the pursuers to an ambuscade. This was first occupied by Tokichiro's men, who discharged guns without bullets and arrows without barbs. This encouraged the foe to follow as hotly as they could. Then when they were well drawn off from the main body, Asano, to whom the lead had been given, ordered his men to pour in ball and barbed arrows, and the pursuit was soon changed in to a helter skelter rout. The generals at once suspected that this treachery was effected by Yamafuchi and his son, reflecting that they had previously surrendered to Nobunaga; and they thought that they had been deceived by them. Scattered and disheartened, they sent a courier to Imagawa Yoshimoto, accusing Yamafuchi and his son of treachery.

It has already been told in Chapter 8, how treacherous Yamafuchi and his son Kurojiro were to the house of Ota; and according to the spirit of those times, this scheme of Tokichiro for accomplishing their ruin, and saving the Ota

house from having them to contend against as assistants of Imagawa, was as well justified as it was cleverly conceived. Both Yamafuchi and Kurojiro were condemned to death. The latter committed seppoku, and the former was beheaded.

Tokichiro's plan was to cause them to be slain without sending the army thither to attack them. So you may see that there was no similar man to him—no, not among all the millions of the empire.

CHAPTER 13.

TOKICHIRO DEBATES WITH HIRATÉ.

Tokichiro overthrew the army of Imagawa in a single battle. His clever stratagem led to the death of their most necessary generals. All his plans, ever since he joined the service of Nobunaga, turned out as he expected. Nobunaga became so attached to him that he lived in the same room with him, and consulted him on military affairs day and night. He was as necessary to him as water to a fish. All the generals of the Ota house wondered at him, and appeared to yield to him; but the obstinacy and the jealousy of Shibata and Sakuma increased a hundredfold. Among other methods by which they tried to bring him to shame was this. They proposed that Hiraté Kemmotsu, a very experienced general learned in military science, should catechise Tokichiro. Nobunaga granted their desire, and ordered Hiraté and Tokichiro accordingly. Ozawa Mondo (Uwajima) went to Tokichiro, and said: "This is all the result of collusion between Shibata and Sakuma. Now therefore, you must prepare yourself by study." Tokichiro answered, "How can an undisciplined scholar like Hiraté reproach me?" All the generals of Ota house were assembled to hear the examination, and Nobunaga having seated himself, Hiraté commenced in a somewhat insolent manner: "I hear that you are well experienced in the military art. We will argue to test your knowledge."

TOKICHIRO.—"I am ignorant and know nothing."

HIRATÉ.—"Having thoroughly acquainted himself with military science, the man who is a leader in war must arrange his troops in order of battle, and so be able to conquer the enemy. If he reads no military books, his arrangements are like a children's romp."

TOKICHIRO.—"It is said by Sonshi, that the important military rule is 'acting according to the occasion, changing to suit circumstances as they arise.' 'If an army is placed in a certain manner, another army may defeat it by some other method not laid down by rule. A general who fights according to circumstances will be a good general. I do not know military rules, but I act according to the conditions which arise. I have been able to defeat strong arrangements of troops, and to beat powerful armies.'"

HIRATÉ.—"You speak lightly of general rules, but they are an important part of military science."

Then Sakuma, the minister, hoping to help Hiraté, said, "It is in vain to argue with Tokichiro, who is ignorant of military books. I would like to see his examples of general rules. Let each try to arrange a troop in the presence of our chief, and display whose system is most excellent."

This was just what Hiraté desired. He ceased the catechising, and the external enclosure of Kiyosu castle was appointed as the place where they should make the trial.

Five hundred men were given to each, all armed with bamboo spears, swords, unloaded guns, and arrows without barbs. And thus they prepared for the mimicry of battle. First Hiraté arranged his troop, and then, going to the front, said, contemptuously,— "Do you know the name of this array?" Tokichiro, springing forward, replied "I do not."

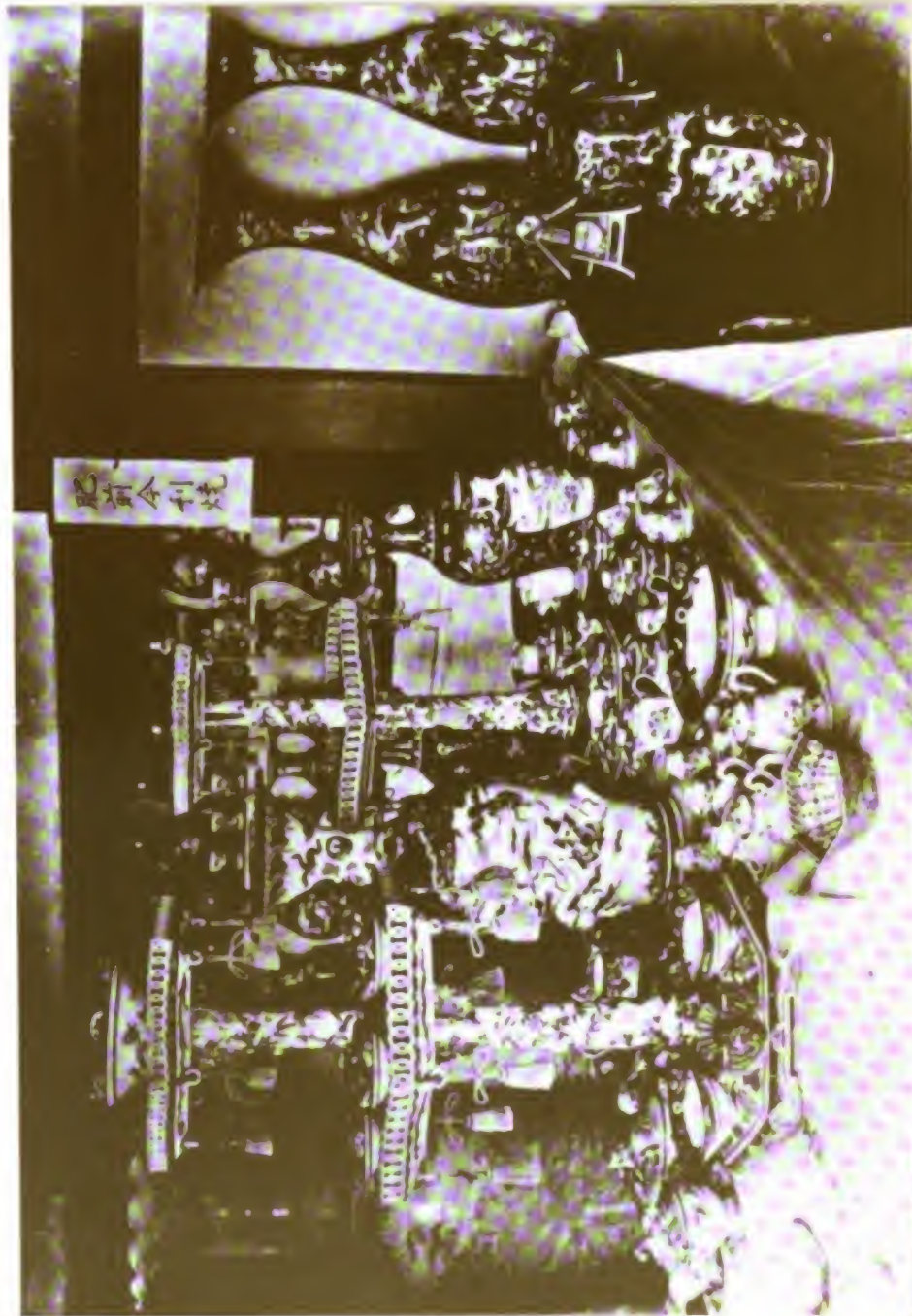
Then Hiraté ridiculed him, and said "This is the array of Kikusui, commonly arranged by Kunoosoki Masaahige. You do not know the name, then how can you defeat it?" "I do not know the name, but I thoroughly understand the manner of destroying it. I pray you to protect your camp strongly. I will soon destroy it," replied Tokichiro, and he returned to his own men. He divided his troop, and put under Ozawa and Asano one hundred each. These he placed to his right and left; and he himself led three hundred men and directed the attack on Hiraté's array. Hiraté divided his men into four parties, and placed them like the four sides of a square. Tokichiro marched straight into Hiraté's front, who retired on to the rear line, and as Tokichiro's men advanced, they became enclosed on three sides by Hiraté's men. But the bands of Ozawa and Asano rushed round to the rear of the enemy, and fell upon them fiercely, and in this position Hiraté's band was easily beaten, and his plan baffled. Hiraté then re-arranged his troops in another manner, and said "This is also the order of Kikusui, how will you destroy this?" He was extremely enraged at having been previously beaten, and made a desperate attack with his whole force, so that the front rank of Tokichiro gave way. Seizing his advantage, Hiraté advanced furiously. This was what Tokichiro wanted. When Hiraté was well up, he gave the orders to his men to fire low from both right and left divisions, and Hiraté's army found itself exposed to a fire from both flanks, from which it could not escape; the two wings of Ozawa and Asano gradually closed in, and Hiraté saw it was necessary to cut his way out; but Tokichiro, bringing up his division whose retreat had led Hiraté into such peril, made a violent charge with the spear, and Hiraté's army was totally scattered and dispersed. Nobunaga and all the samurai who were watching the conflict clapped their hands, and continued shouting the applause of Tokichiro for a long time. Hiraté expressed his admiration of his godlike management, and declared that his was no common capacity. Putting aside all envy, he asked to be allowed to join his band, and consult with him on military matters; and Nobunaga was overjoyed, saying:—"Tokichiro thoroughly understands the most important part of military science, and all his stratagems in every battle have turned out as he designed. Truly, he is the very foundation of my house." He made his salary 1,500 rios, and promoted him to the rank of minister. All were delighted to see the conduct of Hiraté, that he set aside all feelings of jealousy; and they urged him to work with Tokichiro for the good of the house; and the people both of Hiraté and Tokichiro were full of happiness and gratitude.

(To be continued.)

The Illustrations.

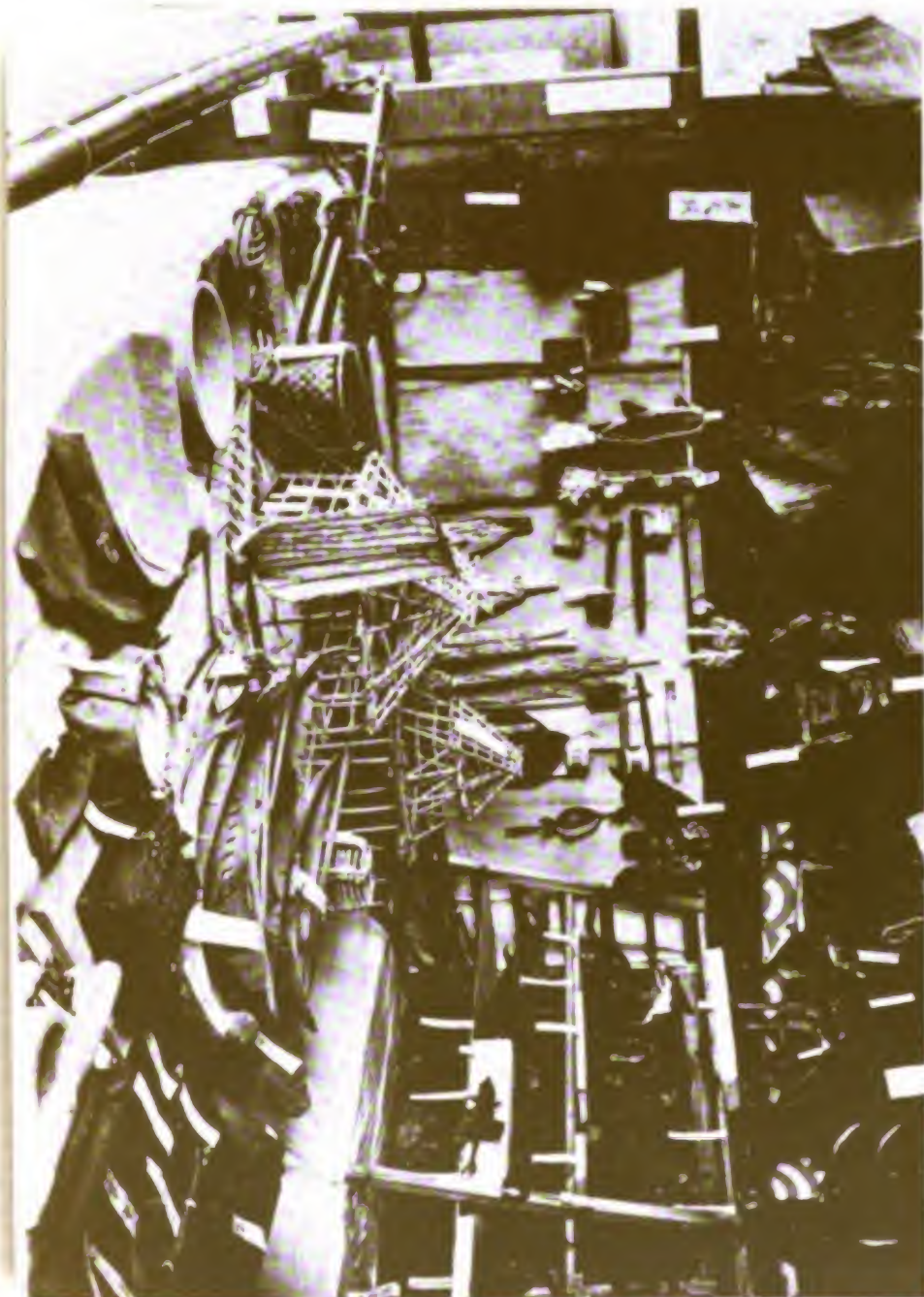
THE pictures of our present number, if less interesting to many of our readers than usual, fitly find a place in our journal by reason of the importance attaching to the collection of Japanese products of which they form a part. No Eastern country on this side of India, will be better represented at the Austrian Exhibition than Japan; and the effort made by the Government to put in a proper appearance at this great show, are not only highly creditable, but culminate in such a display as will give the world a better idea of the part Japan can play in the way of commerce than any previous collection has done. The Government, when first applied to on the subject of this Austrian Exposition seemed somewhat cool on the subject; but it was clearly shown to them how valuable it must prove to be well represented there; and once convinced of that, they spared neither money nor trouble to get a suitable collection. Having

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PORCELAIN, FOR THE AUSTRIAN EXHIBITION.

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ARTICLES FROM YEDO, FOR THE AUSTRIAN EXHIBITION.

succeeded in this, they wisely set apart a *yashiki* in Tokyo (Yedo) where they arranged them in good order, and allowed the public to view them during one week. The first day was appropriated to His Majesty the Mikado and the great personages of the realm, the next to the higher officials—then two days—25th and 26th December—to foreigners, and the remaining three days to the public at large.

In this place we have not space to enlarge on the collection. Suffice it that it must be allowed that not any foreigner, and we believe we may say not a single Japanese, had any idea of the vast variety of products possessed by Japan, and still less of the general excellence of their quality. The merely ornamental industrial products are not largely represented, though both in lacquer and in bronze quality in some degree makes up for quantity. But of the more useful articles, the samples exhibited are both numerous and excellent. The leather manufactures, the paper, fabrics and the porcelain have all been seen before in Europe, but never in a manner to compare with what is included in this collection; whilst the raw products—including minerals, drugs, fibres, and the better known and every day articles of export are in such quantity and variety, and so well classified, as to prove of the greatest use and interest to the mercantile world in Europe.

The collection leaves Japan in the M. M. steamer *Phaer*, chartered for the purpose, on the 23rd of this month. The space required for the articles themselves amounts to 600 tons—with a small collection going forward by the same steamer for the London Exhibition of 1873. Upwards of 70 Japanese go in the steamer, accompanied by Mr. Von Siebold, appointed by the Austrian Government to facilitate the operations of the special mission, and to act as their guide, philosopher and friend.

The photographs need no description, as they speak for themselves. But we will refer at greater length to the subject on a future occasion.

The Period.

AMONG the changes that are coming into operation at the new year are some that sound very strangely to foreigners, who have no idea of being dictated to by their government as to their domestic arrangements. In Japan, however, there is a great and universal evil to be rooted out, which the people do not seem at all likely to get rid of voluntarily. It is therefore deemed right that it should be taken in hand by the law, and "laziness" is to be attacked by a legal enactment. The people are to be forbidden to use *tatamis*—the soft mats with which hitherto the floors in all Japanese houses have been covered. These are supposed to be favourable to idleness; and it is hoped that when the houses have only good hard solid floors, there will be less inducement for men to lie down at midday and go to sleep. The measure appears to us a difficult one to carry out, for there are very few in Japan who have sufficient funds to furnish their houses in any other way than the ancient one: and even if they had the money, they cannot yet find sufficient furniture to supply their needs.

Another matter which is to be dealt with, is the dressing of women's hair. The argument is that not only is too much time wasted under the present system of having female hairdressers for every woman, but it renders women unfit to do their own hair, and thus more than half their time, the majority of women go with their hair in a rough and slovenly condition. The *kamii-sans* (female hair-dressers) are therefore to be abolished, and women are to do their own hair. This we cannot imagine can be successfully enforced: but time will show.

We have already intimated that Sundays are to be observed as holidays in future. With this, a most desirable proviso is

connected. Artisans and others will be expected to work on all other days, special holidays excepted: and there will be no more sleeping on rainy days. It is also intended to frame a tariff for workmen's wages, so that foreigners may be on the same footing as natives: and all may know the just charges of those they employ.

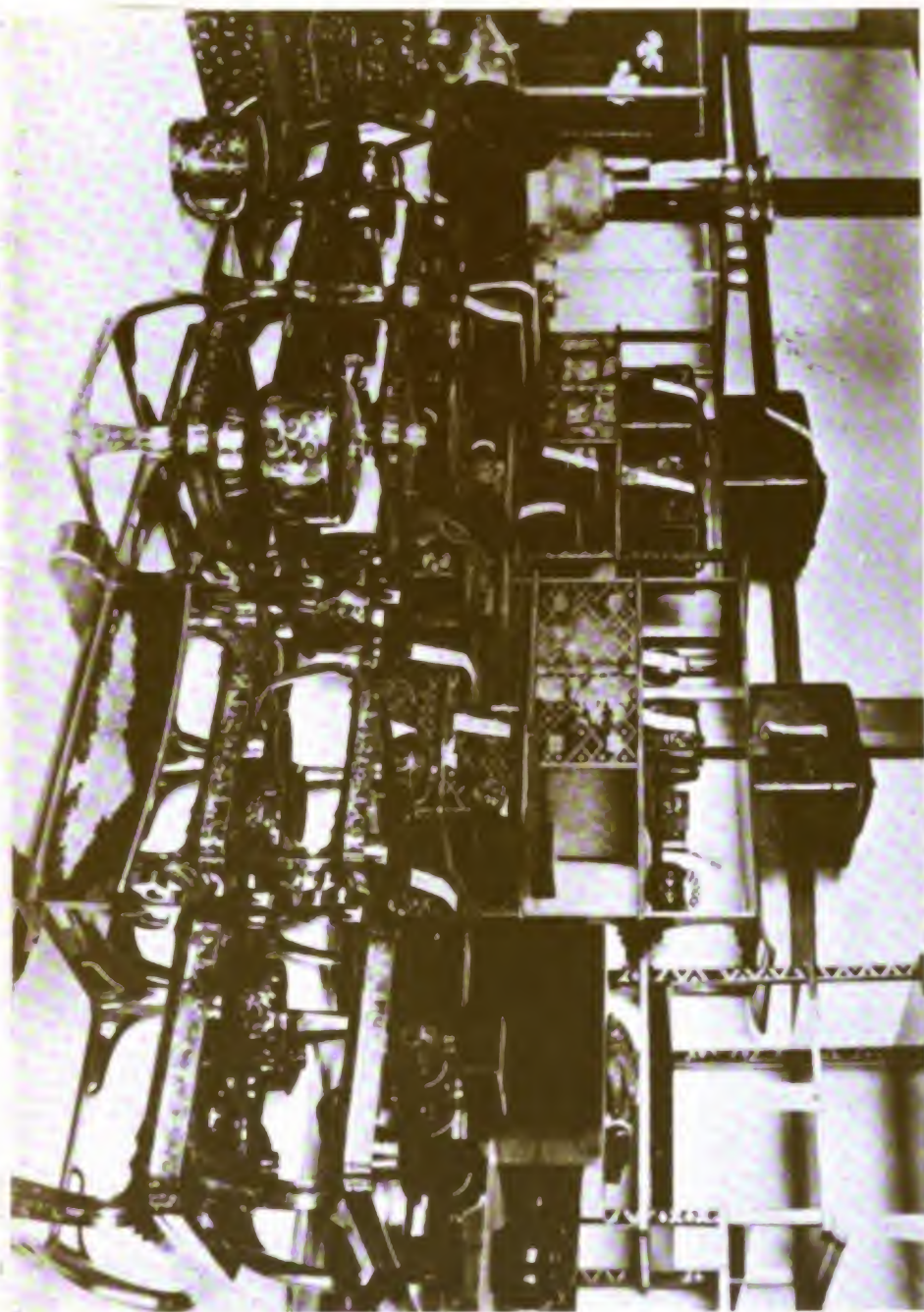
There is yet another matter which is the most important of all, and which the New Year will see inaugurated. Marriage is to be solemnized in a fitting manner, and there is to be an end of the old divorce system. Heretofore it has been perfectly equal for a man to marry a wife, give her a writing of divorce at any time—the next day if he liked—and take another, only to serve her in the same way, if it pleased him. Hereafter the marriage tie is to be binding.

These are a few of the things the New Year is to bring about; and all must admit that they were well worthy of the attention of the government.

A BEAUFORT HOUSE at the Theatre on the night of the 13th December, and a capital performance. Two old plays; but a new company of actors. A good object to play for, and a most responsive audience to play to—what more could be required? The body of the house was more than satisfied; we sincerely trust that those who laboured for its delectation were well repaid by the applause they received for all the trouble and expense they had gone to. It was a somewhat trying ordeal to all the actors—the few old stagers among them having to learn whether all those who were to make their debut would be able to face the footlights and the sea of faces beyond them—but all were up to the mark, and everything went well; shewing how both awkwardness and timidity may be removed by careful rehearsals under experienced management. The was one drawback, which we will mention at once to get rid of it, and which we are sure will be rectified on another occasion. It is the most common failing of amateurs on their first appearance not to throw their voices well into the house: and last night, the earlier piece was a good deal marred to all beyond the first few seats, by the inaudibility of the speakers. They should always turn their faces to front as much as possible, and so "aggravate" their voices, as to render every word they utter distinctly heard. This will undoubtedly be more attended to at any future performance, both from the good sense of the actors, and the care of the stage manager.

"Boots at the Swan" and "Turn him out" were the two pieces selected. Both brought pleasant evenings of old times to our recollection. We remembered under what happy auspices and with what spirit our old Amateur Dramatic Corps commenced its operations, and recalled the many faces of those who composed it, and of those who greeted them, and most actively supported them. Some of those who then joined in "Boots at the Swan" were among the audience last evening; but most of them are no longer among us. Their mantle, however, has fallen on shoulders whom it well becomes, and from "Boots" to "Buttons" all played respectably, and some remarkably well. The tongue of good report had already been heard in favour of the new aspirant for histrionic honour, who played "Boots"—Mr. Vernon, and thoroughly was it justified. He quite appreciated the character, and gave by his intelligent and spirited reading of it, promise of becoming a most useful member of any Amateur Society for Dramatic purposes which may spring up in the settlement. He evidently felt at home in his part; and acted it. Another acquisition to the stage was Miss Villiers, whose first appearance on these boards is an event to be recorded in the Theatrical annals of Yokohama. Miss Godfrey was admirably made up, but her somewhat unmanageable voice marred many of the points that she might have otherwise scored. Her painstaking study of the part was, however, evident, and the applause she gained, discriminating and well merited. Mr. Fredericks again was welcomed by the

THE FAR EAST.



JAPANESE LACQUER WARE, FOR THE AUSTRIAN EXHIBITION.

public, who have not forgotten his former acting at the performances on behalf of the Organ Fund, and previously at the Old Masonic Hall. Mr. Lewis made a favourable impression as *Hippia*, the page; but requires to be seen in other parts before a thorough idea can be formed of his capacity. He has at any rate, plenty of animal spirit: which is at all times valuable in assuring confidence and imparting "go" to a piece.

In the second piece Miss Godfrey shone a bright, particular star, and proved the role of first chambermaid her exact *actress*. Mr. Oddson, as the costermonger, was fairly successful, but Mr. Baggs as *Roschaf* filled his part in a manner certainly not calling for warm commendation. If it be that the cast of the piece had provided him with an unsuitable character, the more reason that he should have exchanged it with some other player's; or else, by studying if any successful actors do when they desire advancement in their profession, converted a minor and unsuitable part into a stage triumph. Mr. Piando and Miss Villiers contributed their share to the success of the farce, and we feel sure all must have departed well satisfied with their evening's amusement.

HARMONIZING THE Japanese Calendar with the European has hitherto been a work of some trouble to almanac makers: since the custom appears to have been for the native chronologers to wait for the publication of the Pekin Official Decree, before issuing the local Almanac—perhaps from distrust of their own competency. In future the first day of the first month in Japan will henceforth be fixed to be reckoned from the first of January according to the *Nautical Almanac*. Henceforward, Greenwich will give time to the whole world—except Russia, which still staggers on eleven days behindhand, although her ships are sailed by observations according to the Greenwich meridian.

It is stated that from the 10th December, the Mikado alters his mode of life so far as to receive guests at dinner every alternate day. The dinners are to be dressed and served in the foreign style. Some of his ministers will always be expected to be present: and it will not be etiquette to introduce any political matter, but the ordinary topics of the day will form their themes of conversation.

This may not be entirely the result of the visit of the Russian Prince, but we fancy that event has accelerated it. The Mikado is evidently most desirous of being able to meet whomsoever may visit him in a manner worthy of his exalted position: and from all we hear we have come to a very decided opinion that if His Majesty had enjoyed the advantages of European education, he would be a sovereign of considerable ability, as undoubtedly he is already of great tact. He is the first of his race who has ever known anything reliably of contemporary history: and he sees, and has the grace and good sense to acknowledge, how prejudicial the old exclusiveness has been to Japan. He is most fortunate in having ministers and advisers about him, capable of appreciating the march of the times: and we sincerely trust that he will live long and prosperously to experience the advantages of all that has been done and is doing in the country in his name. This social innovation, noticed above, is a very remarkable one.

WE HAVE already informed our readers that the Japanese year is henceforward to run synchronously, month for month, with the foreign calendar. The months are not as yet named, but will simply be known, quakerlike, as the first month, second month, &c. There are a few changes which will come in simultaneously with this *ichi-roku*, i.e. the holidays on the 1st, 6th, 11th, 16th, 21st and 26th of each month are to be henceforth abolished: and Sunday is to be observed instead. Of course

this at present will only be viewed by the people as a day of pleasure and not as a holy day: but perhaps this may change at no very distant period.

Another change is in the division of the day: which is to be no longer into twelve divisions as heretofore, but to follow the clock.

And yet again does the all powerful will of the sovereign—who by the way proclaims these in his own name, and not through Daijo-kwan or Sa In, but as "I, Emperor of Japan"—make itself known. Henceforward, instead of the silly way of computing their ages among his people, they are to know the actual day of their birth as their birthday, and number their years from that, as with foreigners.

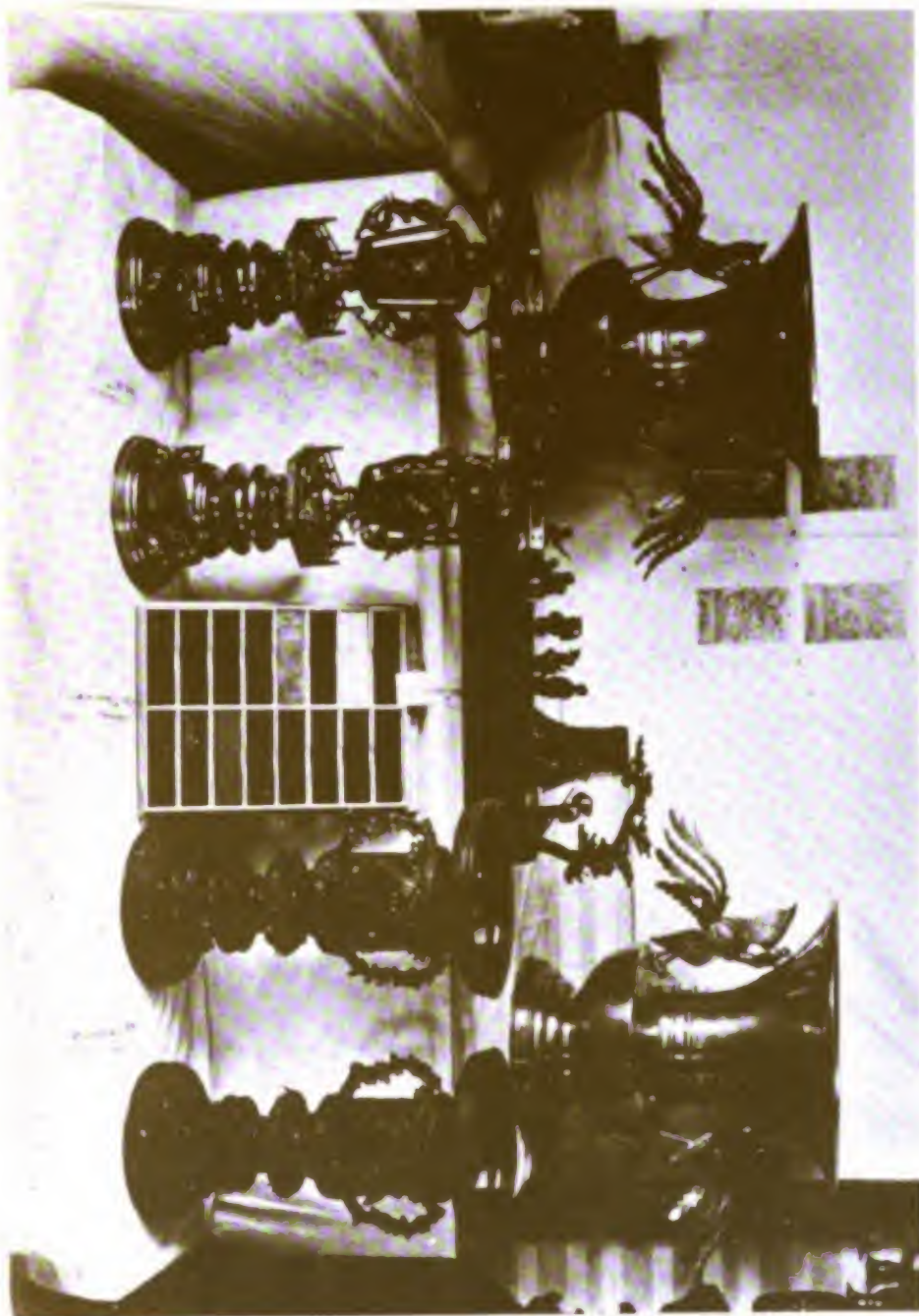
THE PROSPECT is out of a new Government Bank in Yedo, the capital of which is to be Rios 3,000,000. There are five directors, two of whom are the principal partners in Mitsooi, the great Banking and mercantile house so well known throughout the country. There shares are but one rio each, so that all classes have an opportunity of joining the company.

THE ORDER about to be founded by the Mikado will, like the Bath, be divided into Civil and Military classes. The former will wear a decoration inscribed "For Valour;" the latter, one bearing the words "For Merit." The civil officers will wear an European uniform, which has been already designed. The decree will be put into circulation on New Year's Day—the 1st of the first month of 2553, Japanese era.

WE TRUST that amongst the Imperial contributions to the forthcoming Vienna Exposition, the collectors will not omit to comprise specimens of the birds and animals of Japan. One of the latter, which would be exceedingly interesting to naturalists, is the *Utrichus Gilsii*, a singular little animal which is the connecting link between the shrew and the mole. It has as yet only been found in two parts of the world—first in Japan by Temminck, who has figured and described it in his *Fauna Japonica*; and secondly, on the Western side of the Cascade Mountains, north west America. Only two specimens of the latter are extant: one in the Smithsonian Museum at Washington, the other in the British Museum. It is an insectivorous animal, differing from the shrew in having digging paws instead of fore feet, and from the mole in having a long hairy tail. Its length is about two inches and a quarter, exclusive of the tail, which is about an inch and a half. Its hair is a lustrous blue-black, and like that of the mole, can be smoothed either from head to tail, or from tail to head. Its snout is lengthened out like a miniature trunk into a cylindrical tube,—capable of being similarly twisted and turned to an elephant's—is covered thickly with minute hairs, and terminates in a naked fleshy bulb or gland, possessed of the keenest sense of touch. Over each minute nostril hangs a flap of membrane like a door or hinged shutter. It has no eyes apparent externally, and but a mere apology for a ear. The fore feet—or hands, are singularly shaped, the palms being turned towards the tail, so that all dirt dug in its explorations is cast behind.

AMONG OTHER items from the interior is one that seems inexpressibly strange to European ears. One of the Ken appeals to Okurasho in behalf of a poor blind Amma (shampooer), who has to support a poor blind mother, and as the population is small in the neighbourhood, he has but little occupation, and consequently his earnings are insufficient for his own and his mother's necessities. The Okurasho (Imperial Finance Department) with a liberality and promptness beyond all praise, ordered the munificent sum of ONE RIO AND A HALF to be given to the unfortunate man.

THE FAR EAST.



BRONZES FOR THE VIENNA EXHIBITION.

WE HAVE been favoured with an inkling of the plans for the new Japanese Bank, and can venture to prognosticate that the structure will be the best specimen of European architecture as yet schemed for erection in Japan. The building will cover a hundred taubos of ground: its elevation, although free from ornament, is nevertheless handsome, whilst the interior arrangements are very skilfully planned, and the new building will be both creditable to its designer, and satisfactory to the officials and the public.

MR. WAGNER'S CONCERT came off on the evening of the 11th December at the "Gaiety Theatre." The programme as issued did not look to non-musical folk so attractive as the performance proved it to be, but there was a fair attendance for all that. The feature of the evening was the preponderance of instrumental pieces: but the applause that waited on each—particularly on Mr. Wagner's beautiful flute solos—testified to the success of the experiment. Of the two trios, each for piano-forte, flute and violin, that by Bricevaldi which closed the concert was the most admired—though occasional defective intonation (arising from a new fiddle-string which had to be applied only just before the concert commenced) somewhat marred the effect. Each part of the programme opened with a glee, fairly sung by the same four gentlemen who have on so many miscellaneous concerts given their aid in this way. The second glee was encored, and another substituted. The songs, which were but four—two in each part—in the programme, were increased to nine by the calls of the audience. On the whole the concert was successful: but a slight transposition of the same pieces actually given, might have been judiciously made.

IT WILL PLEASE all our readers to hear that the government are about to convert a portion of the Oshiro into a park for the people. We are not yet informed as to the exact locality, but as it will at once be laid out for the purpose, it will soon be known to every body. This is certainly a very commendable step in an excellent direction.

ON THE 25th instant, being the day sacred to Zinmu Tenno, and a festival, all the high officers of the government are to present themselves with their congratulations to His Majesty. Officers of departments are also to make their congratulations to the heads of departments.

A REMONSTRANCE comes from Maibush, in which many foreigners will sympathise. The officers of the Ken remark that before foreigners arrived in Japan, Maibush silk was considered the best in the country: but when it was seen to be very much sought after by foreign buyers, dealers so tampered with it, that it completely lost its character and became the least in estimation of all the silks of Japan. To remedy this evil, Okurasho, on the request of the local authorities, provided a foreign winding machine and an Italian to superintend it: and the result has been all that could be desired. Yet now the Okurasho orders the Ken to dispose of the machine. The officers very plainly say that this is shortsighted policy. But Okurasho may retort that it has no desire to interfere with private enterprise, and that it has fulfilled its duty by shewing the value of the machine under foreign superintendence, and that it can be profitably worked by any Capitalist who likes to invest his money in it.

IN THIS morning's *Nishin Shin-jishi* is a notification respecting the Upper House. It states that it should be composed of men of rank (*Kazoku*). As few, however, of the old nobility are sufficiently educated, they cannot be allowed to take their places in the house: but their sons, if properly instructed, will be admitted.

A PROCLAMATION from Daijo-kuan, which appeared in the *Nishin Shin-jishi* of yesterday, announces that from this time forward, the 25th day of December in every year shall be sacred to the memory of Zinmu, the first Emperor of Japan. A second proclamation orders that the 25th December, being the day dedicated to Zinmu Tenno, shall be observed as a great festival throughout the empire.

Asiatic Society.

THE Second Regular meeting of the Asiatic Society of Japan was held in the Public Hall, on Saturday evening, Dec. 14th, at half-past eight o'clock.

The chair was taken by R. G. Watson, Esq.: the minutes of the previous meeting were read and approved, and the following gentlemen were chosen Resident members of the Society, viz:—Messrs. Wylie, Shaw, McDonald, Dickins, Schoyer, Fryer, Captain Bridgford, and Dr. Caldwell.

The Committee appointed to nominate officers reported as follows:

President.—R. G. WATSON, Esq.,
H. B. M. Chargé d'Affaires.
Vice-President.—DR. HENBURN,
—DR. HADLOW.
Treasurer.—R. B. BAKER, Esq.
Secretary.—REV. E. W. SYLVE.
Librarian.—
Council.—REV. DR. BROWN,
—F. V. DICKINS, Esq.,
—RUSSELL ROBERTSON, Esq.,
—E. M. SATOW, Esq.

The nominations were unanimously approved, and Messrs. A. J. Wilkin and W. G. Howell were added to the Council: Ed. Zappe, Esq., being also expected to serve in the capacity.

A paper was then read by Prof. W. E. Griffis, on "The Streets and Street-names of Yedo:" which was followed by an interesting discussion on the history and growth of that city. The cordial thanks of the Society were offered to Prof. Griffis, for his valuable contribution to the interest of the meeting.

The attention of the Society had been so fully and satisfactorily occupied with this subject that sufficient time did not remain for the reading of some papers contributed, through Mr. House, by five (Japanese) Students of the Yedo College, on the subject of the History and Language of Loo-Choo. After reading a short communication from Mr. House, the consideration of this subject was postponed till some future meeting, when members especially interested in it might be present. After which, the meeting was adjourned.—*Communicated*.

THE CHIEF of Tokei-fu has issued a notification to the people, to the effect that whereas the custom of making presents at New Year has become so thoroughly established, that people imagine it is a duty and compulsory, it must henceforward be understood that it is not obligatory, but every one may do as he likes. As to government officials, to whom of old it was customary to send such little tokens of goodwill, they are now most strictly forbidden to receive any presents.

WILD HOGS are abundant and very fat in many parts of Japan, and good sport is afforded to, and is taken advantage of, by many native hunters. One noted hunter in Tsuruga, Ken has speared thirteen fat animals since the beginning of the cold weather. The Japanese have learned to make and to use lard, extracted from these wild hogs, and in the streets of Tokei, pots of lard and wild pork steaks are sold at the same stands.

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THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

VOL. IV, No. XVI.

YOKOHAMA, THURSDAY, JANUARY 16TH, 1873.

[SINGLE COPY \$1.00]

THE HISTORY OF TAICO SAMA.

(Continued.)

CHAPTER XVI.

HOW TOKICHIRO OBTAINS ALLIES AND A NEW NAME.

ALTHOUGH the advance of Imagawa Yoshimoto towards Kioto had been long talked of, great delay occurred in putting it in action. Nobunaga's generals still urged him to submit to that prince in case of attack, and Tokichiro alone opposed it, Nobunaga, however, seeming to lean to Tokichiro's opinion. At last he roused himself at the end of a lengthy argument and said "We will fight, and commit our fortune to Heaven." Tokichiro then gave in a plan, strongly urging its adoption,

saying:—"Imagawa's army as against ours is overwhelming; we will therefore build strong stockades in dangerous and difficult localities and garrison them with 200 or 300 men each. The enemy will divide their force to attack these, and thus they will be weaker than in one large body. Still each of his bands will be twenty times as numerous as ours; but we shall make up for that in fierceness and desperation. So Yoshimoto will increase the number of the invaders of each fortress, and leave his headquarters comparatively weak. Then, with the picked men of our troops, our lord shall storm the position, and decide the contest hand to hand with Yoshimoto himself; and he may be able either to slay him or drive him back to his own country." This plan was adopted. Seven stockades were constructed; but Tokichiro, considering that some of the leaders might be timid, and thus endanger success, proposed to Nobunaga to obtain re-inforcements from Rokkaku Yoshihide and Jotei, of Omi country



OOWENO—SITE OF THE TEMPLE.

Having obtained his master's sanction, Tokichiro started for Omi in haste, leading only a few followers.

It will be remembered that early in life Tokichiro for a time joined the band of the robber chief Koroku, who resided in the Owari country, and collected a thousand outlawed samurai, whose bravery was prodigious. It was said that several of the principal ones were so strong that each was equal to 1,000 men. Having to pass this country, Tokichiro visited Koroku who seemed very well to remember him and very glad to see him. Indeed Tokichiro, even in his absence, had managed to communicate occasionally with Koroku, and their friendship was sincere. Tokichiro told Koroku his errand to Omi and its object, and said "Imagawa Yoshimoto designs to go to Kioto with a large army, conquering all the territories on his way. Among others he will attack mine, as it adjoins his own, and as it is small and my men are few, I am about to ask the assistance of Rokkaku Yoshihide of Omi. I go as the messenger of Nobunaga. But between ourselves, I fear that Yoshihide is weak and Jotei procrastinates. I wish therefore that you would collect all your banditti, and announce them as the re-inforcement of Omi: so the courage of Ota army will be revived, and the soldiers be valiant. I pray you to rescue us." Koroku, who always admired the superior intelligence of his old servant, at once assented; and having agreed on a trysting place, Tokichiro pursued his way towards Omi.

On arriving at Kannonji castle and announcing himself as a messenger from the Ota clan, Yoshihide and his prime minister Jotei called him, and asked the object of his mission. Tokichiro reverently delivered Nobunaga's message, and said earnestly:—"He desires the assistance of your house to enable him to withstand the assault of Imagawa Yoshimoto." Jotei shewed no symptom of acquiescing. Tokichiro therefore added:—"Sending forward your army to rescue Ota house, is not merely for its profit—for, as the proverb says, 'When the lips are broken away, the teeth are cold.' If Nobunaga is ruined by Imagawa, he will advance on this country as easy as splitting a bamboo. Then your existence would be in jeopardy. Now if you will help Nobunaga, he will protect you with all his strength. If Nobunaga is safe, the safety of this country will be like a large calm mountain. By mutual help our two countries will be free from trouble." The young chief, Yoshihidé, was magnanimous and benevolent, although he did not administer the government of his house, on account of frequent sickness. He admitted the reasonable arguments of his visitor, and was inclined to assent; but Jotei was shortsighted and disagreed with him. Tokichiro saw his difficulty and said:—"If you cannot lend men, I pray you lend us weapons, armour, ensigns, small banners and bows, about 2,000 in all. If I return altogether unsuccessful, I shall receive shame; but if you fulfil this last wish, I will dress up the banditti with whom I agreed on my way here, and they appearing as the reinforcement of your house, my friends will receive encouragement." After much entreaty Jotei acceded to this, and Tokichiro retired full of gratitude.

Rokkaku Yoshihide, the master of Omi, was deeply impressed with the unusual sagacity of Kinoshita Tokichiro.

He sent for him, and asked whose descendant he was. "I long for your ability, and we will form an alliance henceforth. My intelligence is but small, and my body sickly, and I am deprived of bearing arms as I could wish; but my forefather was well-known, and bore a name not to be ashamed of." He then gave Tokichiro a long sword made by Kunitsuga, saying:—"Take the name of my ancestor Sasaki Hideyoshi and adopt it for your last name. Display famous deeds, and let them be known in all ages." Tokichiro shed tears of gratitude; and returned towards Owari.

Tokichiro found Koroku and his banditti at the proposed meeting place, and dressed them in the borrowed armour. They then set forth for Ota territory and declared themselves to be the reinforcement of Omi; and all the samurai and leaders of the clan rejoiced. Tokichiro explained to Nobunaga the true state of the case; and told him of the sword and the request respecting the name. He said that as he did not serve the clan of Omi, he might decline it; but it would be a pity to be at variance with Rokkaku just now so he would abide by Nobunaga's order. And he tendered the sword to Nobunaga. The chief returned to him the sword, and told him to change his name Takayoshi into Hideyoshi. When asked respecting the change of name by his friends he turned the matter off by a joke, and made them laugh over it.

CHAPTER XVII.

IMAGAWA YOSHIMOTO ENCAMPS AT OKEHAZAMA.

At length Imagawa Yoshimoto gathered his force—the troops of Izu, Suruga, Mikawa, Totomi—over 46,000 men; and established his head-quarters in Okehazama of Narumé. This army set fire to all the neighbouring villages, and destroyed the stockades of Marume and Washizu, and extending over mountains and plains, it seemed that a dreadful destruction of the Ota house was impending; for none believed it possible for the Ota clan to expect victory. Nobunaga, however, did not allow any symptoms of doubt to be seen in him; but proceeded quietly with his plans. He called his generals around him, and gave them a grand entertainment, at which he ordered a very eminent musician to play an operatic piece entitled "Sarugaka;" and throughout the evening not a word was said about war. Opening his fan, Nobunaga himself danced *atemori kusumai*, (name of a dance), and repeatedly sung,

"The life of man is but some fifty years
 "Dreamlike and unreal is even this short space
 "For every living being must return to clay, and
 "Dust to dust."

And thus the festival was carried on.

At last at about midnight he ordered the bravest of his generals to select the most reliable of the soldiers, and to proceed to the two strongholds of Tanje at Narume, and to defend them as the key of his position. "Let Shibata, Sakai and Nagoya take command of the north stockade at Tanje, garrisoned by a thousand picked men; and the south stockade must be occupied by a thousand men under Sakuma, Ikeda and Mori. You will find that I am not far off with a

force in support of you." Each officer then hastened to obey his orders; Shibata singing as he withdrew,

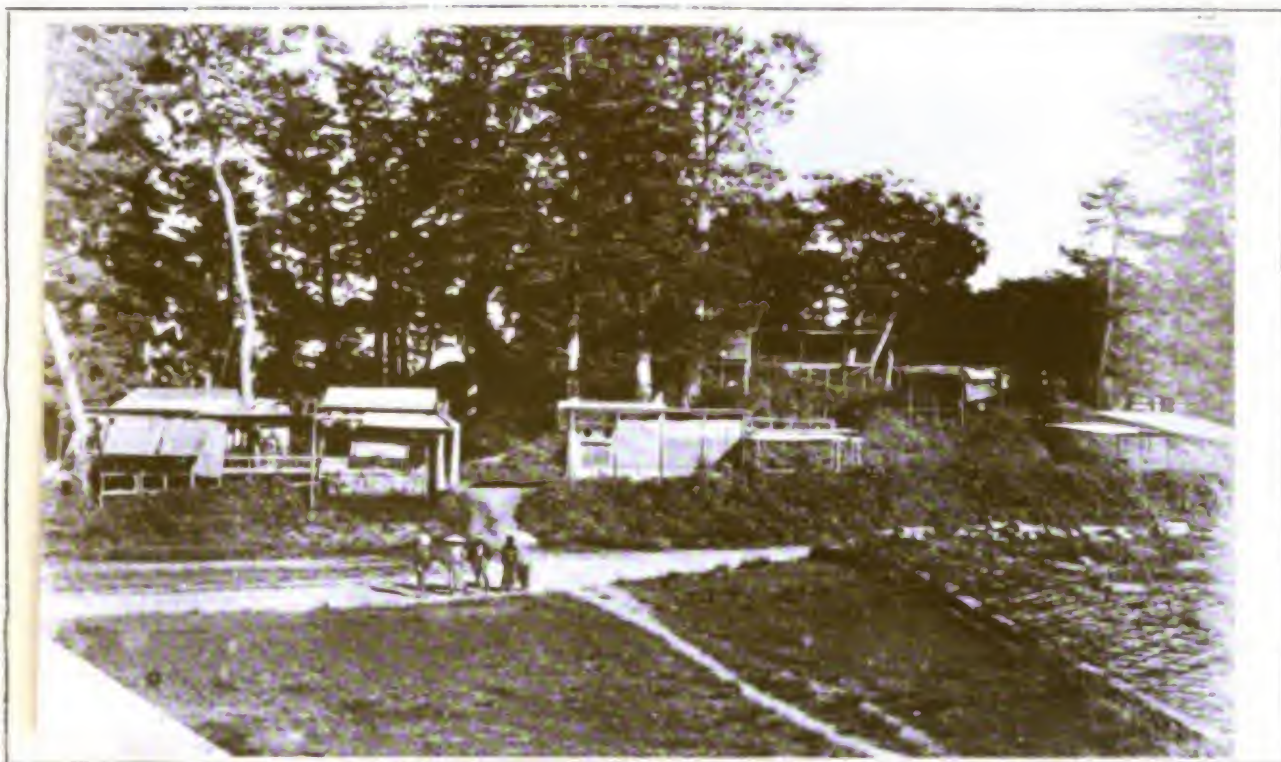
"For every living being must return to clay, and
"Dust to dust."

Nobunaga and all the generals took up the strain—and Nobunaga said aloud; "Fight now with all your might, until you can fight no longer; and resolve to make this your sole object—to display your bravery to the utmost."

NOTE BY THE EDITOR.—In the translation received, several pages are devoted to details of the struggle between the two hosts; and of the deeds of individual heroes. As, however, they have no special reference to Taiko Sama—Tokichiro—except in so far as they carry out his plans, they are omitted.

to fly, rose boldly and seizing a famous sword called Matsu Kurakio, exclaimed "Who will lay hold of the tiger's beard?" Tokichiro replied, "Nobunaga; and he desires your submission." (*lit.* Give pleasantly your head.) At the same time several officers had attacked Yoshimoto. He was a brave and powerful leader in the Eastern country, and he desired to fight with Nobunaga. Being attacked, however, he fought with desperation, and it was not until speared in the right thigh by Hattore, and stabbed in the abdomen by Mori, that he fell. He died bravely, and at his death his head was struck off, and skewered, as it were, on his sword. He was 42 years of age at his death.

The tidings of his having been slain reached Tanjé whilst the battle was at its height. When his soldiers heard of his



VIEW IN THE PARK, OOWENO.

CHAPTER XVIII.

YOSHIMOTO'S DEATH AND TOKICHIRO'S ADVANCEMENT.

From his head-quarters at Okehazama, Imagawa Yoshimoto sent to Tanjé the bulk of his army, and remained himself with about 1,000 men and a few pages. Nobunaga discovered his comparative weakness, and Tokichiro quickly availed himself of it. Mounting his horse, he with a chosen band advanced; but while on the way, a storm arose and such was the force of the wind and the rain that their approach could not be heard. Crying out at the top of his voice "This is the divine work of Atsuda; march!" he, with several other leaders and 500 men, attacked Yoshimoto's camp, taking it by surprise. All the retainers in the camp ran out in confusion, without any attempt at defence. Yoshimoto, disdaining

head having been cut off and being in the hands of Nobunaga, they lost heart, and fled in the greatest state of bewilderment, none knowing in which direction to go; and the issue was a total defeat. So many were slain, that it was said that the dead bodies were piled up as a mountain, and the blood flowed like a river.

Nobunaga gathered all his force; and, raising a shout of victory, they all returned to Kiyosu castle. Everywhere they passed, the people cried out, "O great chief, live for ever!"

Rewards were plentifully distributed to the most valorous men, and Nobunaga advanced Tokichiro, on whose advice he had acted throughout, to further honour.

(To be continued.)

The Illustrations.

OOWENO.

PROBABLY the most sacred place in the vicinity of the Eastern capital of Japan up to the year 1868, was Ooweno, a fine park-like domain, in which were several temples and shrines, fully equalling, if not surpassing in beauty those of Shiba. Even during the days of the Tycoons the head priest was a Miya, or blood relation of the Mikado, and no holy man in the country was looked up to with greater veneration than he. Within the domain were buried several of the Tycoons, and hosts of the most eminent retainers of the Tokugawa family; and from one end of the kingdom to the other, the being buried in this place was something akin to sepulture in Westminster Abbey with us.

We have described more than once the desolation which has come over Shiba. It is not less so at Ooweno. During the late civil war, the news one morning reached Yokohama that a battle had been fought there between the Shogitai—volunteers of the Tokugawa, and the Kwanguns—soldiers of the Mikado; the latter attacking, the former defending this spot. The Shogitai were both outnumbered and borne down by superior arms; and being put to the rout, the Miya was obliged to fly, which he did to Nikko, the sacred spot, about 80 miles from Yedo where repose the bones of Iyeyas, the great founder of the dynasty then on the point of being overthrown.

The Kwanguns having made good their entrance, emulated the example frequently seen in other parts of the world, and setting fire to the beautiful temples, the glory of the place, left literally not one stone upon another. The first picture in this number, shows the sites of the three largest. They occupied three sides of a large quadrangle, the principal temple being at the end. Now see how much is left. Merely the stone foundations—level with the ground—to mark their site and dimensions. It was very cruel work, and will never be repaired. And as in Shiba, the fine approaches and avenues have been desecrated by the building of little mean shanties, so at Ooweno. Our second picture shows the little tea-houses, now occupying sites where formerly stood small shrines of exquisite construction.

Our third picture gives a view of one of the general burying grounds of the place. It is within one of the surrounding enclosures which the soldiers left undeseccrated—but it is now little cared for.

The best use Ooweno could be put to now, would be as a park for the people. It is spacious; abounding with magnificent trees, and if all the debris of the old structures were removed, it would make a very fine site for such a purpose. At present the place has an appearance little better than a rabbit warren.

THE GAIMUSHO—FOREIGN OFFICE.

THE principal doorway or entrance of the Gaimusho will give a better general idea of the front of a nobleman's residence in Japan than any description. This public office

was formerly the yashiki of the Prince of Kuroda, and is situate on one of the best sites within the boundaries of the castle, Yedo.

THE CASTLE, KIOTO.

THE near approach of another Exhibition at Kioto, brings this old sacred metropolis of the Empire once more under the notice of the public. In March the Imperial palace (Yoshiyo) will be thrown open to the public, filled with such articles as are sent in for Exhibition. Foreigners are to be permitted to visit the city as they were last year; but from what we hear, the Exhibition itself and the management of it generally will gain much by the experience of its predecessor.

DISTANT VIEW OF YEDO FORTS.

THE forts of which the Japanese thought so much when they were first designed, as a protection for the city of the Tycoons, are now left to go to ruin—being neither useful nor picturesque. There are five of them which are so placed as to be of very little service against the heavy guns of the present day, being just on the edge of the shallows which stretch far out from the city—but in such a position that big iron-clads might ride at anchor at a sufficient distance from them and yet be able to pour in shot and shell more than sufficient to destroy all the richest part of the city. We cannot, however, anticipate any such circumstances arising, as shall necessitate hostilities of this character.

The Period.

ON the 2nd inst., H. M. the Mikado received the members of the Diplomatic Corps. According to custom the senior member of the body (the Italian Minister) presented a congratulatory address on behalf of himself and his colleagues accredited to the Court of Japan, in the following terms:—

Sire. The Diplomatic Body presents itself before the throne of your Imperial Majesty to offer its felicitation and homage upon the occasion of the New Year, which, for the first time, Japan celebrates synchronously with Western nations.

The Diplomatic Body, which has of late witnessed the inauguration of so much moral and material progress under the auspices of your Majesty, sees in each wise innovation effected in this country, a fresh pledge of the good will (fraternity) which unites Japan with those nations of whom we have the honour to be the representatives.

We present you, Sire, our sincere wishes for the prosperity of your August Person, of the Imperial Family, and of your country.

His Majesty replied:

Gentlemen of the Diplomatic Body.

It is with lively pleasure that We receive your compliments and congratulations on the occasion of the New Year, and We are happy to see you continue to exercise your functions in sound health.

Our dearest wish is that the Sovereign Heads of your respective Governments, may live continually in the enjoyment of profound peace, and perfect security: and we beg you to convey to them our loving sentiments.

After the presentation His Majesty invited his visitors to partake of refreshment in the banqueting saloon; and during

the afternoon caused to be forwarded to the Legations, baskets of fruit, arranged in accordance with the Japanese rules of symbolical compliment.

On the 10th, Mrs. De Long and Madame Butzow were received at a Drawing Room held by Her Majesty the Empress, on which occasion the Mikado expressed his obligation to the U. S. Minister for the courtesy show Japanese in the U. S. A.

NEWS ARRIVED on the 15th in Yedo, that troubles have broken out in the Owaké Ken, Kiusiu.

On the 29th December last, nearly 40,000 men assembled, and attacked and destroyed the village of Funai, utterly levelling the houses of the officials, and of some of the wealthy families. They then visited the village of Youdzuki: and when the principal officers of the Owaké Ken went to them and attempted to reason with the leaders they would hear nothing, but wounded some and killed others. They attacked the Kencho and attempted to burn the gate, which was only prevented by a discharge of fire-arms from within.

On the 2nd January, the disturbance continuing, the officers again tried to use persuasion to the mob, but again unsuccessfully—the men making a sudden attack with bamboo spears, killing two officers, and mortally wounding one policeman.

Before the dispatch left, tranquillity had not been restored, but the rioters had put in the following demands:—

- 1.—Cows and horses shall not be killed.
- 2.—Trees belonging to the Kami must not be cut down.
- 3.—The rules of the Kami and Butsz (Buddha) shall not be changed.
- 4.—The prices of all articles for sale in the towns shall be lowered.
- 5.—Government mountains to be ruled by the country people.
- 6.—All official salaries must be paid by government.
- 7.—All expenses (of Kens) to be paid by government.
- 8.—Prisoners must be released.
- 9.—Paper money now in use in the country must be exchanged for government paper money.
- 10.—Wages of labourers to be two muns of white rice.
- 11.—Government must pay the labourers at Idé on public works.

From the above hurried and probably rough translation, will be seen the amount of ignorance that prevails in Kiusiu, and that the Government ought to find no difficulty in settling the matter.

TO DAY an universal topic of wondering discussion has been the mysterious disappearance of Dr. Berlin, formerly interpreter to the North German Legation. In England, such unaccountable disappearances of individuals from the knowledge of their friends are far from uncommon; but in Yokohama, by reason of the comparative fewness of foreigners, and the close watch kept over their movements by the officials, none has hitherto been known; and, unfortunately, in this case there appears to exist little hope that the gentleman who is now being searched for may yet, like the Rev. B. Speke, be found and restored to his friends.

From what our reporter can gather, Dr. Berlin had quitted Yamaguchi, where he had been engaged as instructor to the Ken, for the purpose of visiting Yokohama on business; and attended by a yakunin and his servants, took passage for this port in the P. M. S. S. Co.'s steamer *Relief*, amongst the other passengers being the Princes Philip and Augustus of Saxe-Coburg, and Mr. Zappe. All went well on the voyage, Dr. Berlin, however, being troubled by sea-sickness; but taking his place at table, and joining in the conversation and amusements which beguiled the tedium of the transit. At about twenty minutes past six on Saturday evening, the Kanagawa lightship was sighted, and about that time the

pursuer saw Dr. Berlin leaning over the bulwark, looking out on the sea. From that time, nothing has been heard or seen of the missing man.

From the time of sighting the lightship, over half an hour elapsed before the vessel arrived at the anchorage, and as is usually the case on the termination of a voyage, the officers were too busy attending to the duties of their respective departments to pay much attention to the proceedings of passengers: whilst the latter, eager to land, are often apt to separate from acquaintances, trusting to meet them on shore. Such appears to have been the case in this instance. Each, engrossed with himself, appears to have imagined Dr. Berlin had landed in some other sampan; and even his boys—who, being in the steerage, were not entirely cognizant of their master's actions,—appear also at last to have shifted for themselves, and come ashore. No uneasiness was felt at his non-appearance on Sunday, it being supposed he had gone to Yedo, where it was known he was expected; but on Monday fears began to be entertained respecting his safety, and enquiries concerning him were set on foot by Mr. Mammela-dorff, who is an intimate friend of Dr. Berlin, and by the authorities of the North German Legation, but no tidings of him could be gained—the only contradictory statements found in the evidence procured being one to the effect that at the time the light was sighted he was on deck; the other, that at that time he was lying in his berth. The boatkeepers are unable to furnish any information as to the landing of any foreigner answering the description of his person, and the sendees deny having received such an one on board any sampan. It therefore remains at present an unsolved question:—What has become of Dr. Berlin? Pending its solution the North German Consul has taken charge of his effects.

Dr. Berlin was a student at Bonn and Breslau, and had acquired his degree of Ph. D. at the University of Florence. During his residence of six or seven years in this country he had acquired a profound knowledge of the Japanese spoken and written language, and had also the reputation of being a skilful Oriental scholar. It is stated that he had \$8,000 in his possession, and an order on a merchant in Yedo for \$3,000. Search is now being made for the Yakunina who accompanied him.

So far as we have been able to learn, Dr. Berlin possessed not only a large fund of learning; but also was singularly gifted with *bonhomie*, and the tact of making friends, whilst he enjoyed to the full the pleasures of life which are to be found in Yokohama, and was most unlikely to have yielded to any sudden impulse of self-destruction; so that hypothesis may be promptly dismissed. There remain but two others to account for his death, should that have occurred, which it is sincerely to be hoped has not.—1st: Accident. 2nd: Fool-play—and two to account for his disappearance—1st: Insanity. 2nd: A desire of practical joking.

It is not for one moment supposed by those who know him well that a mere freak would have induced him to jest with his friends' alarm, nor is there the remotest cause to apprehend mental derangement or pectuniary embarrassment; and we fear that their gloomier apprehensions will be found only too well justified—Time alone can tell.—14th Jan.

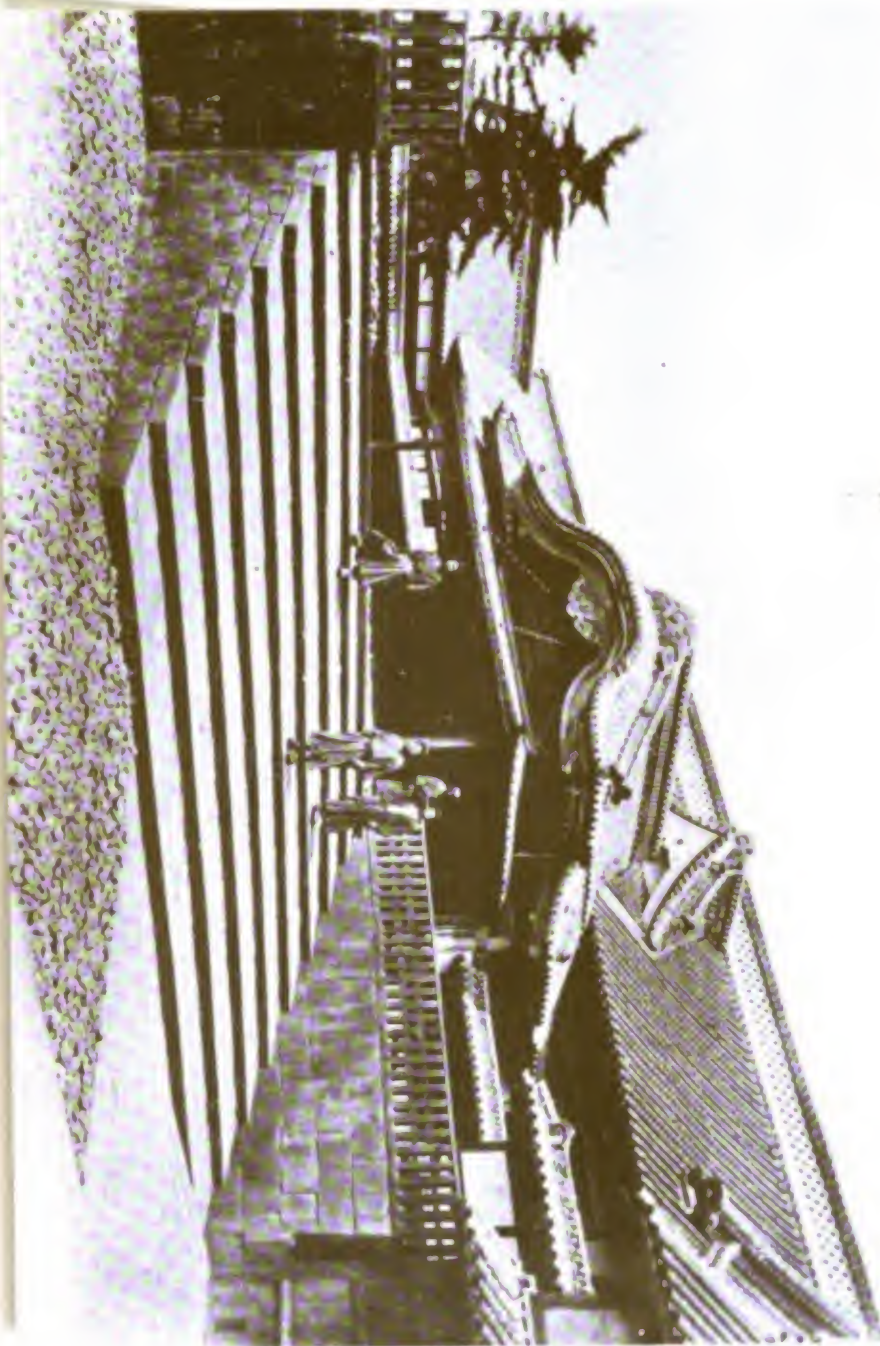
We regret to state that as yet nothing definite has been learned respecting the fate of Dr. Berlin. Mr. Zappe, having taken possession of his effects on board the *Relief*, examined the Japanese servants who came up with Dr. Berlin in that steamer, and has, we believe, ascertained from their statements that a small portmanteau, presumed to have contained the money paid him at Kobe, is missing; but what amount of specie there was contained in it, cannot be learned until answer shall have been received from the merchants in Kobe, with whom

THE FAR EAST.



A TOKUGAWA BURIAL GROUND, AT OWANO.

THE FAR EAST.



THE GAIMUSHO—FOREIGN OFFICE, TOKYO.

he had business transactions. Search is now being made by the Government for the Japanese Yakunins who accompanied him, and it is most probable they will be found by to-morrow, when some information may be gathered from them which may clear up the present mystery: which, has to-day been rather increased by the statement of Constable White, of the English Consulate, to the effect that he being one of the first persons on board the *Relief* after her entrance into port, saw a tallish man, well wrapped up, standing by himself on the after part of the deck, apparently waiting for the vessel to anchor. At first he took this person to be one of the Princes expected, but now considers him to answer the description given of Dr. Berlin. It may be mentioned also, that whilst Mr. Zappe was conversing with Col. Shepard at the U. S. Consulate, upon the subject, the former was assured by a resident that he had seen the missing man in company on Sunday with Mr. K. E. Schmid, of the British Consulate. The latter—who was a very intimate friend of the missing gentleman, having known him in Geneva and at Basle, where he had pursued his theological studies—on the contrary, says that he expected Dr. Berlin from Kobe, and not seeing him on Sunday, concluded he was visiting at Mr. Mammelsdorf's, and had put off his visit to him on account of promised correspondence with him at Yamaguchi not having been kept up with due regularity. Mr. Schmid was fully under the impression he was in Yokohama,—so much so, that on Monday, when breakfasting at an Hotel, a chit being sent to him "Have you seen Dr. Berlin?", he wrote a reply that he had not, believing that the doctor was somewhere about the Hotel, but had not yet accosted him.

Touching the possibility of temporary derangement, we have made minute enquiries, and find that Dr. Berlin was often singularly abstracted, and subject to fits of musing, even whilst walking along the streets or engaged in conversation, so that to strangers, or those who were not well acquainted with him, his manner appeared eccentric. A stooping gait, and down cast look, resulting from excessive shortsightedness, heightened this impression; and as he rarely used glasses, what with his imperfect vision and absent-mindedness, he often unintentionally gave rise to impressions that they had been slighted in the minds of acquaintance whom he might jostle without recognising.

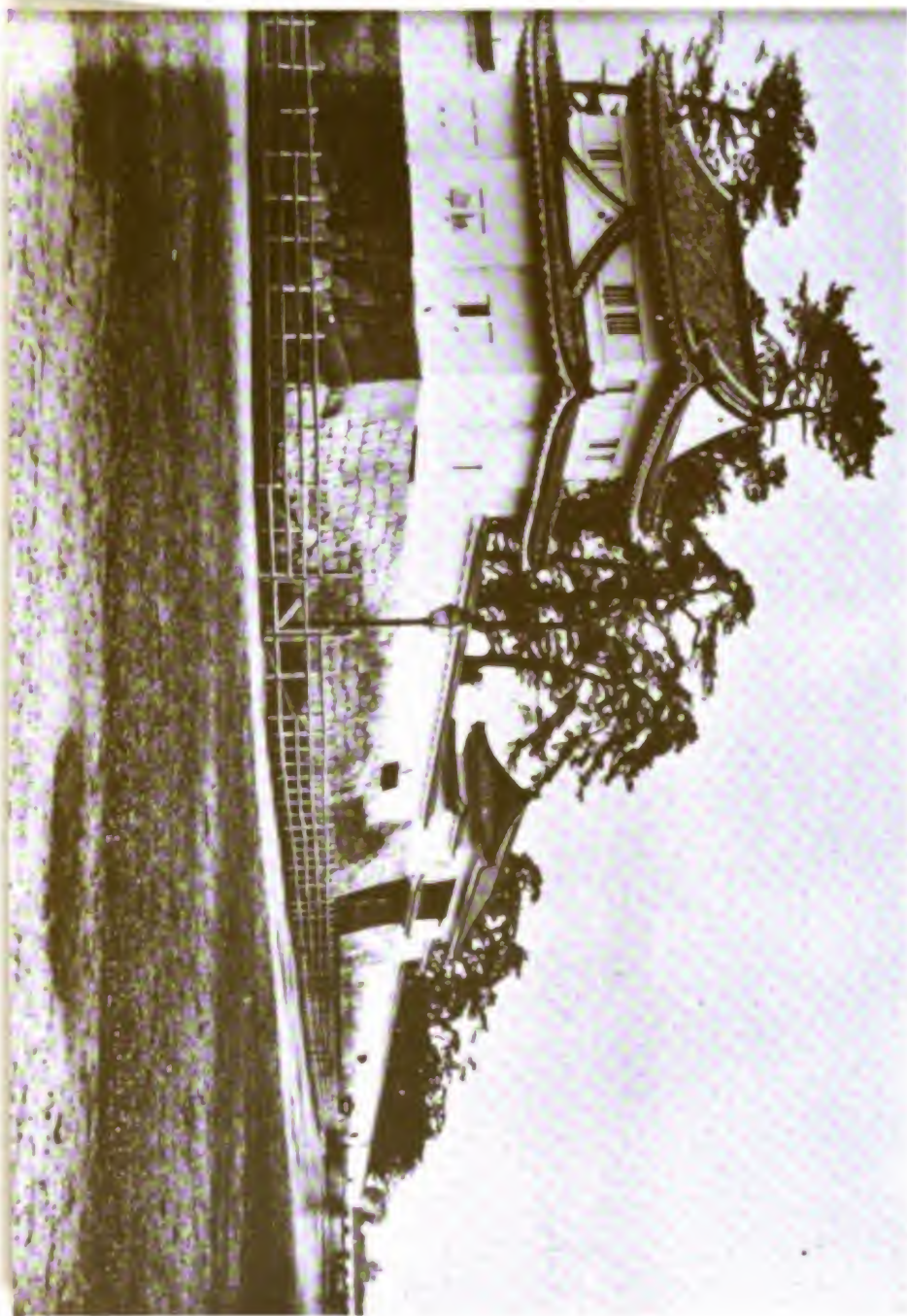
The general opinion of his friends appears to tend to the idea that owing to his near-sightedness, he may have accidentally fallen over board; on all hands the idea that he wilfully terminated his existence is scouted in the highest degree as improbable, being, as he was, in tolerable health, supplied with ample provision for the present, and having friends at home who would have gladly assisted him in case of need. On the other hand, if Constable White's statement be at all supported by the quartermaster at the gangway from which the passengers descended, or by any of the crew of the *Relief*, a case of considerable suspicion will be made out, and one demanding the most thorough investigation. Although none such have occurred lately, the public mind has not yet let slip the memory of the suspicious deaths of sailors going off to their ships in 1870 and 1871.—15th Jan.

WE NOTE a new Sign of the times, which though trifling, is not insignificant, but may prove the beginning of a great industry. It is the opening of several shops in Tokei, at which old rags are bought, and assorted for the papermaker. Heretofore, the Japanese—making all their paper from mulberry bark, rice-straw, and like substances—have looked upon rags as worthless. The value of old material thus wasted in Japan, would, in the aggregate, amount to hundreds of thousands of dollars yearly. One or two enterprising foreign firms have tried the experiment of collecting these old rags, and sending them to Europe as paper-making material; but owing to the great expense and difficulty with which the colour of the indigo-dyed

rags is discharged, the venture was not sufficiently remunerative to encourage repetition. Now, however, since the Japanese have affected the use of foreign cotton and woollen goods, their waste dry-goods stuff is more varied in character, and the dye generally less difficult to discharge. From this fact some natives, though unable to manipulate the valuable and complicated machinery worked in European factories, have just been encouraged to attempt on a small scale, the production of paper from rag pulp. Henceforth, each family will probably have its own domestic rag-bag, and the rag-man's store become an institution, as surely as it is in London or New York. Rag pickers also will appear on the streets, and if they do not commit the easy mistake of raking other than orthodox *chiffonierie* into their bags, will be enabled to usefully follow a peaceable and sufficiently lucrative business. It is gratifying thus to notice that while the occupation of the wrester, the skull-shaver, the clog-maker and many another honest artificer or professional gentleman of Old Japan, is rapidly going, or, like Othello's, altogether "gone," other branches of industry are springing up; and since newspapers, books, and other things requiring printing-paper, grow daily more and more in demand, the new industry in paper may flourish side by side with the old. There will always be a great demand and many uses for the bark-made paper, which, still unrivalled for softness and toughness, is peculiarly adapted for many purposes, although inferior for printing to the European production; and only needs more general introduction into Europe to be adopted by fancy stationery and other trades for various needs of their business.

ALL OVER Japan, along the highways, and in villages and temple yards, are to be seen memorial stones, of various sizes and shapes, inscribed with Chinese and Japanese characters—often merely water-worn slabs, set up unhewn, and engraved with the fitting legend. Sometimes they are broad, and smooth upon one side only; but the common form is that of an upright square shaft. The material is usually of that comparatively soft gray stone which seems to specially invite the lichens that grow so abundantly in Japan, flourishing on all stone and rock, rapidly eating out their hard face. Occasionally, one sees a column of granite or syenite covered with neatly-chiselled hieroglyphics. These stones are reared sometimes as historical or monumental to some noted hero, saint, or sage; sometimes they denote a tomb or cenotaph; often they record prayers or charms; and occasionally they mark the scene of a notable event. A thorough study of their inscriptions will doubtless yield rich fruits to the scholar who makes them the object of his research. We read in the *Satsu Yo Shim Bun*, of the recently erection of such a commemorative stone in the village of Ushibuchi, in the province of Yechizen, at the foot of Hakusan. Some years ago, one of those severe local famines (which were formerly frequent in Japan, as well as in other Asiatic countries, and which can never be entirely guarded against, or their horrors greatly mitigated, until railways, steamships and good highways are common) visited the province of Echizen and the country adjacent. How severe were the sufferings of the people, and how numerous the deaths from starvation is still mutely, but eloquently told, by the huge heaps of bones, clothes and rubbish of all kinds beside the charnel houses in the desolated district. During the famine, the then daimio of Echizen, did his utmost to relieve his starving people, and was therein especially seconded by a rich samurai, named Tanabe. During the years that have elapsed since the famine, the villagers have been too poor to remember their benefactors; but now, owing to good government and abundant crops, they have increased in prosperity, and have erected a large stone in token of their gratitude, and as a mark of honour to the old daimio and his faithful vassal, which sets forth their joint benefaction.

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THE CASTLE, KIOTO.

IN MAKING up the collection of natural and artificial Japanese products for the Vienna Exposition, a number of striking, valuable and unique specimens of animated nature have been omitted, and this omission has been noticed by many of the visitors to the exhibition. Thus, if we mistake not, is absent that curious product of the seas of Japan, the "wonderful glass thread" or the *Hyalonema Mirabilis*; about which an able paper was read at the first regular meeting of the Asiatic Society, by Dr. Hadlow, R.N. The most beautiful specimens are found at Yenoshima, though they have been picked up occasionally on the coasts of Higo, Yochizen, and other provinces in Japan. The Japanese also call it "fude kai," or "pencil coral," and "priests' brush," since it greatly resembles the brush-like baton carried by Buddhist priests. The strange animal which is found in some of the lakes of Japan, and is called by foreigners, a salamander, would also have excited much interest at the great Exposition. A case of stuffed birds, representing the entire ornithology of Japan, and an aquarium of the wonderfully varied stock of Japanese fish will be missed from the collection. Comparatively few specimens of the varieties of coal were exhibited; while of the meteorites said to be so common we noticed none. It is to be hoped that in the permanent collections about to be established, these missing objects will make their appearance in the number and quality which their importance deserves. The excellently-mounted "human" skeleton which was noticed by so many, was made by a Japanese modeller—the man, as a Japanese informs us, who made some of the very fine wax figures in the Asakusa exhibition.

AMONG the many peculiar customs in Japan which have surprised Europeans, is the manner in which meritorious deeds of men, women, and children, are gravely and minutely considered from time to time by the officers of the Kems, or even the higher departments of the general Government of the Empire, and a solemn gift of *two boos* often conferred as a reward of filial piety, patriotic beneficence, etc. on the joyful worthies. This is in obedience to the theory of Japanese government, i.e. that the Emperor is God's viceroy, the officers his servants, and the people his children—and very tender children too. Though foreigners may sneer at this idea of publicly rewarding the gallant defender of a house against attacking robbers with a whole ryo, or the bestowal on a dutiful son of ten yards of silk, yet the system is according to strictest logic. Only a very little further development of the principle, and it would be perfectly proper for the officers of the Okura Sho to give every moist-nosed urchin in Japan, a tempo for scrupulously keeping his face immaculate. Even a pound of soap to a coolie, as a reward for the virtue of abstaining from extortion would be in order; while a cambric, to all native young ladies who promised to taboo the use of paper, would be the height of propriety. It is curious to note that the native newspapers not only record these awards as interesting items of news, but that they often form the staple of their local news for the mental food, like the diet of their readers, is not very exciting. On the other hand, and in rigorous contrast with these petty rewards to the 'children' of the government, are the severe, and often barbarously cruel punishments inflicted on criminals. The death-penalty still stands decreed for offences to an extent that would have surprised even our fathers of five hundred years ago. The contrasts between the award of two boos for special piety, and several months of starvation and freezing for petty larceny, has attracted the attention of some members of the Daijo Kuan, and a debate on the matter was held a few days ago, but whether any result had been reached is not yet stated. It is hoped that some reform will result, so that henceforth the good may will be treated less like children, and the bad more like men.

Asiatic Society.

THE THIRD regular meeting of the Asiatic Society of Japan, was held in the Public Hall, on Saturday evening, the 11th inst., at half-past eight. Dr. Hadlow, V.P., took the chair and made some timely remarks upon the desirability of the society securing a good general library, to which he invited contributions from all well-wishers of the society, and of the community of Yokohama.

On the motion of the Secretary, seconded by Mr. Pitman, Mr. H. Pryer was appointed Librarian; and also Curator of the museum to be formed.

A code of bye-laws, prepared by the Council, was then submitted, after due consideration, and was adopted by the society. Most of these bye-laws were of the usual routine character; the articles most interesting to the public being these:—

"Regular meetings of the society shall be held on the Saturday nearest each full moon, at 8.30 p.m."

"Members are allowed to introduce one or more friends, to be present at the society's meetings."

"Lectures on appropriate subjects may be delivered under the auspices of the society."

On a motion of Mr. W. H. Smith, seconded by Mr. Wilkin, it was "Resolved, that Dr. Hepburn be requested to represent our society abroad, during his absence; and to procure for our library the journals of similar associations."

A valuable and suggestive Paper on "Fujiyama," was read by Mr. G. J. L. Hodges, of H. B. M. Consulate; who also exhibited specimens of the lava of the mountain,—of the paper charms sold there,—and of the flint arrow-heads which he had found in the country.

In the course of the paper, the following facts were mentioned. About 450 devotees reside permanently on the mountain. Silk-reeling is among the occupations of the inhabitants of the hill-side about the foot. Rice is cultivated; also sweet potato and mulberry trees. The olive and the walnut are found there; likewise wild cranberries, strawberries and raspberries. There is a thickly-wooded belt around the mountain in which birch is abundant; and above this, rhododendrons and wild roses were found in full bloom and great profusion. Grass grows luxuriantly up to a certain height; and then gives place to mosses; after which come the ashes and lava.

The cuckoo is heard; and the hunters of the region report that the wood abounds in boar, deers, bears, monkeys, badgers, hares, &c. There is a "mid-mountain village" and near by, one of the eight lakes which are said to exist around Fuji-yama. These are known to afford abundance of fish and all kinds of wild fowl. Charms are sold as a protection against the mountain demons, and also (by a man near the summit) against fire and thieves. They are largely bought by the pilgrims. Mr. Hodges thought he perceived a remnant of the worship of the "Sun-god," and he traced the channel of an avalanche of snow. According to Japanese authorities, about 200 B.C. the mountain was visited by a Chinese who had been sent by his Emperor in search of the Elixir of Life. The water of springs found on the hill-side are said to re-ascend during the night; and sounds of harmony are always to be heard, &c. The first shrine erected on the mountain was in A.D. 808; there are now several. Dai-Gongen is the name given to all Kami of the mountain. The volcano is said to have first appeared in 215 B.C., when the earth opened, Lake Biwa was formed, and Fuji arose. In A.D. 799 the summit was in flames for 35 days; and in 863 there was a similar eruption, when a lake on the N.W. was formed; the sea filled up in many places, and the mountains in Koshu were set on fire. In 1706 a great eruption occurred, one of the effects of which was to deposit cinders at Yedo to a considerable depth. Then

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DISTANT VIEW OF YEDO PORT.

also was formed the present crater and the small hill on the side. Estimates of the height as follows:—

Lieut. Williams, R. M., of H. M. S. *Rinaldo*, gives 10,614 feet from Odawara to summit.

Sir R. Alcock 14,177 to peak.

Lieutenant Fagan 13,080. The highest of these estimates makes Fujiyama about 1,500 feet lower than Mt. Blanc, which is 15,790.

It is said that the late earthquake was severely felt at the foot of Fujiyama, covering a space of 13 by 16 *ri* (?) When the American Expedition visited Japan, in 1854, the height of Fujiyama was computed at 16,400 feet; by examination made this summer, it is found to be 14,200 feet, showing the gradual sinking of the mountain, in conjunction with the reported shrinkage of other celebrated mountains. But these estimates are doubtful.

After the reading of the paper Dr. Hadlow remarked on the discovery of flint implements as showing that the inhabitants of Japan had, like other aboriginal tribes, passed through the Flint Age, and that the populating of the islands had not taken place (as some suppose) prior to that period.

The Revd. Dr. Brown and Professor Griffin took part in the discussion, mentioning the unearthly stillness, the difficulty of breathing, and the ink-like appearance of the sky at the higher altitudes. Dr. Brown also mentioned having seen flint arrow-heads when at Niigata.

AN INTERESTING instance of good use made of the telegraph occurred a short time ago. A merchant in Yedo, living in one of the streets near Teukiji, had a rascally servant who stole 300 rics from his master, and departed, as he supposed, to parts unknown. The shrewd merchant made enquiries, and learned that his lightfingered servant had gone by steamer to Osaka. He immediately telegraphed to the authorities in Osaka, and a policeman waited near the dock, to welcome the expected absconder. The thief was arrested, and learned to his astonishment that electricity is used to catch thieves, as well as for other purposes.

THE *Shinbun Zushi*, a semi-monthly newspaper printed in Tokyo, announces that a new daily newspaper is to be published in that city. It will be called *Kōbun Tushi*. As near as can be translated, the name would be *Public Recorder*. Another news-print is announced to be published in the Ibaraki Ken, and to be called the *Ibaraki Simpo* (*News Herald*). Although, as is very probable, the projectors and managers of such "newspapers" are without experience, either editorially or otherwise, it is a good sign to see these infantile attempts at journalism, springing up all over the country. While too innocent to do harm, they will do much good by disseminating knowledge, keeping the people informed as to the progress of events, and in enlightening the public generally. We wish them all success.

AS ONE of the small evidences that the nineteenth century has asserted itself in Japan, we note that in the railway stations, both in Yedo and at Yokohama, enterprising Japanese news-vendors have established small news-stalls, and have daily, and early, on sale, the *Nishin Shin-jishi*, the *Shinbun Zushi*, and the several other specimens of ephemeral literature printed in Japanese and Chinese characters. We have not yet seen Japanese urchins staggering under bundles of damp news-sheets, and shouting "extras," but doubt not that the coming boys will appear in time.

ON MORE than one point, there are marked and suggestive contrasts between China and Japan. The former country not only clings to its old calendar, but actually appointed a lucky

day for the Imperial nuptials. In Japan, the old and troublesome calendar is exchanged for a better one, and the Emperor, whose word is law, ridicules the idea of there being any lucky or unlucky days. We do not suppose that this will be a cause of war between the two countries, but it will greatly help on the war against superstition and ignorance among the not over intelligent country people of Japan.

A FIRE broke out at Asakusa, Yedo, on Tuesday night about 9 o'clock. Only four houses were burned.

NOTICE has been given to ten different kens, near Osaka, to furnish labourers, and pine logs and other timber, for the railway between Osaka and Kobe.

A BLOODY EPISODE has recently broken upon the quiet life of the good peaceable people in Wakayama Ken. There is enough romance and murder in it to thoroughly equip Miss Braddon with matter for one of her firstblood novels. A samurai named Kawamura, had a daughter named O'Ai (love). The father had promised another samurai named Takenouchi to give the damsel to him in marriage. He broke his promise, and the daughter was married to another man. The disappointed lover, infuriated at his loss, murdered his would-be father and his wife and son, and carried off the money-box from the house of the murdered man. The murderer was arrested, and will doubtless meet his deserts.

THE SHOCK of earthquake felt here on the 15th instant, it appears was more serious in its effects at Siseoka, near the proposed new Treaty Port of Tsurunga, at which place several houses and other buildings were overthrown, fortunately without causing loss of life.

WE NOTICE that a number of *articles de luxe* are now manufactured in London of Japanese paper. Concerning this the *Times* says—"Its great recommendation is that by its aid the most elegant fabrics can be approximately and serviceably imitated, whilst the cost to the public does not exceed one-tenth that of the articles which it supersedes."

WE UNDERSTAND that in consequence of the frequent vexatious stoppages at the Customs of packages of crude and powdered opium imported for the use of chemists here and at Yedo, and the apparent inability or disinclination of the officials to distinguish betwixt these articles, and those preparations imported by Chinese for the gratification of opium smokers, the inconvenience suffered by European druggists has been such as to cause them to bring it under the notice of the diplomatic representatives of their nationalities. We hear that at a conference of Ministers, just held, it has been determined to require each Chemist, and dispensing physician, to send in to his Consul an approximate statement of the opinion—crude or prepared—he is likely to use during the ensuing year in making up prescriptions, in order that the legitimate importers may be granted special facilities to that end. We believe that an average weight of 160 lbs. is usually required in the large Drugstores here, and that weight, or thereabouts will probably be named. The action of the Japanese in the matter is more likely, however, to have been prompted by rapacity for squeezes, than from any desire to prevent the spread of the destructive habit which has wrought such evil in China.

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THE FAR EAST.

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THE HISTORY OF TAICO SAMA.

(Continued.)

CHAPTER XIX.

NOBUNAGA STARTS FOR MINO.



HE victory of Nobunaga over Yoshimoto was quickly made known in all the provinces; and several daimios who had before despised him as a weak enemy, now began to fear him. Ujizane, the son of Yoshimoto, resided at Sumpu, but he did not attempt to recover the honour of his clan. He was a weak imbecile, steeped in idleness; so there was nothing to fear

from him; and Nobunaga determined to take advantage of the spirit now actuating his followers, as well as of the fears of the other clans. Saito Yoshitatsu of Mino had just died, and his son Tatsuwoki had come into possession of the territory. Nobunaga therefore prepared to destroy him and seize upon his territory. Tokichiro opposed him in this; warning him that although Ujizane was but feeble, he had many very bold retainers. They would be aware of the Ota country being left without any strong force to defend it and would act upon that knowledge. It would be far better, therefore, that this enterprise be given up. For once Nobunaga rejected his advice, and made light of his warning. Heading his troops he crossed the Sunomata river with 6,000 men, and marched towards Mino.



ONE OF THE CITY GATES, YEDO.

Now Tatsuwoki had a famous general named Takenaka Hanbei Shigiharu, the proprietor of Bodaiji castle. He was so expert in the art of war, and was so profoundly acquainted with military science, that of him it was said he could contrive a plan within his tent, and secure a victory a thousand miles off. He was declared by many to be equal to Komei, the wise and distinguished Chinese general in ancient times; and his name reverberated over all countries around Mino. When he heard of the invasion of the territory by Nobunaga, he at once made preparations for defence, and contrived to give the Ota chief a very decided check.

On starting for Mino, the Ota troops made a great show. First came 2,000 soldiers under Shibata and Sakuma; then 2,000 under Ikeda and Mori; and these were followed by Nobunaga at the head of 2,000 picked men.

As he progressed Nobunaga saw in front of his rearguard, a large banner coloured in red, black, white, blue, and yellow stripes. Not knowing of any such banner among his own people he became suspicious, and ordered an *aide de camp* to enquire to whom it belonged, and what it meant. The officer returned with the intelligence that it was borne by Tokichiro's band. Nobunaga angrily ordered that it should be cut into pieces, and it was done. But Tokichiro immediately made another with *mushiro*, (a kind of mat) and painted it as before. Having once more raised it on high, Nobunaga sent for him and asked him fiercely why he displayed such a banner; and abused him loudly for his disobedience. Tokichiro calmly replied "The enemy are full of stratagems which greatly endanger us. I have also a stratagem. It is not a banner, but a signal. If it be useless, I will acknowledge my guilt at the close of the battle. I implore you to allow me to use this signal for this day." Nobunaga's confidence returned, and he gave him the desired permission; and all the officers wondered what it could mean.

The battle commenced by Shibata with the van of the Ota force attacking the Saito front, but so well had Takenaka made his dispositions, that in a few minutes the attack was changed into a rout, and the Saito men pursued their flying antagonists with terrible slaughter. The force under Ikeda and Mori fared no better; and these two divisions of the army were exactly as fish taken in a net.

When Nobunaga saw the defeat of his two divisions, and how completely they had fallen before the stratagems of the enemy, he ordered his men to advance; but as he was placing himself at their head, Tokichiro ran forward and taking hold of his horse's bridle, quietly urged a retreat, saying that he could not now retrieve the fortunes of the day by anything his force could do. At this moment the loud report of a cannon was heard; and immediately several thousands of men appeared as if they had been lying in ambush. Hineno, mounting a horse, took the lead of them, and advanced against Nobunaga armed with an iron mace, nine feet long, and with it mowing down all who came within its swoop. Tokichiro now gave the order to the bearers of the *mushiro* flag to display it on high; and no sooner was this done, than over the ridge of mount Dzuiruzan a cloud of flags arose, a host of troops appeared approaching the Inaba-yama castle, the residence of the Saito prince. Takenaka and his fellow gene-

erals were taken by surprise, and hesitated. Taking advantage of this, Nobunaga gallantly rallied his army, and fought with the courage of desperation. He threw the foe into disorder, and as they fled in different directions was about to pursue them, when Tokichiro again seizing his bridle, said:—"Takenaka is no common warrior. Though my plan has so far succeeded, when he discovers it, as he will do, he will certainly turn back, and we shall be overpowered. But now you may retreat and recross the river." Nobunaga concurred, and led his troops back to his castle of Kiyosu. In reality, Tokichiro had hired all the vagabonds in the neighbourhood, and commanded to make an appearance as if they would attack Inaba-yama castle, directly he shook the *mushiro* flag. By this deceit he succeeded in defeating Saito's army; even so accomplished a general as Takenaka falling into the snare, and making them retreat towards Inaba-yama castle. But just as Tokichiro anticipated, as soon as he discovered the trick of which he had been the victim, he rallied his troops and led them back to renew the attack. No one, however, was found to oppose them, and so he was obliged to return to Inaba-yama.

Nobunaga, on arriving at Kiyosu castle, called Tokichiro to him and said "Your deeds equal your wise counsel. Hereafter the banner painted with five colours shall be the flag of your house." And Tokichiro retired, full of gratitude.

Some time after this, Nobunaga went up to Kioto to meet the Shogoon and the prime minister Miyoshi, and was appointed ruler over the whole of Owari. His government was marked by the greatest humanity and kindness, rather encouraging the people by rewards, than deterring them by punishment.

He now gave his whole mind to plan the invasion of Saito. The large river Sunomata runs through the boundaries of Owari and Mino, and interfered with both the advance and retreat of his troops. He proposed therefore to construct a fortress on the opposite side of the river on Mino territory, and use it as the base of his operations. He called his vassals together, and said, "If there be a man among you who will construct a fortress on the enemy's land, let him do so with all dispatch, and afterwards he shall be master of the fortress." He looked through the assembly, and Tokichiro stood forth as usual, and was about to undertake the duty, when Sakuma Nobunori said aloud, I will perform your command and build the fortress." Nobunaga ordered him to get it done within twenty days, with 5,000 workmen.

Sakuma quickly set to work, and caused his labourers to cut down bamboo and timber. With these, rafts were made for crossing and recrossing the river, and he placed men to protect the labourers. The work proceeded by day and by night. This having spread to Saito, he determined to attack the intruders with an overwhelming force. Accordingly selecting a dark night, he took them by surprise, and Sakuma was completely routed. Another Ota general, Shibata, then undertook the work, but was similarly served, though with difficulty.

Nobunaga then called Tokichiro, and asked his advice respecting it. The latter said that he would complete the fortress with his own soldiers within seven days; and that too, without

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THE TOMB OF MR. HEUSKEN.

cutting the bamboo and timber in Owari, and without employing the Ota people; so the work was confided to him.

Tokichiro ordered Koroku's men to cut the timber and bamboos at Mount Dzu-iriu-zan in Mino, and to do it in one night. As the source of the Sunomata river is among these mountains they floated them, and the stream being very rapid, they arrived quickly at their destination, where the workmen received them, and at once proceeded to make them into posts, beams, ridge poles, rafters, &c., according to the plan decided upon. A moat was dug by Koroku's men, and with the earth taken out of it, earthworks were constructed; and so unceasingly was this carried on that the Saito men were deceived. They did not see the timber and bamboo being cut as before, and imagined that little, if anything, was being done; and though an attack was made, it was not by so large a force; and the weather turning very wet, the fighting was deferred. The work, however, went on, and at length Tokichiro ordered his men to advance upon the enemy, and so furious was the assault as to disperse them in all directions. By this time all the fortress was completed, and Tokichiro placed a numerous garrison within it, and awaited the enemy.

They approached towards Sunomata. To their surprise, there they found a strongly garrisoned castle stretching like a rainbow. At some distance all round it stockades were erected. Thunderstruck with such a sight, the Mino men lost heart and said "This is a miracle. It is the work of Tengu (the devil). We must be careful how we approach it." And so for the time they retreated. All this Tokichiro duly reported to Nobunaga, who received the news with pleasure, and visited the new fortress. He praised the great deeds of Tokichiro and Koroku, and rewarded Koroku's men with money.

After this Ozawa Jirozayemon, proprietor of Urumé castle, the elder brother of Ozawa Mondo, hating the cruel government of Saito, desired to become a vassal of Nobunaga and to that end applied to Tokichiro, who went with him to Kiyosu castle to offer allegiance to the prince. Nobunaga, not only refused his assent, but ordered Jirozayemon to commit suicide. Tokichiro, however, took him aside, and said "Nobunaga always has a strong desire for the allegiance of Takenaka Shigeharu, the greatest general of Saito. I know he dislikes Saito for his despotism, and now lives in retirement; and if we can contrive that he shall become a vassal of Ota, Nobunaga will gladly employ you." So Ozawa and Tokichiro laid their plans together. Takenaka was calmly watching in retirement the course of events, and Tokichiro, changing his name, went to his house, and sought hospitality. They fell into conversation on military science; and presently Tokichiro said "I hear that Ota Nobunaga, the chief of Owari, is magnanimous and courageous. I think of contriving to serve him. What is your idea?" Then opening his eyes, Takenaka exclaimed—"Cease, and do not try to deceive me, with your monkey face. Though I don't know you, I have heard that among the vassals of Nobunaga there is a man named Tokichiro, with a face very like an ape, who is extremely clever in military science. Your conversation on this subject is that of no common man, and you wish to persuade me to serve Nobunaga. Surely you must be this Tokichiro." "Yes,

I am," said Tokichiro. "And you, with talent enough to serve a king yourself, you continue to serve the inhuman Saito. My master longs for your service, and I ask you to give up dark Saito and join the noble Ota house. Moreover I advise you to assist in tranquilising the empire by upholding the valour of your forefathers, and realizing both honour for yourself and wealth for your descendants." At this moment, Ozawa, who had been standing in front of the gate, came there and added his persuasions to those of Tokichiro. But Takenaka appeared deeply grieved, and said:—"I am not ignorant of your meaning; and indeed the house of Ota is ever flourishing, and has very many vassals. On the contrary the Saito house is fast going to decay. The chief is cruel, and the vassals are mere flatterers. It cannot last long. Still, I have eaten its rice and taken its pay in its good days, and I cannot desert it in its decline. Were I to do so, it would be a disgrace among samurai. If the country is conquered I can only die. Press me no more."

Hearing this, Tokichiro withdrew a short distance; and then said with great deference:—"I deeply admire your loyalty; and your golden determination is a verification of the saying, that a faithful servant will not serve two masters. I will no further attempt to persuade you. It is still, however, my desire to have you as my teacher. When I was young I was very poor, and never learnt from any teacher. You have retired from society, and live, as it were, concealed from the world. Will you not move your house into Sunomata castle, and satisfy this my desire? It is certain that Saito house will be destroyed by Ota; but for the sake of you as my teacher, I will let Saito family continue for ever." Takenaka was very pleased to receive this guarantee, and at once removed his residence to Sunomata, but most obstinately declared that he did not acknowledge allegiance to Nobunaga. He lived there quietly, never losing his fidelity to Saito, although he became the teacher of Tokichiro.

This was an exceedingly clever scheme of Tokichiro; for Takenaka was a great general, and it would have been difficult for Ota house to conquer him. Even though he should not help the Ota clan, it was easy to conquer Mino if he were not at their head.

On account of this success, Nobunaga allowed Ozawa to become his vassal. The Saito clan was shortly afterwards ruined, but the Saito family was protected in accordance with the promise of Tokichiro to Takenaka; though it remained in a very miserable plight.

CHAPTER XX.

INABA-YAMA CASTLE IS BESIEGED.

In the seventh year of Yeiroku epoch, Tokichiro persuaded Nobunaga to put in operation an attack on Inaba-yama castle, the residence of Saito. He sent 13,000 men, dividing them into ten parties, whom he placed under his most trusty generals. They completely surrounded the castle, and although the attack was made with most extraordinary courage, they made but little impression, the garrison being very brave and resolute. The Ota men became discouraged, the number of their killed and wounded being very great.

The attack was kept up for three nights and days without cessation; but it proved itself to be the strongest castle in the eastern part of the empire. Had it possessed one good general, it would have taken many thousands to capture it. How much more difficult was it when every man was brave in its defence! Tokichiro came to the conclusion that it would be impossible to take it by storm. He therefore reconnoitred the locality by night, and found a precipitous hill in the rear, which he determined to turn to account. He placed his younger brother Koichiro here, and with six companions—Koroku and his brother Matasayemon, Kajita, Inada, Hibino and Awoyama he moved for this spot. Each of them took provisions, with a calabash full of wine. About 8 P.M., one evening they started. It was bright moonlight, and intricate as the underwood rendered the pathway, Tokichiro managed by laying hold of the roots of trees to pass from rock to rock like a monkey. He then let down a rope ladder from the height, and in this way they all passed along, and came to level ground. They then rested to refresh themselves, and they were so engaged, when a deer, closely followed by a hunter, rushed by. The man managed to catch the deer, and killed it. Tokichiro was pleased with this brave act, and advancing to the man, asked his name. He was rejoiced to hear that it was Horiwo Mosuke; and said "I remember you well: your father Chinuyemon was in Iwakura castle with you; and you did bravely in saving him. I have always wished to meet you. I am Tokichiro, the vassal of Nobunaga. We wish to find the back entrance to this castle. If therefore you will guide us, I will see you well rewarded at the close of the battle." Horiwo complied with his wish, and led the way.

As Tokichiro conjectured, there was no guard at this gate. There was however, a moat, ten feet wide, which they were at first at a loss to get over. Cutting down a large willow tree, they so crossed and stealthily entered the castle. Ten sleeping soldiers were quickly killed by them. They then put on their armour, thus looking like Saito men. Setting fire to a pile of brushwood and firewood, they made their way to the front gate under pretence of carrying provisions thither; and no one opposed them. Tokichiro had arranged a signal with his friends, and it was not difficult to secure their entrance into the castle. Just when the defenders, however, would have met them hand to hand, a fire broke out in the rear, and the garrison became so bewildered that they became an easy prey. Five or six hundred men rushed in, and falling on them all alike, young and old, male and female, massacred them without mercy.

Saito Tatsuwoki determined to die sword in hand; but Nobunaga sent to him, and said that if he would evacuate the castle the carnage should cease. Saito thanked him, and next day fled with some thirty followers to Miyako. Thus was the whole Mino country subjected to Ota.

Large rewards were distributed by Nobunaga to all his followers, but most of all to Tokichiro; because he performed more praiseworthy actions than all put together. From this period Tokichiro adopted as the device on his banner a large calabash, and this became famous throughout the whole empire.

(To be continued.)

The Illustrations.

THE TOMB OF MR. HEUSKIN.

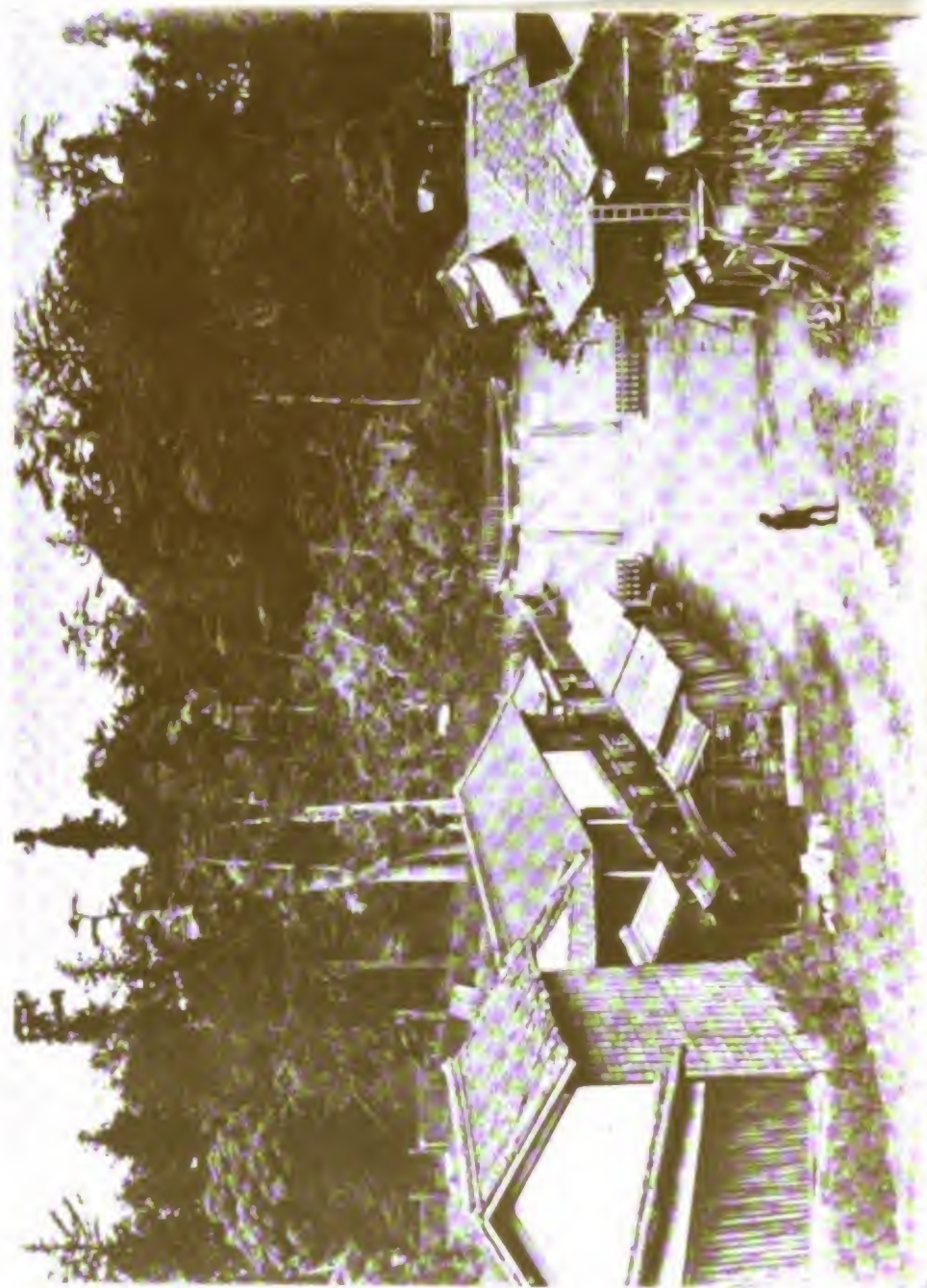
THERE is a cemetery in Yedo attached to a temple at no great distance from the American legation, which is to foreigners of more interest than any other, from the fact that it is the burial ground for all foreigners who may die in the city or its vicinity. Happily, although crowded with Japanese tombs, there are as yet but few foreign. And of these few that shown on page 195, is the most striking—the tomb of Mr. Heuskin, whose death and the circumstances attending it are related by Sir R. Alcock. It seems almost impossible that we live in the same land, as saw such scenes only twelve years ago. Sir Rutherford writes:—

"Nothing changed in the position of foreigners for the week following. The alarm spread by the Government of an impending attack continued, though with the usual vagueness and uncertainty as to the true source and degree of danger; and in this unpleasant state of suspense the days passed on until the night of the 14th, when, about ten o'clock, I received a brief note from Mr. Harris asking me to send surgical aid to Mr. Heuskin, who had been brought in wounded. At midnight Dr. Myburgh, a medical officer attached to the British Legation in the capacity of Dutch Interpreter, went off immediately, but soon returned with information that his patient was dead. He had been waylaid on his return from the Prussian Legation by a band of assassins, and mortally wounded.

"On the fourth day after, all the Corps Diplomatique and the Consular body from Kanagawa assembled by invitation at the American Legation to render the last honours to the murdered man, when the American Minister received a warning from the Government, that if they persevered in their intention of following the body to the grave, they were likely to lose their own lives. No one hesitated; but the fact of such a warning seemed to indicate either an odious policy of intimidation on the part of the Government, or such deplorable timidity and weakness as took from the Foreign Representatives all security, or hope of vigorous measures for their protection. Not only were none taken on this occasion—not a soldier called out—but there was a total absence of any precautions to prevent a surprise or sudden attack along the line of road, which lay for more than a mile by the banks of a river; and offered great facilities of attack from cross-roads leading to it and bridges which traversed it at short intervals.

As the funeral cortège wound its way from the American Legation to the burial-place, many harassing and anxious thoughts must have filled the breasts of the chief actors. It was the middle of January, but the sun shone brightly; and not a fleck or a cloud was in the sky to dim its lustre. The place of interment was the same I had selected just one year before, when my linguist was slain at the gate of the Legation. Fine trees, consisting entirely of evergreens, and covered with foliage rich in colour, cast a pleasant shade over the well-kept grounds of the Buddhist temple to which the come-

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ON THE NAKASENDO.

THE FAR EAST.



OSAKI, TOKIO—ONE OF THE GREAT BRIDGES OVER THE RIVER SUMIDA.

tery is attached. Here, lying back on some rising ground, not far from the banks of a little river which winds its tortuous way to the city—only too symbolic of the rulers of the land—a picturesque site as could well be chosen had been marked off for the dead. There was something very sad and impressive in the gathering which now brought so many nationalities together at the spot. A large circle of Europeans formed the principal group, while in the back-ground the heaven crowns of some of the fraternity whose temple grounds were thus invaded might be distinguished. In the centre of the group is a Roman Catholic priest in his white robes, and on a terrace above the heads of all, stand five Japanese dignitaries, Governors of Foreign Affairs, whose attendance is anything but voluntary on their part. These, dressed in their hakama of ceremony, look coldly down upon the scene at their feet. The flags of four Treaty Powers are there, to which those of Prussia, not yet in the number, is joined, and to the right the Representatives of those Powers are all present, surrounded by a strong guard of Prussian marines,—no ship of war of any other nation being at the anchorage. In the centre is the newly dug grave, into which the sun pours a flood of light, as if to rob it of half its terrors. The bier is covered by the American flag, for though Dutch by birth, the murdered official was a servant of the United States; and as the service proceeded, notes of sadness filled the air from the band of the Prussian frigate—a wail of sorrow and complaint. Farewell to the dead—ashes to ashes, dust to dust! The flags are lowered, while with uncovered heads the Ministers each cast in a handful of earth. In mute sorrow it is done—in sorrow and humiliation too, for a murdered brother lies in that grave over which the flags of five European Powers are drooped in honour, yet were they all powerless to protect from the hand of the assassin him now laid so low, and equally powerless are they to secure future safety to those now standing by the grave.

The beauty of the site and clearness of the sky, only contrasted the more painfully with the moral features of the scene. A foreigner in his prime, the only son of a widowed mother,—cut down in his strength, and murdered by a band of political assassins in the streets of a great Eastern capital, where all but the few members of the Legations are still jealously excluded,—lay in the grave,—round which the Representatives of the greatest Powers in the West stood, mourning a wrong they were indeed helpless to redress.

Surrounded by a hostile class of Feudal chiefs and their armed retainers, living under a Government either incapable or treacherous, they were themselves under menace of being slain in the same ruthless fashion, even while rendering the last duties to the dead. And under this oft-renewed menace of massacre or assassination, the Representatives of all the great Maritime Powers had lived for eighteen months past, isolated and unprotected. Singly pitted, as it were, against the millions which surged around their dwellings,—cut off from all friendly intercourse by the jealousy of Eastern rulers,—watched, hemmed in, and yet undefended,—it must be

confessed the position of a Diplomatic Agent in this farthest Eastern station was anything but enviable. It can hardly be realised in these modern days in any European land, what it is—not for days or weeks, but month after month, and not occasionally, but constantly, year after year—to live under a perpetual menace of assassination, with apt instruments for its execution ever at hand. Never to put foot in stirrup without a consciousness of impending danger; never to sleep without feeling, as your eyes close, that your next waking hour may be your last, with the vengeful steel at your throat, and the wild slogan of murderers in your ear;—is not a pleasant state of existence, and neither conduces to happiness nor health. To anyone who cannot realise this, I should seek in vain to convey the character at once solemn and exciting, with which the whole scene of the burial in that pagan cemetery was invested, in all its accessories and associations. By the side of the newly closed grave was a plain tablet distinguished from all the rest by its Roman characters—'DANKIRCHE, Japanese linguist to the British Legation, murdered by Japanese assassins on January 21, 1860;' and this was January 18, 1861, when another Legation had furnished its annual victim.

Some of the circumstances immediately preceding this deed of violence I have not yet related. On January 16, there was a gathering of plenipotentiaries and officials, Japanese and Prussian, at the temporary residence of Count Eulenberg, the Prussian Envoy. The clauses of the treaty with Prussia had all been agreed upon, after five months of refusals and delay, and in a few days it was to be signed. The presents to the Tycoon and some of his high officers were to be delivered—works of art (sadly thrown away), costly and choice volumes from the royal printing press, on Egyptian antiquities and scenery; specimens of superb binding; a portable magnetic telegraph, by which the Tycoon might communicate his orders the circuit of his palace; a fine series of photographic views; equestrian statuettes mounted on richly moulded pedestals of bronze, &c. Among the busiest of the party was Mr. Heuskin, who was rendering the same important service to Count Eulenberg which he had afforded to Lord Elgin, by acting as his interpreter. After dinner he mounted his horse to return, as was his daily habit, to the American Legation, where he resided; preceded by a mounted yaconin with a paper lantern suspended to his waist by a flexible bamboo, as is their habit. The Tycoon's arms emblazoned on the transparency, and he was followed by two others, the ordinary escort of members of the several Legations, and especially insisted upon by the Japanese Government as a necessary protection. How little protection such an escort was really calculated to afford, had often been observed before when insult or minor outrages were in question. But still, where life was concerned, the Ministers insisted on the efficacy of the guard, and some were willing to believe it might not prove to be a mere sham, so far as defence was in question; and a reality only as part of a

THE FAR EAST.



SHOTO BASHI YASHIKI—ON THE KANDA GAWA.

machinery designed to hamper the movements and insure the isolation of every member of the Legations, by a locomotory and ubiquitous surveillance. This was soon to be brought to the proof. When Mr. Heuskin had proceeded a few hundred yards along the banks of the river where we had just buried him, his road lay by and through some narrow streets in a densely populated quarter, in which the American Legation was situated. Shortly after entering these, where two or three intersected, a wild yell rose in the stillness of the night, and a band of some six or seven men lying in ambush for their victim, rushed from their covert with drawn swords. Dividing their numbers, while the main body fell upon the European, the others dismissed the leading yacoin with a blow of the flat of the sabre on his horse, accompanied by an injunction little needed, to take himself off. The two behind disappeared in another direction with equal celerity, while their charge, thus deserted, clapped spurs to his horse and endeavoured to dash through his assailants, who were striking furiously at him from both sides. He was only armed with a hunting whip, but had he been better prepared for such a deadly onslaught it is doubtful from its suddenness, and the darkness of the night, whether he could have used a revolver. He succeeded to all appearance in breaking through the band, unconscious at the moment of being severely wounded, and was able to ride on a hundred paces when he felt that he was grievously injured, and calling to his horse-boy, still in sight, though some distance ahead, he endeavoured to dismount, and fell to the ground in the attempt. He had received a frightful gash across the abdomen, from which the bowels protruded, besides several other thrusts and cuts of less moment. There he lay, wholly deserted and weltering in his blood, it is not known exactly how long. It appears this assassins felt satisfied they had effectually done their work, for they did not follow him up. And as for his brave defenders bearing the Tycoon's arms, they only returned with assistance after a long interval. He survived but an hour or two after his arrival at the Legation—long enough, however, to tell the dismal tale, and state distinctly all that had occurred. Fortunately; for the yacoin had a version of the attack which rivalled Falstaff's. They had been set upon by at least thirty men, and notwithstanding such terrible odds, kept by their charge to the last—one only, when Mr. Heuskin fell from his horse, being sent on to get assistance to carry him home. But the dying man's testimony was too strong and clear. Even the Government this time, wonderful to say, hesitated to accept the yacoin's report. Of course two Governors of Foreign Affairs were despatched immediately with condolences, expressions of sympathy, and assurances of justice,—precisely as had been done when my linguist was assassinated in broad daylight under the flagstaff of the British Legation a twelvemonth before—since which nothing had been heard of the assassins except that they could not be discovered. So had it been with eight successive victims—so it followed with this last! Such assured immunity is perhaps the worst feature of the whole, as obviously fatal to all security. And where was the

remedy to be sought? This was a question which could not any longer remain without an answer—and the four Representatives of Great Britain, France, Prussia, and Holland, resolved a solution should be sought in a determined protest, backed by the striking of their flags, and their temporary retirement to Yokohama.

The other illustrations need no particular description.

The Period.

EARLY on the morning of the 28th January, the premises on lot No. 37, Water Street, were, with the exception of a stone godown, completely destroyed by fire. They consisted of a main building known as the Yokohama Hotel, having on one side a bungalow, formerly used as a private boarding house in connection with the hotel, and on the other a stone godown, at the rear of which was a two-storied building recently untenanted, except by Japanese caretakers. At about a quarter to three the neighbours were alarmed by a succession of what seemed explosions, the crashing of glass, and screams, followed by the unmistakable glare of fire, which seemed to have attained entire mastery of the building, its inmates appearing on the upper verandah, and leaping or lowering themselves thence to the ground. The alarm was at once given; but what seemed considerable delay elapsed before the engines were in a condition to play upon the adjoining houses, water having to be taken from the Bund. It soon became evident that the whole of the premises on the Lot must unavoidably go, and for some time the building on Lot 38, formerly known as the Old Masonic Hall, and now occupied by Messrs. Carroll & Co. and Mr. H. Pagden, appeared in considerable danger. By vigorous exertions, however, the flames were prevented from communicating with it, and by five o'clock the adjoining houses were safe from danger. It appears that there were in the hotel at the time of the fire. Mrs. Strandberg, the hostess, Mr. Burns, an engineer. Mr. J. Hyde, engineer, formerly of the *Yangtze*, and a Japanese servant, Mr. Hyde, who is believed to have paralysed by the smoke and burnt in his bed—a charred human trunk, without arms, legs, or head, having been recovered from the ruins next day. Mrs. Strandberg was awakened by the fire, and found the flames already in her bed-room; and afterwards finding herself hemmed in by the fire, severely burned about the head, and unable to escape by the stairs, she had to abandon everything she possessed and leap from the verandah, unfortunately breaking three ribs in her fall. Mr. Burns also escaped from the verandah, and was still more unfortunate, as he broke both an arm and a leg. A female Japanese servant also jumped down and was fortunately little hurt. All those sleeping in the adjoining premises escaped—one, after fetching out his own clothes, returning for some one else's, and having his own stolen whilst absent. With commendable promptitude Mr. MacArthur placed accommodation in No. 17 at the disposal of Mrs. Strandberg, and Mr. Abegg assisted in the removal of Mr. Burns to the French Hospital. The loss suffered by Mrs. Strandberg is total—the furniture, etc., being uninsured. Messrs. Domoney & Co. are losers to the extent of about \$1,200. The buildings were insured in the Sun Fire Office, and belonged to Messrs. Wilkin and Robison, as agents for a gentleman in England. The fire is believed to have originated in a lamp-room underneath the stairs, which of course, went immediately. The deceased Mr. Hyde, was an Irishman, but having been in American employ under Captain Bachelder, was registered as a United States citizen at Kobe. Search through the records of the United States Consulate at Kanagawa fails to show that he was so registered in this port, neither does his name appear on the list of British subjects.

MR. MARSH is to be congratulated on having achieved on Thursday night, the 22nd, a musical and financial success, his concert proving one of the most popular affairs of the kind which has yet been holden. In consequence of mishap to Mr. Pearson, the overture had to be dispensed with, and the ungrateful task of "playing-in" late comers devolved on the glee-singers, whose "Come, jolly comrades" fell flat in consequence. Mr. Black's artistic rendering of "Hear me, gentle Maritana," called forth general plaudits, acknowledged by a spirited declamation of the famous gathering-song, "Pibroch of Donuil Dhu." Mr. Marsh, in addition to accompanying the majority of songs, performed in masterly style three fantasias on familiar airs arranged for the instrument he peculiarly affects, one—that upon the air known as "Life let us cherish"—especially pleasing his hearers. In addition to his harp solos, Mr. Marsh played a piece for the piano in a style which also proved his proficiency as a

highest style of mimetic vocalization, was the last piece on the programme, and fairly brought down the house, the audience joining in the chorus of "Auld Lang Syne," which Mr. Black gave in response.

A NATIVE DOCTOR has addressed a long and interesting letter to the Department of Justice, urging the necessity of having skilled toxicologists in readiness to serve on trials in suspected poisoning cases. He rather ominously hints that as some of the great officers of Japan are liable to be poisoned, since the civilized Japanese will be far more able to poison each other hereafter, than formerly, it is all-important that men trained to manipulate such cases should be secured, or at least encouraged to make a speciality of toxicology. It is interesting in a scientific point of view, and shows that the experimental sciences are beginning to be appreciated.



NEAR OJEE.

master of that instrument. Mr. Ohl sang the songs set down for him with his accustomed excellence, and elicited an encore for the charming *lied*, chosen for introduction in the second part. The accompaniments to Mr. Ohl's songs were very gracefully played by Mr. Howell, whose performance of the piano part of the selection from *Anna Bolena*, arranged for piano and harp, was also warmly acknowledged—the skill of the performers on both instruments, and the excellence of the arrangement, imparting interest to the mediocre music. Capt. Walsh's rendering of "The Vagabond", was much applauded, and the "Stirrup Cup" substituted on a redemand. The Glee "When evening's twilight" was given by Captain Walsh, Messrs. Black, Crane and Whitfield without accompaniment, and unanimously encored: a similar honour being paid to Messrs. Whitfield and Black for their singing of a charming little pastoral ditty, and also to Messrs. Black and Pearson for the spirited Duet from *Puritani*. "Barney O'Hea," given with comic effect in the

NOTHING FURTHER has been heard concerning the report that tatamis or soft mats were to be abolished along with kites female hair-dressers, etc., though it is very probable that the Government entertained the idea, and first spread the report abroad, as a feeler, to prepare the minds of the people for such changes, just as the merchants have been notified that they are hereafter to be regularly taxed, and they must not think it unjust.

WE UNDERSTAND—and although it entirely goes against our own opinions, we are glad to learn, that Mr. Watson, H. B. M.'s Chargé d'affaires, has communicated to the Minister of Foreign Affairs, a dispatch which he has received from Lord Granville, stating that "Sir John Coleridge and the other law officers of the English Crown are entirely of opinion that *all the proceedings of the Japanese Government in the case of the Maria Luz*, were justifiable and right."

AMONG THE Governmental changes—for such continue to be the order of the day—which are now in contemplation, is one of a very wholesale character, but which we may well suppose must be adopted for good reasons, arising from the working of the present system. It is the abolition of the *Kens* as now established, and the division of the country into twelve provinces.

ALTHOUGH THE coming month will once more see Kioto opened to foreigners with passports, a very much more liberal measure is determined upon with regard to that old metropolis. It is next year to be opened to foreigners at large, and if the present intentions are carried out it will be more thoroughly opened than any other port or place has yet been. Foreigners will be permitted to hire or purchase property with but little restriction, and it is by no means improbable, that the old centre of exclusivism will be the first in which this experiment of unrestricted freedom will be tried. The motive may possibly be, to give the *Kugés* and other possessors of property in the city, a chance of disposing of it to better advantage than they can now. The absence of the Mikado from the city where his ancestors have held court from generation to generation, has had a most baneful effect on the value of land, and there seems no other means of relieving the holders of property in the city, than this free permission to foreigners to purchase. Of course, if this be carried out, similar liberality must speedily follow in other places; indeed it is not at all unlikely that before the time spoken of for bringing this into operation, such modifications may prevail, as may throw the whole country open.

It is designed by the Government to hold an Universal Exhibition in Japan, in four years from this time. As yet we are not clear whether it is to be in Kioto or Yedo, but we believe the latter. Commissioners have been appointed in connection with the Vienna Exhibition, whose special duty it is to study the exact way of carrying out such a scheme in the best manner possible; and the Government is quite prepared to make it a creditable and thoroughly national and international affair.

FROM THE *British Medical Journal* we learn that at the last examination held at the university of Berlin, two candidates alone, amongst the thirteen who presented themselves, obtained the notice "good." One of these was a Japanese medical student called Satsumi Satoo. The intellectual labour and the amount of perseverance necessary to gain this success will be appreciated when it is known that on November 13th, 1869, the time when Satsumi Satoo was sent by his father to Berlin, he did not even know the German characters. For the first five months, he devoted himself exclusively to the study of German, and he acquired in the remaining six months the knowledge of all the subjects, including Latin, which were required for the first examination. The father of Satsumi is the principal physician to the Mikado, and enjoys in Japan great celebrity as an operator.—*Nature*.

SMILES' "SELF-HELP," translated into Japanese by K. Nakamura, is one of the several books ordered by the Monbusho to be read by Japanese students studying foreign languages, for the double purpose of teaching them how to translate foreign texts into Japanese, and to do it gracefully and accurately.

THE POLICE SYSTEM now being extended throughout the whole empire, seems to be very popular. The country newspapers mention, from time to time, the names of merchants, ex officers, etc., who have voluntarily subscribed sums of from 25 to 2,500 yens for the support of these guardians of the public security.

Our Holland correspondent announces the appointment of Mr. F. P. Van der Hoeven, late Minister at the Court of Japan, to be Minister Plenipotentiary, the Court of the King of Italy.

THE LITIGATION between Messrs. Pitman and Macrae is being heard in chambers by the Acting Assistant Judge as arbitrator. But before this course was assented to by Mr. Macrae, Mr. Dickens, on the part of Mr. Pitman, withdrew all the offensive expressions formerly applied to Mr. Macrae, with an apology for having used them.

THE AUTHORITIES of Miga Ken have ordered rewards to be given to the three Japanese who assisted Mr. Van Reed during his late attack of hæmorrhage, while in the interior.

WE HEAR that no fewer than three small fires occurred on the 28th January, on the line of railway, originating from engine-sparks carried amongst thatch and like combustible material by the violence of the wind.

ON TUESDAY, the 28th January, a large fire broke out at Yedo, about midway betwixt Mitsui's Bank and Asakusa, which swept off about 400 houses before it was checked. Had more efficient engines been at hand, much of the burnt property might have been saved.

ON THE 28th January, a fire occurred at Homura, in a carpenter's shed, in consequence of some sparks from a fire being blown on a pile of shavings. The damage done was fortunately little, the fire being checked almost at its outset.

TUESDAY EVENING, about eight o'clock, a destructive fire took place at the village beyond Homoko, and burnt itself out. Fortunately, the direction of the wind fanned the flames away from the butcheries.

THIS great temple Zo-zo-ji at Shiba was on the 23rd January handed over to the Kiobusho, or Department of Education for use as a Central Hall.

H. B. M.'s Ship *Juno* left on the 22nd Jan., for England via the Suez Canal, to be paid off, her relief, the *Thalia*, having arrived on the station. The *Juno* took from here, Major Burton and 8 time-expired men and invalids of the Royal Marine Battalion, also a few Naval invalids.

ON SATURDAY, whilst working out on the spanker-boom of the *Joshin Maru*, a Japanese fell overboard, and although a boat lay alongside the vessel, with rudder shipped, thole-pins in and everything ready to shove off, it is said nearly five minutes elapsed before she quitted the vessel's side—by which time the man had sunk, after waving his hand above water and vainly shouting for help. The occurrence was observed from the *Shalimar*, but the gig of that vessel being on an errand to the Hutohi, no assistance could be rendered.

A FINE specimen of the sea-lion, estimated to be nearly fifteen feet in length, has been observed for some weeks playing about the shipping in the harbour, and has awakened schemes for his destruction in the sporting mind. It would be far preferable to encourage the creature here as is done at San Francisco; or if his gambols in the bay must be terminated, capture him alive on some of his shore excursions and keep it as a Zoological curiosity.

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THE FAR EAST.

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THE HISTORY OF TAICO SAMA.

(Continued.)

CHAPTER XXI.

NOBUNAGA PROCEEDS TO ISE COUNTRY.



NOBUNAGA now moved from Kiyosu castle to Inabayama. He had it thoroughly repaired and strengthened, and called it Gifu castle. He was now the possessor of two provinces—Owari and Mino, and he exercised his government with great humanity. His military fame spread far and wide, and there were none who despised his power and influence.

Taking advantage of this, he planned an expedition to Isé, to destroy the Hataka-yama family. Accordingly he set forth with about 10,000 soldiers, and fixed his head-quarters at Kuwana castle, the residence of his faithful retainer Takoguchi Katsumasu. He soon had to discover that the battle is not always to the strong. Against Hatta castle, in which was a garrison of about 500 men, under its experienced general Kusunoki Masatome, he sent at first a force of about 1,000 men; but the defence was so fierce that they were afterwards reinforced by nearly 5,000 men, under Shibata, Sakai and Ikeda. It was determined to make a very vigorous assault; and the besiegers having opened a heavy fire, advanced under cover of the smoke, and endeavoured to scale the walls, at the same time raising a great



SINTOO TEMPLE, KUDANG.

about. But Kusunoki, cool and determined, ordered his men to be silent but courageous. They were well imbued with the spirit of their leader, and as soon as the enemy commenced to scale the walls, they rolled down huge stones and timbers upon them, and cut their hands with long halberds, so that the Ota men were driven back, with many killed and the wounded without number. Nobunaga saw that the castle could not be taken without a disproportionate loss, so he left two of his generals, Fukutomi and Hirate, with 3,000 men to invest it, and moved all the rest of his army to Takawoka castle. This they attacked; but again unsuccessfully; and for a while he returned to his head-quarters. At length, he ordered the army to advance for another attack; when, just as they neared it, a large fire burst out in some farm-houses in the vicinity; which the superstitious soldiery imagined was a signal of the enemy, in accordance with some stratagem. They seemed suddenly to lose heart. Then Tokichiro advanced to them and said "Be not alarmed, but attack at once. The enemy has only made this fire in hopes of deluding us." He then led them on; and excited by his words, Shibata and other generals attacked with 6,000 men. Yamaji, the opposing general, had set fire to the houses under the belief that it would cause the enemy to hesitate; but when, contrary to his expectation, the battle commenced, he fought with desperate courage. Tokichiro reconnoitred the place, and seeing its weak point, joined his men with those of the other generals, and the attack was continued for many hours, none pausing to take breath. It was on the point of destruction, when Yamaji, seeing the impossibility of holding out any longer, offered to surrender to Nobunaga. The Ota clan were immediately ordered to cease the attack, although Tokichiro protested against it, saying:—"It is too late now for surrender—we must not stop the attack in the moment of success. One charge more will make it ours; and Yamaji is not sincere." But Nobunaga ordered the assault to cease—saying that if Yamaji was false, it would be easy to assault the place again, and so the battle ceased.

The indignation of Tokichiro was very great, and he told Nobunaga and the assembled officers, that "Yamaji's surrender is only a lie, and the final charge ought to have been made." Shibata, on the contrary, said "Benevolence is the best way of putting down a disturbance, and should be exercised, when as in the case of Yamaji, a surrender was offered, after every means of defence had been exhausted. The adage says, 'If a bird flies into your bosom, do not kill it.' If when a surrender is offered we act in a cruel manner, all the generals who hear of it will detest the Ota house, and defend their castles to the death; and the task will be rendered much more difficult!"

Whilst the discussion was proceeding, a messenger arrived from Gifu castle, with information that Takeda Shingen, possessor of Kai country, had entered into league with the san-roshin of Mino, to lead an enormous force into Owari and Mino, and dispossess Nobunaga. The chief was therefore urged to lose no time in concluding a truce and returning to defend his own dominions. One after another arrived with this intelligence; and as soon as Nobunaga heard the tidings, he released Yamaji's surrender, and prepared to go home.

Then Tokichiro was greatly troubled. He said it was nothing more than a report set afoot by the enemy to delude Nobunaga and get rid of his army. However, Nobunaga replied that if sudden and great calamity overtook the home castle, it was unnecessary to think about small ones; and he returned into his own country. His first act was to send for the san-roshin, from whom he learnt that there was not a word of truth in the report. Takeda was at the time actually engaged in fighting in Etchigo; so not only had he no time to attack elsewhere, but he had formed an intimate alliance with Nobunaga. Thus was the report shewn to be a hoax, arranged by Yamaji and Kusunoki to rid themselves of their assailants.

On discovering the plot of which he had been made the dupe, Nobunaga was filled with compunction and with wonder. Tokichiro's foresight and good judgment were equal to that of the Kami. But he now marched with an army of 40,000, determined to have no more half measures.

By great resolution and adroitness, the whole of the province was tranquillized. Yamaji was allowed to surrender. All the possessors of castles and strongholds gave in their allegiance with very little bloodshed; and Nobunaga returned in triumph.

CHAPTER XXII.

MIYOSHI AND MATSUNAGA MURDER ASHIKAGA SHOGUN.

The dynasty of the Shogun Ashikaga, had before this time reached the height of its power, wealth and splendour; but its decline had already commenced, for many powerful daimios were eagerly covetous of the high position. In about 350 years after the death of Ashikaga Takanji, there had been ten Shoguns of the Ashikaga house; but in the reign of the eleventh, Yoshiharu, its military power and influence began to decline. Miyoshi Nagayoshi, a vassal of Hosokawa, was the prime minister of the Shogun, and lorded it grandly over the daimios. He possessed all power over the government, and treated his own lord, Hosokawa, as unworthy of notice. He even went so far as to depose Yoshiharu, and cause his son Yoshiteru to be made Sei Shogun, and in his name he administered the government even in a more corrupt manner than before. He made one of his own vassals, Ma'sunaga Hisahide, the protector of Kioto. This man, like his master, was of an extremely treacherous disposition, although he had considerable abilities. Under pretence of acting under Miyoshi's instructions, he behaved most insolently; and he despised the daimio Hosokawa as if he were a slave or a vulgar rascal.

It is not surprising, under these circumstances, that Hosokawa entered into an intrigue with the Shogun Yoshiteru, to put Matsunaga to death. Everything was to be done very secretly; but as the old saying runs,

"That which is concealed
Is easily revealed;"

so Matsunaga soon heard of the plot, and without delay headed a few troops and destroyed Hosokawa's palace at one assault. He then marched on Higashi-yama with the intention of slaying the Shogun. Miyoshi, who was at the time at

Setsu, hearing of the trouble went with all haste to Kioto, and ordered him to remove his troops from the vicinity of the castle, and made peace between him and the Shogun; and for a short time Kioto escaped the disturbance of war.

Miyoshi being now well on in years, he resigned his office and estate to his son Yoshinaga. On a certain day he made a grand banquet at his palace, and the Shogun and most of the daimios who were in Kioto attended. War and discord had so long been rampant in the land, that a banquet of this kind at which all met on friendly terms, was looked upon by the people as a very hopeful sign of the times. In the midst of the enjoyment, however, Matsunaga killed Miyoshi Yoshinaga with poisoned wine. Some of the daimios knew of the design of this wicked man, but dared not tell it; and Miyoshi's Yoshinaga never suspected it. He grieved very much for the death of his son, but did not discover the wickedness of his unscrupulous and bloodthirsty vassal. He entrusted all affairs to Matsunaga, not dreaming that he was his most bitter enemy; and so Matsunaga became more and more powerful.

Some time later, Matsunaga laid a plan for the destruction of the Shogun. As he went up to Kiyomidzu-dera, to worship, about 3,000 soldiers in armour were present under pretence of guarding the road. Suddenly they made an assault on the retainers accompanying the Shogun, who had no armour, but nevertheless made a brave defence. Thirty were already slain; when the Shogun Yoshiteru, reciting a verse of poetry, determined to die sword in hand. He rushed with his drawn sword into the midst of his enemies, and had already killed three men in armour, when Ikeda Tango, a vassal of Miyoshi who was concealed behind a door, struck him down with a halberd. He then thrust him through with a spear. The palace had been set on fire, and the murderer was forced to retreat without taking the head. Yoshiteru was thirty years of age when he thus met his end.

The four persons engaged in this plot administered the government. They memorialized the Mikado respecting the appointment of a successor—but they caused the younger brother of the Yoshiteru to be murdered, and all his sons and



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relations without mercy. They even went so far as to lay a plan for the destruction of his only other brother, who was the head of the priesthood at Nanto Ichijoin.

The head of the Hosokawa house hearing of it, went immediately to this priest and made known the plot to him; advising him to send to Kioto and persuade them to spare his life. This was done, and all but Matsunaga promised him safety—but Matsunaga stormed with rage, and called his fellow conspirators cowards. He sent 300 men to take him, but he had made his escape; and Matsunaga said, "Now shall we have large and powerful barons, such as Takeda, Ota, Hôjô and others storming Kioto." He sent spies out in every direction, to search for him, but they could not find him. And this led to fierce enmity between Matsunaga and his fellows, and in the fighting which ensued, Matsunaga was at length defeated. He sued for peace—but falsely—and having by a vile stratagem lulled his opponents into security, he one night set

fire to their camp which was pitched about the temple of Dai-butzu-den, and so destroyed the force that it was obliged to make its way back to Kioto as best it could.

CHAPTER XXIII.

ROKKAKU SHOTEI ATTEMPTS TO KILL KAKUKEI.

The eleventh shogun of the Ashikaga dynasty having been murdered by his treacherous vassals, and also his younger brother and all his relations having been similarly disposed of, it became an object of the first importance to secure the person of his remaining brother Kakukei. He had escaped from Nanto with much difficulty, and he resided at the palace of Wada Iga-no-kami together with Hosokawa. He secretly ordered all his hereditary vassals to assemble there, and Odachi Mifuchi and many other daimios obeyed the summons. But though they had been very powerful and famous for generations until quite lately, they were all poor enough now; so they could not come to any plan for punishing the oppressors of the dynasty. Kakukei requested assistance from Takeda Yoshitsumi; but nothing could be done; so he left the cause of the restoration of his house in the hands of Rok-

kaku Yoshihidé and Shotei. The former respectfully promised to do all in his power; but being of weak constitution his uncle Shotei governed the clan. The san-roshin, the three fellow conspirators of Matsunaga, sent to Shotei many splendid presents, and promised that if he killed Kakukei, he should be appointed prime minister of the Shogun. Shotei yielded to the temptation, and conceived several schemes for carrying their wishes into effect; but Yoshihide had his suspicions and protected him night and day. So there was a long delay. At length, in the autumn, Shotei invited Kakukei to his castle at Mitsukuri, under pretence of doing homage to the Moon. Yoshihide, afraid of treachery, though he was on a bed of sickness, insisted on going too. Shotei and his son gave a splendid feast, but Yoshihide, looking around the place to see whether his suspicions were correct or not, saw reflected in a pond outside, the glitter of armed warriors with spears and swords. Accordingly he secretly informed Wada, who found means of communicating to Kakukei the treachery that was afoot; and Kakukei made his escape over the walls. After his departure Mifushi and some other faithful adherents of the Ashikaga house remained to feast with Shotei, telling him that Kakukei had been obliged from indisposition to leave. Shotei was greatly surprised, and gave secret orders to his son to take 300 men and start in pursuit—but the plot failed, and Kakukei escaped.

CHAPTER XXIV.

SHOGUN YOSHIKAKI REMOVES TO MINO.

Wada secretly left the castle by the back gate, determined to do his utmost to protect Kakukei. They arrived at the shores of a lake and were anxious to cross to the other side, but they could find no boat; although there were several, as they could see by their torches, fishing at some distance off. Whilst in this dilemma, Yoshitsuke came up in advance of his band of pursuers. Wada resolved to die shielding his lord from discovery, when a small boat sculled up to the spot, and a voice called out his name. He replied; and the man in the boat told him he had been sent by Yoshihidé, who thought he would require to cross the lake. So he and Kakukei got on board, and were well out into the lake when they heard the soldiers arrive at the shore.

Thus Kakukei escaped from extreme peril; and after going from one noble house to another for some time, he at length abandoned the priesthood and became Shogun under the name Yoshiaki. He was obliged, however, to avail himself still of the protection of his powerful daimios, and had to go from one to another. At this time Tokichiro heard of his condition from a spy. He reported it to Nobunaga, and persuaded him to send for him, and at the same time to go to Kyoto to punish the enemy. "If you do so," Tokichiro said, "You will immediately accomplish your great desire, and tranquillize the whole empire." Nobunaga was glad of the advice, and sent a letter to the Shogun, telling him of his loyalty to his cause, and asking him to take up his residence in Mino; and this invitation was accepted.

On Yoshiaki thus obtaining the protection of Nobunaga, 10,000 men were appointed to secure his safety on the road;

and Nobunaga promised that in a few days he would send a large army against the Shogun's enemies. And so Yoshiaki came to depend entirely on the Ota house.

(The next few months were taken up by a series of most determined contests between the followers of Nobunaga and the opponents of the new Shogun. On one occasion a great effort was made treacherously to slay Nobunaga; but Tokichiro, ever watchful and never wanting in device, completely foiled it. He became more and more the guiding spirit of the house, and castle after castle succumbed to him and the brave officers fighting under his directions. In the translation, these events occupy many pages, but the details of the proceedings as minutely given by the historian would become tedious to the general reader; and we pass them by thus cursorily.)—Ed. F. E.

CHAPTER XXV.

NOBUNAGA ESCORTS THE SHOGUN TO KIOTO.

After innumerable conflicts all crowned with success, Nobunaga reported the road clear, and Yoshiaki went, and was escorted by him to the capital, where he took up his residence at Kiyomidzu-dera; whilst Tofukuji monastery was assigned to Nobunaga as a camp. The soldiers were very strictly forbidden to molest any of the inhabitants, and enjoined to treat them in such a way as to gain their respect.

As there were still several daimios on the side of Miyoshi and the Shogun's enemies, Nobunaga sent messengers to them urging them to render allegiance to the Shogun, and promising them safety in their own dominions; but few of them paid any heed to the message; the fighting continued to be very severe. At length at the beginning of winter in the 11th year Yeiroku, Yoshiaki visited the Emperor, at his palace, and was promoted to the rank of Sei-dai Shogun (Commander in Chief for punishing barbarians); and Nobunaga was made Danjo-no-chiyu, with the office of administering the government of Kyoto. Previous to his arrival, all the people thought that Nobunaga was fierce and cruel, and that Miyoshi's government would be far better. But Tokichiro determined to disabuse their minds at once. One of the ashigaru or lower samurai, named Tsurumi Togoro, whose whiskers nearly hid his face, was seven and a half feet high, and looked very fierce. Tokichiro ordered him to go into the streets and act in an outrageous manner. As he wore Nobunaga's crest on his clothes, the people were afraid to oppose him. He went into hotels and ordered wine without paying for it; broke the articles of earthenware; and many such pranks did he play. He went to a sword-seller's shop, and ordered them to show him the best swords. Then when he was told the value, he offered insultingly low prices—such, for instance as a few rios for what was rated at 100 rios; and when the shopkeepers declined his offer, he abused them grossly, and even struck them. And so he seemed to go on from bad to worse. At length some of the vassals of Tokichiro, who were acting as a kind of police, were appealed to, and immediately seized and bound him, and led him to their master, who adjudged him to be exposed

to public view for three days on the bank of the river Sango, and a board was placed near him, stating that at the end of three days he was to be executed. When the people saw this, they wondered, and all of them extolled the justice of Nobunaga, who dealt so firmly with one of his own samurai. After this there was no want of confidence in Nobunaga. Tokichiro was appointed deputy guardian of Kioto, to help the new Sei-dai Shogun. Many of the disaffected, seeing it was of no use opposing themselves to Tokichiro, now gave in their allegiance, and he fulfilled his promise of preventing any attack on their territories. But as for Tsurumi Yogoro, he was secretly sent away from Kioto, with a handsome present in money.

Nobunaga having succeeded in placing Yoshiaki securely in his high office at Kioto, returned with the majority of his army to his castle of Gifu. Tokichiro, however, was left behind to fulfil his office. Both the Mikado and Shogun heaped honours on him before he left.

Although the state of things was considerably improved now, the times were quite troublous enough. Nobunaga had hardly reached home, when he was summoned to return to aid in putting down a rising of the Miyoshi people—but before he arrived he had another message to tell him that after some hard fighting Tokichiro and Takenaka had gained a great victory over them.

Disturbances now arose among the merchants of Sakai respecting harbour privileges, and though this was of such importance that Tokichiro himself went down in great state to settle it, we will spare our readers the details. He ordered four of the principal merchants to be imprisoned, and sentenced them ultimately to decapitation. The Sakai people were struck as with a thunderbolt when they heard this; and in their consternation, with tears in their eyes they implored that their friends might be less rigorously dealt with. He appeared to be inexorable, and they were led to prison bound with ropes. The excitement became immense, and money was raised to a large amount to ransom them. At length they appealed to the head priest of their sect, who looked with compassion on them and sent a message to Tokichiro, entreating him to save their lives. Tokichiro answered: "Their sin is very heavy; but you plead so strongly for them, that I will endeavour to turn aside the great wrath of the Shogun, who may relent when he hears the petition of the High priest." This reply delighted both the priest and people; but in reality Tokichiro had foreseen the probability of being able to turn the holy man to good account. He sent a messenger to him, saying, "The Deputy Protector Tokichiro is going up to Sumiyoshi to worship instead of the Shogun. He wishes for a private conference on the way, and will therefore call on you as he passes." The high priest received him joyfully; and when the salutations were ended, Tokichiro said, with great persuasiveness and eloquence, "To day I visit you on a subject very near my heart. My master has brought his majesty Yoshiaki to Kioto, and subdued his enemies. He is extremely eager to re-strengthen the dynasty of Ashikaga. But the country having been so long troubled with war, all the nobles and

people are very poor, and there is no means of repairing the palace of the Mikado, or constructing a suitable residence for the Shogun. The consequence is that rioters frequently attack them, taking advantage of their weakness. This, my master, Nobunaga, mourns deeply. He wishes to make their dwellings strong, but he is prevented by lack of money. Remembering that your sect, the Monto sect, is one of the richest in the land, and that the wealthiest persons in the empire belong to it, it occurred to me that if you would give your seal, a levy might be made for this purpose, to which all will gladly contribute, and so the palaces will be easily built. You must not refuse, because it will give pleasure to both the Mikado and the Tycoon, and relieve their anxiety and that of all loyal people."

The High Priest was obliged to agree to this request; and Tokichiro requited him, by promising the pardon of the Sakai merchants; and then returned to the metropolis.

The Monto sect is one of five Buddhist sects, and numbered among its adherents a great proportion of the most intelligent of the people. The priests were allowed to marry, and to eat fish; but animal food was forbidden. The priests were numerous and warlike; and in all their monasteries were large armouries. They were often attacked by daimios desirous of plunder, but were generally able to defend themselves and beat off their assailants. Their followers are in the habit of devoting great sums to their monasteries in cases of illness, or other misfortune, and have a most unbounded faith in the efficacy of such sacrifices.

The High Priest, then, circulated among all the Monto people, everywhere throughout the country, subscription lists as requested by Tokichiro; and money poured in. It was given into the hands of Tokichiro. As the money came in, Tokichiro ordered the Sakai merchants to be brought before him, and addressed them thus: "You have been in gaol and tortured as you justly deserved; but on the supplication of the High Priest, you are pardoned, on payment of a fine of 200,000 rios. This is according to the eighteen laws, and when it is paid you and all your companions will be free. Now two residences are to be built; one for the Mikado, the other for the Shogun. Go, therefore, and bring the sum, and it shall be deemed a work of merit." So, as these people were very rich, they rejoiced exceedingly, and bowed down twelve times, as is customary with Japanese. They paid the money, and besides gave large presents to Nobunaga, and became his vassals for ever.

By this means Tokichiro adroitly turned a great evil into a great good, and the two palaces were built. All who saw Tokichiro's ability marvelled at it, and Nobunaga was proud of such a servant.

(To be continued.)

The Period.

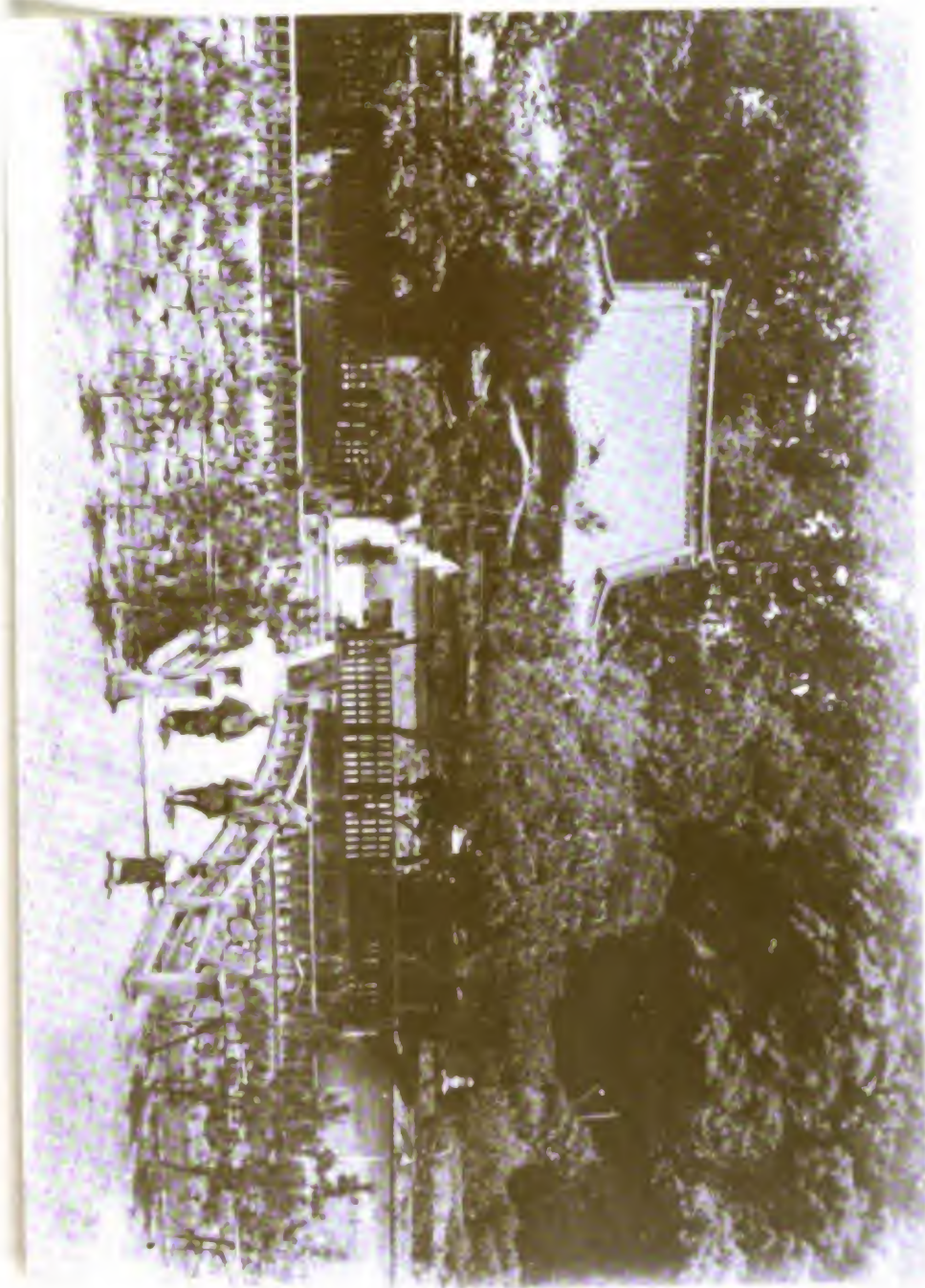
ON the 12th inst., at about half-past 5 o'clock, a coolie boat conveying 52 Japanese coolies and one foreigner named Jacobsen, was coming towards the Pacific Mail Company's Wharf. On passing the mouth of the creek, where the swell

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SEATTLEMAN'S RESIDENCE ON THE NAKASEDO.

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IMPERIAL SHINJIE, YEDO.

was considerable, the boat appeared to break up, and all its passengers were precipitated into the water. The steam-launch belonging to Messrs. Whitfield and Dawson was lying in front of their yard, the fire of which had been drawn, as it had just returned a short time before from work in the harbour. Without losing a moment, both Mr. Whitfield and Mr. Dawson, with Mr. Morrison and other assistants, jumped into the launch, and found there was just steam enough to take her to the first man who was in the water. Other boats put off, and many of the coolies were got on board one or other of them: but Mr. Dawson, seeing that several could not possibly reach the boats, plunged overboard: and succeeded in getting two men, out of the water—alive when he picked them up—but unfortunately both died from the length of time they were exposed before they could be landed and attended to. Some of those taken out of the water were taken to the French barracks, others into the British Naval hospital, and others into the yard of Messrs. Whitfield and Dawson. Many who had been but a short time in the water were quickly recovered—but we regret to say that at least fifteen were beyond resuscitation. Mr. Jacobsen was among the latter. We could not but be struck with the comparative lack of effort on the part of the Japanese themselves to save their countrymen, or to bestir themselves for their recovery. But the efforts of the foreigners were earnest and long continued. Drs. Dalliston, Vidal, Painter, U. S. N., and Caldwell, R. N. were attending the sufferers at Messrs. Whitfield and Dawson's, and Dr. Hallow at the Naval hospital; and the volunteers to use all the means that could be devised were very numerous. The proper number for the boat to carry was forty. On calling the muster-roll at the P. M. S. S. Co.'s office next day, it was found that seventeen coolies were missing. Sixteen bodies have been recovered. An inquest was held on view of the body of Jacobsen, who was a Norwegian, by E. Bauduin Esq., and a verdict of "accidental death" returned.

THE CONCERT given by the Amateurs of Yokohama to their colleague Mr. W. A. Crane, was fairly attended, and the music fairly performed. The special feature of the evening was the preponderance of instrumental music. The first part contained a duett for two pianos, well played by Messrs. Marsh and Howell, Sonatas by Haydn for violin and piano, Mr. Howell taking the former and Mr. Marsh the latter, and a quartett for two violins, tenor and violoncello, taken by Messrs. Howell, Michel, Meier and Crane. Between the parts, the Société Philharmonique (wind instruments) played an overture; the second part contained an overture by the stringed band, Gounod's "Ave Maria" for Piano, Violin and Harmonium, played by Messrs. Marsh, Howell and Pearson, and a *corset à piston* Solo by Mr. Michel. With the exception of the two first-named, and the "Ave Maria," to none could perhaps be accorded unqualified praise; but the performers have been so short a time playing together, that we are far more willing to mark the excellences than the faults. The "Ave Maria" was most delightfully played: and was of itself one of the most beautiful performances of the evening: though the Pianoforte duett was exceedingly good and effective. The vocal music was led off by Horsley's glee "By Celia's Arbour," which, had it been taken a little slower, would have been more effective; it was sung very well in other respects. Mr. Ohl's song, the "Erl King," suffered from the bad "repetition" pianoforte, and though sung with all the usual grace and care the music requires, was not quite so effective as this gentleman's songs usually are. Mendelssohn's duett, "The Passage Bird," followed, in which Mr. Whitfield's voice told pre-eminently, and the first part was bought to a conclusion with Purcell's fine song "Mad Tom," which being encored, the singer injudiciously sang Barney O'Hea, which was quite killed by its predecessor. The vocal music of the second part commenced with an air from "Zampa," sung by

Mr. Allard with all the grace and sweetness of which his exquisite voice is susceptible. With the exception of one movement, which, strangely enough, was sung regardless of the accompaniment, it was a real treat, and long though it was, a most unanimous re-demand was insisted on and responded to. Mr. Pearson, who had been put down for "Large al Factotum" was unfortunately suffering from hoarseness, and Mr. Black took his place singing "Vi ravigio" from *La Sonnambula*, appearing again after the Cornet solo to sing "The Laird o' Cockpen" and "Scots wha hae." The accompaniments were played by Mr. Marsh, throughout, excepting in the case of Mr. Allard's song and the two concluding ones. The thanks of the Amateurs are due to Mr. Marsh, who rendered his services gratuitously, and did all he had to do very effectively. The Amateurs, both of the stringed and wind instruments, deserve every encouragement, and their appearance in such concerts as these, will give them confidence. The performance of the Société Philharmonique was particularly good, considering the short time it has been in existence.

WEDNESDAY, being a Japanese national holiday in honour of the first emperor's accession to the throne, the great temple of Shokon-Sha, in Tokei, was open and visited by crowds. This temple is one of the latest built, and in every respect one of the most modern Shinto miyas. A very neat and ornamental paling fence, painted white, has been put up all around the enclosure, an enormous Torii, or bird-rest, erected, and a stone tank of sacred water, resting on six long-eared and long-fringed tortoises, forming a beautiful laver, have been added to the other attractions. A wide stone path is being laid, and the large flag pole is surmounted by a huge gilded ball. Inside the temple, are two cheap foreign oil paintings representing European battle-scenes, and a very ordinary square glass mirror in a gilt frame. The floor is covered with carpet. In a small house at the right, having glass windows on three sides is a large picture in very Japanese style, representing lively scenes on the race-course which extends from the temple to the Tomio Dai, the beacon erected to the memory of the soldiers slain in the war. The usual religious exercises took place to-day, (Wednesday) and the racing was as good as usual. The race course and temple grounds are all of a piece, being a regular "concession" to Shintoism in Tokei. Foreigners cannot fully understand the close connection between prayers to the Kami, and races and bets on horses: but it is very evident that in the Japanese mind the connection is not incongruous.

FROM ALL accounts from various parts of the country, the educational enterprise, planned by the Department of Education in Tokei, is being developed in a manner that is highly encouraging. The various Kens, seeing the supreme advantage of education, are bestirring themselves to the utmost to have schools of various, and always of the highest possible grades. The most cheering feature of the situation is, that all classes seem to understand more or less clearly, the benefits of universal and useful education; and contributions of all kinds and in various amounts are pouring in to swell the funds for maintaining these schools. The papers published in Tokei and in the interior contain many instances of gifts, which, considering the poverty of Japan, are munificent. An old woman is spoken of who sends five yens to the Kenrei, while several rich merchants are named who have given sums of 2,500 yens. In one worthily notable case, 5,000 yens were given by a single individual. The last number of the *Saishyo Shinbun*, published in the Ashiwa Ken, may be called an educational bulletin and encyclical. In it, the Kenrei has a long and able letter which he has caused to be printed and scattered throughout the province. He explains to the people that it is a wrong idea to suppose that farmers and towns-people do not need to be

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NEW BARRACKS, OREIRO.

educated, and that education should be left to the samurai. And since children are usually as their mothers are, therefore the girls of the province—the future mothers—should be highly educated, as well as the boys. Finally, that whereas, the old education in Japan was often the Chinese system, by which very little useful knowledge could be obtained, the new branches of education are to be both of immediate use and for a life time of benefit. A girl's school has been started in the chief city of the Ken, and the eight new schools begun in the city, average over 300 pupils in each. Flourishing schools have also been established in all the large towns in the province. The great popularity of the new system arises from the fact that the education is for the benefit of all classes. It is to be hoped that the Japanese may profit by their past bitter experience, and not commit the instruction of their children to the care of whatever driftwood may offer itself, but that trained and skilled teachers and gentlemen of experience in the difficult and delicate task of teaching an eager people whose household culture and moulds of thought are so different from those of their foreign instructors, may be secured. Although the basis of the new educational system is Japanese, yet foreign languages, and in due time, the sciences, are liberally provided for, and during the month about to expire, several foreign teachers have been engaged to go into the interior. These, added to the several score within the provinces at the present time shows how the cause of education is advancing. The buildings for the new University or Dai Gakko in Tokyo, are now being planned on paper, and the sites surveyed, prior to the reality in wood and stone, which will doubtless rise in due time.

It has been noticed that within the last few months, more especially since Mr. Okubo has been the Chiji of Tokyo, the beggars have disappeared from the city entirely. Formerly, scores of these objects could be seen, eating, gambling or sleeping on the Nihon Bashi, Riyogoku Bashi, and such bustling thoroughfares. Missing the accustomed loathsomeness, filth and importunity, has been one of the pleasures of this season, to the dwellers in the capital. Upon inquiry, we have learned that all the sick and maimed beggars have been sent to hospital, while the able-bodied have been ordered to go either to work or to Yezo; and many have actually gone to the latter destination. Some of these beggars led two lives, an outer public, and an inner private life. Several of those who were especially ragged, had comfortable houses, and money laid by for time of need. It was noted, by those who gave more than a passing glance at the not very inviting objects, that the majority of the supposed candidates for starvation had such rotund abdomens as would not have disgraced old Kris Kingle. An extension of these reformatory measures to the Tokaido beggars would make a vast improvement in their condition, and save much unnecessary injury to the sensibility of foreign passers-by, who perform a supposed, but doubtful duty, by throwing tempests to the voluble suppliants.

GREAT ACTIVITY prevails in Yedo, at present in the matter of bridge-repairs. A special tract of ground has been set apart for the purposes of storage and preparation of the materials intended to be used in replacing worn-out bridges, and repairing old ones. The new and useful feature of marking the names of the bridges on small sign-boards nailed to the posts at both ends of each bridge has been introduced, though the names of most of them are inscribed on the copper caps which are the characteristic ornaments of Japanese pontine architecture. One of the bridges lately repaired, and indeed just finished, is that historic one which crosses the brook just in front of Ueno, and celebrated in the story of the oppressed farmers, which is so cleverly told by Mr. Mitford, in his first volume of "Tales of Old Japan." In the side timbers of this

bridge, the hero of the story hid himself, and while the train of the Sho-gun was crossing, threw the letter, containing his complaint and petition, which he had held in a piece of split bamboo, into the Sho-gun's norimono. His complaint was heeded, but he was obliged to perform seppuku for his temerity. Nihon Bashi, which so many hoped and expected was to be renewed in iron, and to become a thing of beauty, and a joy more nearly approaching for ever than timber which soon decays, is once more to appear in the clumsy wooden style, as heretofore. As for the Oobashi, the largest bridge in Yedo, it still remains a torn and battered witness of what a typhoon can do, when it has a mind to. The era of iron or stone bridges has not yet dawned on Yedo, though it is to be hoped for the sake of beauty and durability and exemption from vexatious delays caused by fire, typhoons, floods, etc., that it soon will.

A new daily paper in the Hiranaga writing is now published in Yedo by "The Society for the Dispersion of Darkness." The character this journal is printed in is that most easily read by the middle class of Japan, to whom it chiefly appeals.

A Trip to the Loochoos.

A Scotch mist and murky weather as H. M. S. Curlew weighed anchor on the morning of 27th Dec., 1872, and proceeded down the Wangpoo, bound for the Loochoo Archipelago in search of the survivors of the wreck of the *Benarra*. After a rather rough passage across, which hardly seemed to agree with one or two distinguished members of our company, we sighted the Island of Obo-Sima at 5 a.m. on the 30th, and at 10 a.m. stopped abreast of the entrance to Hancock Bay, and lowered a boat to reconnoitre. Finding no obstacle in the way, we teamed slowly ahead into one of the prettiest bays I have ever seen. Very high and rugged hills on either side, showing in their conformation evident signs of volcanic origin, well-wooded to the summits, with deep glens and gullies between them, and dotted here and there with small villages of a dozen huts or so. Each turning of the Bay opened out to us fresh views of wild and beautiful scenery, and we all regretted when we had to drop anchor at last in a small bight near the head of the Bay, opposite a village called Takien.

Soon after our arrival here, the head man of the place came off to us, accompanied by a Japanese in European clothes, and other natives. Finding the Japanese could speak English a little, we made him interpret for us, and were given to understand that five shipwrecked men were supposed to be stopping somewhere in the northern part of the Island. The head man seemed to know but very little on the subject, but promised to send a courier overland to the principal village in the north, called "Nase," and find out all particulars. Our commanding officer, Lieut. Cotton, thereupon sent a letter with the courier, to be opened by any shipwrecked people there might be informing them of our whereabouts. We were told that we should be able to receive an answer in about three days' time.

Whilst we were awaiting the reply, a complete survey was made of the Bay, which proved it to be one of the best natural harbours that could possibly be found, perfectly sheltered, and of sufficient depth and magnitude to allow of the largest squadron lying in it in comfort. We found only one European on the Island, a Scotch gentleman, who was superintending packing up, with a view to its transportation to Singapore, of a Sugar Refinery, which had been erected some years ago. The Japanese who had assisted us in interpreting, turned out to be this gentleman's interpreter, whom he had brought with him from Japan.

The natives, who are all very short, we found to be perfectly harmless, and the poorest of the poor. Their principal food consists of sweet potatoes, a species of chestnut with a red husk, the pod of which they grind down and use as flour, and what fish they can catch in the Bay. This latter occupation we found them pursuing at night in their boats, which, in the majority of cases, are simply trunks of trees, hollowed out. A wood fire is kept alight in the bows of the boat during their fishing operations, and the effect of the numerous lights on the water is very pretty. They distil a sort of sake, perfectly colorless, which the writer found rather agreeable. They weave their own clothes, of which they are not over-lavish; a robe like a dressing-gown completing their toilet, with the exception, in the case of the higher class, of two long metal pins in their hair, and one such pin for the lower orders. The hands of the women are tattooed all over the back and down each finger, and although some few possess good looks, the majority are decidedly ugly. Mud and wooden huts form their dwelling-places, the better class raised a foot from the ground; and the fire is kindled on a large stone in the middle of the room, the smoke escaping as best it may.

THE FAR EAST.



Owens Park.

At whatever but we chanced to rest, saki was pressed upon us, and none but the children seemed afraid of us. The natives obtain their firewood by cutting the trees which grow on the hills, and then down the tracks to the bottom. Some of the glens are very beautiful and picturesque, water-courses flowing for miles through them, with rocky beds, and making at places pretty little waterfalls. The water is beautifully clear and of great purity.

During our stay off this village of Takieu, amongst the many natives who came to wonder and admire, was a little boy with his father, upon the former of whom our medical officer operated for entropion, the father willingly submitting his son to the doctor's hands, and appearing highly pleased at the successful result. Five minutes after the operation had been performed, the little fellow was wandering up and down the deck as if nothing had been done to him, with a huge piece of bread in his hand, of which he was rapidly making an end. This little incident shows a degree of confidence not often to be found in higher grades of civilization. During our walks we found banana trees in abundance, although producing a very poor fruit, wild figs, the bread-fruit tree, &c.; while the fern hunter would have found full occupation for his hobby, and a gratifying result to his labours. As regards temperature, I may mention that many of us bathed at seven o'clock on the morning of the 31st December, the thermometer standing at 73°, and we were given to understand that cooler weather does not usually prevail, whilst the summer heat, although great, is dry and free from miasma.

On the 2nd January, the Governor of Ohoshima paid us another visit, bringing with him the answer to his despatch to the North, the purport of which was that a wreck had occurred there, six dead bodies of Japanese had been washed ashore and buried, and five survivors had reached the island. These last were said to have left again in one of the Prince of Satsuma's ships for Japan; but as the evidence of this was very contradictory and unsatisfactory, Lieut. Cotton determined to take the *Carlson* to Nase, and ascertain the facts for ourselves. Before leaving the ship, the Governor begged us not to be in any way disturbed during the night, if we heard a noise on shore, as they were going to chin-chin Joss to avert small-pox from the island, a junk having arrived at the northern part, which was said to have some cases of this disease on board. We, of course, thanked the old gentleman, and promised not to be frightened.

Weighing anchor early the following morning, 3rd January, we reached Nase Bay soon after noon, having experienced squally weather during the trip, the barometer falling, and every thing indicating the beginning of a gale. Taking the northern bight of the Bay for an anchorage in preference to the larger, as the wind was blowing straight down the latter, we let go in 8 fathoms, fairly sheltered by hills. Lieut. Cotton immediately went on shore, accompanied by Mr. J. G. Murray of H. B. M. Consular Service, and after a great deal of trouble and perseverance, found that no shipwrecked men remained on the island. We gathered a few large oranges and returned on board in the afternoon. Wind and sea gradually increasing, no chance of leaving our anchorage for some time seemed probable, and, by the way the barometer was falling, we deemed ourselves lucky in having such shelter as we had found. All the evening and during the night the gale increased, and had more the appearance of a typhoon, as the wind kept shifting from one point to another, and at times blowing down our bay. The morning of the 4th inst., brought no improvement, the sea outside having a most uninviting appearance, raging with great fury. Wind and rain squalls increasing in intensity, we found we were dragging, and got up steam to ease the strain on the cables, sending down all yards, housing top-masts &c. The wind again shifting on the morning of the 5th inst., we slightly grazed a sunken rock, and, no longer liking our berth, weighed and steamed into the larger bay, where we dropped anchor once more, comparatively sheltered. The weather in the afternoon slightly moderating, we went on shore to Nase, and visited a house of a better class than the remainder, in which we found five Japanese, big fine men, well-dressed, at their chow-chow, to which they cordially invited us by signs. They gave us green and white saki to drink, and presented the writer with a live duck and some pumpkins, all of which were very acceptable, as our stock of fresh provisions was becoming each day smaller and miserably lean. The weather moderating on the afternoon of the 6th, we made an attempt to put to sea. However, after battling with the elements for about an hour and a half, and the weather getting thicker with more frequent rain-squalls, we were obliged to give up the task as hopeless, and returned from whence we came. In our peregrinations through the village of Nase, we came across what we were given to understand was the prison. This consisted merely of a square building 10 feet high, built with thick bars of wood, having an interval of about a couple of inches between each, and divided down the middle by a partition, thus making two separate cells. The entrance to each was by a small wooden door, strongly bound, and just sufficiently large to admit of a man's body being pushed through horizontally. At one end of the village, we also saw the remains of what had once evidently been a sugar refinery, but long since left to decay.

Weighing once more on the afternoon of the 7th Jan., we dropped anchor off Napa Kiang on the afternoon of the 8th. We could see a

crowd of natives lining the shore and evidently watching our movements with interest; and we soon after received a visit from some of them, one of whom could speak English a little. From him we learned that five shipwrecked men were on this Great Loochoo Island up in the country, and had been taken care of since they were cast away. He promised to send for them and bring them on board the next day. Next morning a visit was paid to the Governor to thank him for his kindness and hospitality to the five men, and he received us in state, and gave us what I suppose we must consider a very handsome *diffusion*. Fish patties, chicken, liver, and many other delicacies of Loochooan fashion, plainly showed that his Excellency possessed a first *map chef*, and was partial to the good things of this life; whilst his benign countenance, and the evident gusto with which some of his foreign guests attacked the different dishes, made up as pretty a tableau as one could wish to see. After our repast, we visited the different objects of interest; amongst others, the Junk Harbour, formed by two piers with a fort on each. These piers are made of solid blocks of stone, without cement, and about 12 feet broad at top, and as a piece of work would not disgrace any nation. In this harbour, we found one European built ship, the *Joko Eytan*, loading slowly with brown sugar. She had been there already for over three months, and was still not a quarter full.

The main streets of Napa Kiang are broad and macadamised, and a high stone wall, smooth and even, runs down each side. In fact, nearly all the houses, which are of far superior construction to those of Obo-Sima, are surrounded by stone walls. During all our wanderings, a native, evidently a sort of policeman, followed in our rear, and kept the crowd from pressing on us, when we stopped to look at anything. Hearing that their capital city was only four miles distant inland, we determined on visiting it, and on the way out, passed through a sort of bazaar, where tea, tobacco, rice, and other commodities were exposed for sale. This was the only island where we saw any tea, and here it was of Japan growth. Their currency seemed to be a brass coin, larger than a Chinese cash, but in the northern island of Obo-Sima, they had no currency, and the few sweet-potatoes we got there, we obtained in exchange for old bottles. The road to the Capital, which is named "Shuey," is 30 feet broad, paved with large flat stones all the way, and winds up and down, flanked by trees nearly all the way. Many a pretty view is here to be met with to refresh the sight of the wayfarer, and at intervals buildings like large sheds are erected, which invite the pedestrian to "rest and be thankful." We met many ponies carrying different burdens on their backs, but none attached to any kind of cart; and small sedan chairs, in which the occupant sits cross-legged like a tailor.

At the entrance to Shuey there is a high archway about fifty feet broad, having four entrances, passing through any one of which, we found ourselves at one end of a broad even road where four carriages could easily pass abreast of each other, and stretching away to the other end of the city. As it was now raining hard, we sought shelter in a large wooden building, and soon after were brought tea and cake to replenish the inner man. On our return to the ship, we found that the Governor had sent us pigs, a kid, fowls, potatoes, &c., and would not allow us to make any sort of remuneration for the same. One point of interest, to which I have not as yet called attention, is the fine cemeteries scattered over the country, the tombs, some of which are very large, being built of massive stone, white and coloured. From a fear of offending the prejudices of the people, we could not make as close an examination as we could have wished, nor could we determine the different shapes, &c. of them, although we noticed some of a horse-shoe pattern.

Having now gained possession of our shipwrecked men, and not being able to induce a single individual to take any remuneration for his kindness to them, we bid adieu to what cannot be considered a very barbarous land, on the morning of the 10th January, regretfully leaving behind us a huge pile of provisions which the natives had brought down to the beach, and were inviting us to come and take away by waving a tattered old American flag. The surf, however breaking so strongly on the rocky shore prevented us, from obtaining possession of what we were sadly in need of, and the natives were evidently afraid to trust themselves to their own boats, as it was blowing rather hard.

After a boisterous passage across, during which we passed a good deal of junk wreckage, we anchored safely in Pagoda Anchorage at the mouth of the River Min, and took in coals and provision. Leaving again on the 17th January for Shanghai, we encountered our old companion, bad weather, as soon as we got outside; a drizzling rain besides not tending to raise our spirits. There was an improvement, however, after a time, and during the latter part of the trip, we had a blue sky. Passing abreast of Nimrod round on the 22nd, we noticed all the hills on the mainland to be thickly snow capped. Our trip came to an end on the 23rd January, and on arrival we found we had been a source of some little anxiety to our Shanghai friends on account of our long absence—*Courier*.

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THE HISTORY OF TAICO SAMA.

(Continued.)

CHAPTER XXVI.

THE SHOGUN PLOTS AGAINST NOBUNAGA.



SUPPOSE that my readers have already tired of a story in which battle, bloodshed and crime form so conspicuous a part; but these things all happened in those disturbed times, and I could not pass them over.

The power of Nobunaga and the ability of Tokichiro, whom we will henceforward call Hideyoshi, had placed Yoshiaki firmly in his office; but there came a time when Yoshiaki became jealous of Nobunaga, and he went so far as to communicate his sentiments to several daimios and give them secret orders to destroy the Ota chief.

Among those to whom he thus revealed his wishes were Takeda Shingen of Kai, Uyesugi Kenshin of Echigo, and Asakura Yoshikage of Echizen. With these many large and small daimios conspired. Each of them began making large preparations, in the hope of wielding great power if successful. Takedo especially, whose strength and influence were



NEAR HAKONE.

enormous, was very eager to raise himself on Nobunaga's fall. He no sooner heard the Shogun's order than he set off to Tsuruga with 35,000 men. Yoshiaki was delighted to hear of his activity, and expected soon to hear of his easy victory. Nobunaga, was not long in learning the object of this large force. He recognised the urgency of the occasion, and his generals made every possible preparation. Yoshiaki had erected castles at Ishiyama and Katada and placed strong garrisons in each.

The Shogun's hostility arose from the following cause. Ashikaga Yoshiaki, the Shogun, was unequal to the duties of the high office devolving upon him, and gradually gave way to habits of intemperance and gross sensuality. Nobunaga therefore occasionally went up to the metropolis and administered the government. Accordingly all persons naturally looked up to him, and Yoshiaki was little thought of. Some of the more faithful daimios repeatedly warned him of his folly, but he went on in his own way regardless of advice, and nursing his growing antipathy to Nobunaga. At length Nobunaga sent to him for an explanation of his conduct towards him, and asked him to take an oath that he was not incensed against him. This the Shogun refused to do; but entered into communication with the other daimios as already described. Nobunaga, estimating his position, determined at once to let his military power be felt. He sent an army of 10,000 men to attack Ishiyama, and destroyed it utterly. In like manner an army was sent to besiege Katada castle; and after severe fighting the defenders were driven out and routed, and the castle was occupied by the Ota men and re-fortified.

Takeda Shingen was seized with a mortal illness in his camp, and died before he could strike any blow against Nobunaga. The news of his death greatly discouraged the Shogun's party, whilst it correspondingly pleased their opponents. To put a stop to the intrigues in Kioto, Nobunaga put himself at the head of a very numerous army and entered the city, making his headquarters the monastery of Ohionin. His army covered the plains and hills of Shirokawa, Awadaguchi and Toba, like clouds; and its appearance struck such dismay into the enemy, that many of the chiefs tried to make their escape. The next day the Ota army, cutting its way through all opposition, and even setting fire to some places where obstructions were in the way, laid siege to Nijo Muramachi castle, in which the Shogun was. It was hopeless to attempt to hold out against such a force, and Yoshiaki asked Nobunaga to make peace. Nobunaga laughingly assented, and gave orders to his soldiers accordingly. He only remonstrated with the Shogun on his conduct, and urged him to alter his ways, and govern manfully; and then returned to his own territories, taking his army with him.

Scarcely was Nobunaga's back turned than the infatuated Shogun again began to plot against him. He assembled an army in Gokinai—the five provinces; and, desirous of securing a favourable ground for his troops, he left his faithful vassal Mifuji Yamato no Kami in Nijo castle, and himself went with his troops to Makino-shima. Mifuji strongly warned Yoshiaki against the course he was pursuing, but he would not lend an ear. Mifuji then reasoned with himself that it was evident the ruin of the Ashikaga dynasty was at

hand, and all he could do was to die as he had lived, its true and constant servant. Accordingly, with a small garrison of 300 men, he awaited the enemy.

When Nobunaga heard of the false behaviour of Yoshiaki, he once more placed himself in charge of his army and appeared in Kioto. Forcing his way to Nijo castle, he demanded a surrender. Mifuji knew this must be the last exploit of his life. He coolly disregarded the number of the assailants, and prepared a banquet for his trusty followers. When the time came, however, he sallied forth with his 300 men, and they desperately attacked the besiegers. Mifuji wrought wonders. He repeatedly rushed into masses of the enemy, by whom it seemed he must be cut down, but as if he had a charmed life he bore all before him. Nobunaga, seeing a warrior doing such prodigies of valour, sent and asked who he was. On being informed, he called out to Hosokawa "Do not kill your brother Mifuji—let him escape." Hosokawa galloped forward to convey this order, when Mifuji, seeing him approach, ordered all his followers into the castle, imagining that the only object of such a mounted officer could be to urge a surrender, which he had determined not to agree to. Hosokawa was obliged to return greatly disappointed; and a storming party making good their entrance into the castle found no opposition, for Mifuji and all his men were dead—having committed hara-kiri. When Nobunaga heard this, he was grieved, and entering the castle directed that all the corpses should receive honorable interment.

After this victory he led his army toward Ujigori.

CHAPTER XXVII

DESTRUCTION OF THE ASHIKAGA HOUSE.

Nobunaga took up his headquarters at Gokanoshio of Ujigori, Yamashiro. His force amounted to 50,000 men, all full of spirit and vigour. The Shogun Yoshiaki occupied the fortress of Makino-shima with 6,000 men. This place was very strong, and admirably placed for defence. The famous bridge over the wide river Ujikawa was destroyed, and 1,000 musketeers occupied the river's bank, within a strong stockade formed of bundles of bamboo. The Ota army advanced to the river side. Among them was a brave soldier named Kajikawa Yasaburo. He galloped into the stream and shouted "I will be first across the river." The general, Inaba, exclaimed "Follow him, follow him." Animated by the words and excited by the example, the soldiers plunged into the river and soon reached the opposite side, raising a great shout of defiance as they did so. Though the Shogun's men had been ordered to fire on the enemy should they attempt to cross the river, they lost all courage when they saw the numbers and daring with which they advanced, and fled at the top of their speed to the castle without attempting to check the enemy. The river was consequently passed without the loss of a man, and the army marched upon the castle. General Matsui sallied forth with 500 men, but they were slaughtered without mercy. The attack was made on every side, and it seemed as if the fortress would be broken into little pieces. Resistance being utterly hopeless, Yoshiaki's principal retainers told him there was nothing left him but to commit

suicide, which he was about to do, when a soldier ran in and cried out "Alas! be not so rash. Though Nobunaga has so vigorously assaulted your stronghold, he will not point an arrow against you. He will respect you if you retreat from hence. Send a messenger to him." The Shogun adopted the advice, and sent a messenger with this soldier to Nobunaga's camp. The soldier was the brave Kajikawa, of whom I have already made mention. By Hideyoshi's order he had crossed the river in the manner he did; and it was by his order also he entered the chamber and prevented the suicide; for Hideyoshi would not have the foul reputation of a traitor attach to his master. Nobunaga received the messenger with great respect and answered, "I will raise the siege if the Shogun will leave this place. I have no animosity against him." The messenger joyfully returned with this report, and the Shogun, feeling as one dead restored to life, left the following morning and entered the monastery of Fukuji.

By Nobunaga's orders, Hideyoshi and Akechi accompanied him to Mikawa.

After some time Yoshiaki removed to Mori Tarumoto, a very powerful daimio of the west. He shaved his head and took the name of Shozan Kiyoshi.

Hideyoshi now became virtual ruler over the empire, being appointed prime minister of the Mikado, with the title of Kuambaku.

Alas! what an unlucky day was this! Since Ashikaga Takauji had been invested with the rank and title of Shogun, all his descendants had been respected; his heirs being the commanders-in-chief of the army of the empire, during more than 200 years. But now this great house is, in the 14th generation, destroyed, and its master a wanderer hither and thither. Alas! The famous name of Ashikaga henceforth disappears from the history of the empire.

CHAPTER XXVIII.

NOBUNAGA'S PROGRESS.

I suppose you have already wearied of the story of Nobunaga and the other persons I have told of; but be not impatient. It is necessary that I dwell upon them, as they



TOKUROTENYA.

are so interwoven in the history of the great man of whom I wish you most particularly to take notice.

Appointed master of Oda-mi, Tokichiro lived there, and became protector of the half of Omi. His government was very wise and humane, and he greatly encouraged the people in the art of husbandry. As for Nobunaga, he went up to Kioto and was promoted to the rank of Jiusammi Sangi, (a very high rank), and at his request the emperor gave him a piece of a certain aromatic wood named *rangatai*, which was never presented to any one who was not extremely powerful. Having received it with the utmost respect, he divided it into three pieces, one of which he retained himself, and the other two he gave to his most distinguished vassals. Such was the effect of this having been presented to him, that on hearing it, all the daimios envied him, and as for the samourai, they all seemed to wish to serve him or at least to be count-

ed among his friends.

His power constantly increased, but his sword was never in its sheath. In 3rd year of Tensho he rewarded his most prominent retainers with territory instead of merely giving them their salary. His most able follower and supporter, Tokichiro, he loaded with honours, and changed his title of Kinoshite Tokichiro, to Hashiba Chikuzen no Kami Hideyoshi; and to all his generals he gave promotion with honourable names. It was at this time that Imagawa Ujizane presented him with many very valuable articles; amongst others the celebrated flower vase "*Hiyaku tanbo*" and the censer for burning incense named "*Chidori-no Kuro*," to which miraculous powers attached. For instance, when, several years later, Hideyoshi went up with the intention of invading Corea, it was the means of saving his life; and it displayed various other phenomena which I will relate when I come to speak of the Corean invasion.

(NOTE BY EDITOR.—The translation now goes into the details of fighting *ad nauseam*. It appears that in those days from the cradle to the grave no chieftain could find peace; and, as the old adage says "the darkest hour is that which precedes the dawn," so we find that the long peace which Taico Sama, and more particularly his successor Iyeyas'

procured for the empire, was preceded by an amount of bloodshed which put all other periods into the background. We omit therefore more than fifty sheets of translation, not one of which deals with anything else than the conflicts of Nobunaga and his generals with the other clans. Of course Hideyoshi plays a very principal part in these, and is made to exhibit all the qualities which justify his subsequent title Taico Sama—the great man. Although he displayed all the wonderful strategic qualities he had always exhibited, and generally succeeded, for his part, in accomplishing his ends in a less sanguinary manner than many of the generals his colleagues, still it is sickening to read of the blood that was poured out like water. Passing over, as we have said upwards of fifty sheets of such tales, we come to this, which will give an idea of what is omitted.)

The terrible massacre of the Monto sect (of Buddhists) followed. As the Monto people of Honganji had always acted in a very selfish manner, Nobunaga determined to punish them by destroying them utterly. They gave him a good opportunity by their own conduct to the chief in whose dominion they dwelt. Accordingly a large army was assembled, under Hashiba, Sakata, Koreto, Sakuma and others, and distributed over the country; and a raid was undertaken against this unfortunate sect. Every fortress, castle, village and farm-house which belonged to the sect (and I have already told you that it numbered the richest in the land) was taken and destroyed. The Monto people were always killed without mercy, whether male or female, young or old. Any Ota soldier who spared a Monto follower would himself be liable to punishment. In that disturbed age there was no such maxim heard as "love your enemy," so search was made through every mountain, wood, valley, forest or bamboo grove, and blood flowed until the very ground became red. Every temple, monastery and priest's house was burnt or pulled down, and of course the Monto people were well nigh exterminated. The corpses were heaped by the roadside, and all who approached were half suffocated with the stench. For eleven days the violence of this massacre continued; and in that period there were murdered 750 priests and 23,000 farmers of Monto sect, besides innumerable others.

Nobunaga was glad to see his resentment against this sect so amply satisfied; and I can well suppose, that my reader will think him a very wicked and cruel man; but he was not really so. Such acts were common in the olden times, especially in Japan. Instead of hating him, we must feel grateful to our only one God who has delivered us from such savage ways and raised us to our present half-civilized condition; and hereafter we must worship him for thus enlightening us, and giving us the hope of the great kingdom after death.

CHAPTER XXIX.

MITSUHIDE ADVISES NOBUNAGA.

There was a monastery in Kai called Yerinji—where the town of Fuchiu now stands. Its head priest or bishop was named Kuwaisan. This monastery had been by him proclaimed as a sanctuary for any one to fly to and be safe from his pursuer. Great numbers of Takeda clan, against whom

Nobunaga had been fighting, retreated hither, hoping to find protection, and they cast their lives upon the bishop. When Nobunaga heard it he was greatly enraged; and sent to the bishop a peremptory order to deliver these men to him without delay. The holy man declined to obey the order, and thereby brought the full force of Nobunaga's anger upon himself and his monastery. Orders were given to the generals to institute a search in the buildings; but they were unsuccessful in discovering any of those whom they sought for. The irate chief, on receiving this report, at once ordered that the monastery should be burnt to the ground. Then his brave general Akechi Mitsuhide, on whom the weight of battle had so often fallen and been borne with valour and unwavering fidelity, respectfully took upon himself to remonstrate with his lord. He said, "If you will manage this business with your usual benevolence, we all submit to your great wisdom and virtue; but if you act as propose you will alienate all hearts from you." Nobunaga was more than ever incensed on receiving this appeal, and repeated his order more imperatively than before. Mitsuhide then replied scornfully. "It were impious indeed to burn the monastery. Remember how all people stigmatized your conduct when you burnt the monastery of Yenriyakuji; and reconsider this order before it is too late." Nobunaga entirely lost all control of himself; he suddenly rose to his feet, and saying "You contemptible fellow; what mean your insolent words, which are equivalent to slanderously saying that I am a wicked man." With that he rushed forward and struck him a furious blow, and then grasped him by the throat; and, thrusting him from him, ordered his pages to turn him out of the room. No one present dared say a word in opposition to the chief. Mitsuhide, burning with indignation at the insult, left the room. Hosakawa tried in the adjoining room to appease him with words of sympathy, but he passed out without uttering a syllable. Nobunaga's order was obeyed. The monastery was burnt, and all the priests, with the bishop and all who were in the building, were devoured by the flames. Nobunaga then returned to his castle. But his fate was decided by these events.

A curious story is told of a wonderful sago palm and an event which happened shortly after this. The sago palm grew in the grounds of the monastery called Miyokokuji at Sakai in Idzumi. The tree still exists in the garden. At that time it had over five hundred branches and its diameter was 28 ken (168 feet). It attracted numbers to the monastery, who came to see and to wonder. But it began to wither and shew signs of decay. The priests were much vexed, and watered it and drove iron nails into it, but all without effect. It seemed to have died completely. At last, the chief priest assembled all the priests of the monastery, and they read the sacred books and prayed, and the tree revived and became beautiful as ever. This was told to Nobunaga, who commanded that the wonderful tree should be sent to his garden and planted there. The chief priest protested—but what did that matter? The tree was removed, and planted according to the orders. The night after this was completed, a voice was heard near the tree, saying "Come back to the monastery." Nobunaga wondered, and ordered a strict search to

be made in the garden, but no one was found to whom the voice could belong. Yet when any one approached the tree the words were again repeated. Nobunaga ordered that the tree should be cut down to its root, but those who approached to obey the command found as they did so they lost all power in their hands and feet, and even their bodies became numbed. Nobunaga essayed to do it himself, and seizing a halberd went towards the tree, but found himself similarly affected, and obliged to draw back. Even so brave and courageous a man as he, felt awed; and the next day he sent the sago palm back to the monastery, where it still flourishes. But from that time the obstinate Nobunaga hated the Miyokokuji monastery.

To return to Mitsuhide. It was a little later again, when Nobunaga bethought him of celebrating his many triumphs by giving a great feast. He appointed Mitsuhide to receive and entertain the guests. The brave general, whose animosity had cooled down, was glad to receive this order. He made splendid preparations, and awaited the arrival of the guests with pleasure not unmingled with anxiety. The day came; the guests arrived. Mitsuhide exerted himself, and all passed off admirably. The next day Nobunaga himself entered. He saw such profusion as surprised him; and, in spite of his vain-glory, displeased him. He took the office of Kiyōōshi (entertainer of guests) from Mitsuhide, and bestowed it on another; and that too, in the most ungracious manner. On being most insultingly addressed by Nobunaga, Mitsuhide replied, "You commanded me to entertain your guests, and I did so, to the best of my ability, so as to honour you. You have taken the office from me, but I keep watch over myself. I do not deserve your censure, and I had expected your praise. You are prejudiced. But though I fail to receive your approbation for entertaining your guests, I am not without friends who acknowledge my military knowledge, and differ from your intelligent opinion." Mitsuhide said this fearlessly; and Nobunaga in a passion said, "Mitsuhide, you are the most insolent servant I have. Do you speak to me as to a boy? You forget your position as a vassal." He continued to scold violently, and finally ordered the pages to strike him. Only one could be found to do it; and Mitsuhide, again smarting from the insult, obeyed Nobunaga's parting words, which were, "Remain here no longer; but go back to your own dwelling, Sakamoto castle, and remain a prisoner there." Rammaru, the page who had struck him, seeing the look with which he left the presence of the chief, said, "Mitsuhide henceforth is a rebel against you; if you order me, I will take his life." But Nobunaga laughed. It soon became apparent that the destruction of the Ota clan was at hand.

CHAPTER XXX.

DEATH OF NOBUNAGA.

It was a most unfortunate thing for the Ota clan that the estrangement had become so fierce between Nobunaga and his brave vassal Akechi Mitsuhide. Not only was the latter deprived of his appointment of Kiyōōshi, as was told in the preceding chapter, but, as I have also described, he was

struck by Rammaru. Full of mortification and rage he went to his own palace; but he did not allow any outward sign of resentment to appear. His ministers did all they could to persuade him to shake off his allegiance to the Ota house and take his revenge. But he refused; saying he would not be faithless to his old chief.

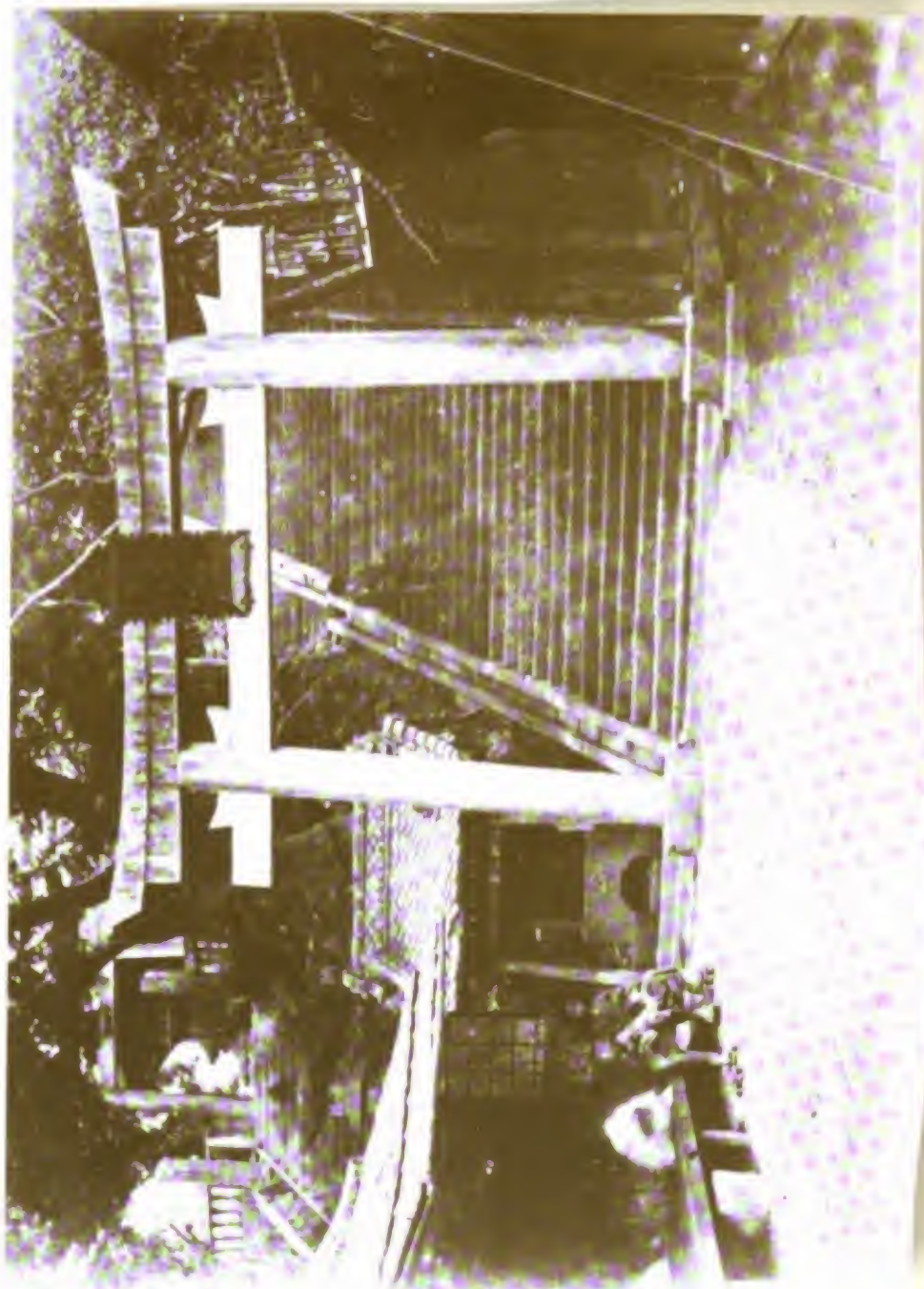
Shortly after this a messenger arrived from Hideyoshi, requesting Nobunaga to send a large force to Bishu. Great preparations were immediately set on foot, and many of the vassal chiefs were ordered to bring out their men, and to take the field at Chiugoku. Mitsuhide, among the rest, received the order. His ministers still indignant at the treatment he had received, tried to persuade him to disobey the command; but he was firm, and commenced preparations.

The messenger sent by Nobunaga to Mitsuhide addressed him thus:—"You are to take your troops to Chiugoku, and if you act bravely and faithfully, you shall receive the two estates of Idzumi and Iwami." This encouraged all to believe that the resentment of Nobunaga had passed away, and all set to work with zeal and gladness. But, after a while the messenger made another communication as follows:—"I am very sorry to tell you that I have received another command from my lord. Instead of Idzumi and Iwami, you are to retain the castles and territory you already possess." Although deeply chagrined, Mitsuhide made a sign to his ministers to exhibit no signs of annoyance, and he appeared calmly to assent; but this was the crowning insult, and when he was alone with his ministers, they again urged him to make up his mind to revolt. He rose, and looking calmly around him said, "Last month Nobunaga himself struck me, but I bore it without a word, remembering the relations between a lord and his vassal. Since then he has again pressed insults upon me, and I see that the ruin of my house is at hand. A good opportunity will soon arise for taking my vengeance, as this month Nobunaga will go up to the capital." And he said no more.

He now went up to Adzuchi castle, to take leave of Nobunaga before taking the field. On his departure Rammaru again warned Nobunaga that he was sure Mitsuhide would revolt, and asked for orders that he might destroy him. When Nobunaga asked why he doubted Mitsuhide's fidelity, he replied, "By his whole complexion. He could not eat his rice; he dropped his 'chop sticks,' and he seemed all the time in a state of bewilderment. He will certainly raise an army against you; and I entreat you not to treat my warning with indifference." And so he warned his master again and again.

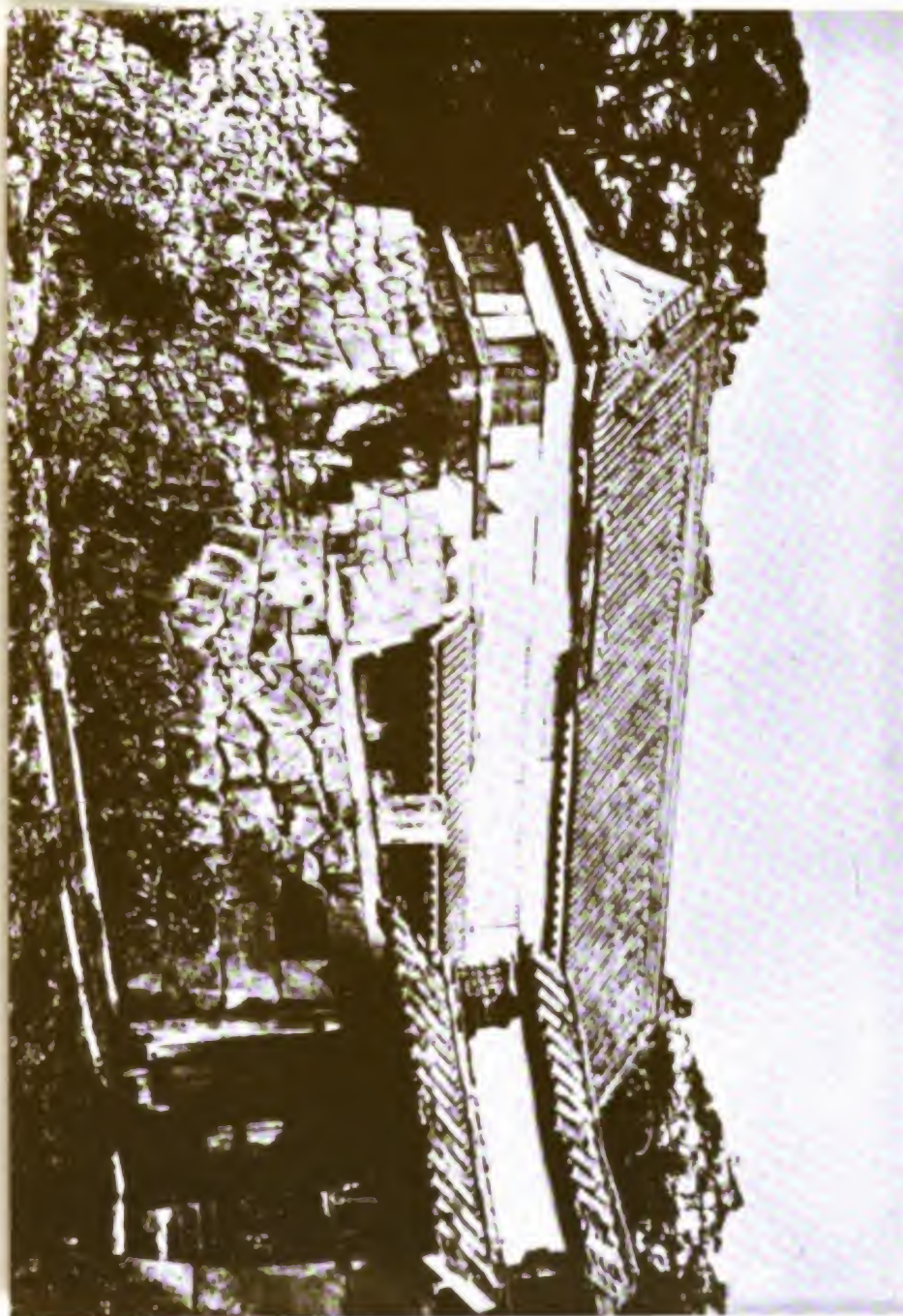
Mitsuhide, on leaving Nobunaga, hastened to tell his principal retainers of his intention to revolt; and instead of going to Chiugoku, led his troops to Kameyama Castle. Five days later, Nobunaga started for Kioto with only 300 men, and lodged at the monastery of Honnoji. He had been here but two days when Mitsuhide approached the capital with 17,000 men. Before daybreak the following day an attack was made on the monastery. Nobunaga was awakened by hearing the tramp of horses and voices of men; and, calling his pages, asked what it meant. Rammaru went out with a lantern to see, and returned with the intelligence that Mitsuhide had arrived

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Torii to Shinto Temple, Ichioji Hatchiman.

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GATEWAY OF ODWARA CASTLE.

at the monastery at the head of a considerable body of troops. A most gallant defence was made; but an entrance having been effected, the three hundred men who composed its garrison, could not stand against so many. Nobunaga displayed much courage, and several times the assailants were driven back; but one after another all his bravest officers fell. At last only about fifty of his brave warriors protected him, and as they were cut down one after another he determined to commit suicide, and was retreating into an inner room for that purpose, when he was followed by one Yasuda, who speared him through the sash window, and was about to enter the room to take his head, when Rammaru rushed forward and encountered him. They fought, and the gallant young Rammaru was slain. Seeing their chief dead, all his remaining retainers deliberately set fire to the building and committed suicide. It now became an object of ambition to obtain the head of the deceased prince, and it was at length found by Namikawa, who cut it off and took it to his chief Akechi Mitsutoshi. Mitsuhide was very anxious to get it, but Mitsutoshi appealed to Namikawa to hide it from him, as he would certainly kick and spurn it in his anger and hatred. Though he had good cause for resentment, still it could not be justified that their old chief should be further insulted when dead.

Thus fell the powerful Nobunaga, after exercising full sway over the vicinity of Gokinai during forty years.

(To be Continued.)

The Illustrations.

NEAR HAKONE

IT has often struck us whilst rambling about the highways and byways of Japan how egregiously in error are those who despise the civilization of Japan. True it is that it differed in many respects from that of western nations, and in some instances lagged far behind; but it possessed many features which were in themselves admirable, and very interesting. If its people had not the wheeled conveyances in which to find transport from place to place, they had at least several good arterial roads, which were found well suited for carriages when introduced by foreigners; and although most of their country roads are but narrow, yet they were quite adapted to their purpose so long as the people travelled either on foot or in norimons.

One feature of the more beaten roads is that at their sides there are generally, at distances not very far apart, sheds or resting places, which, if but rudely constructed, nevertheless are gladly availed of by travellers, and which frequently have a woman with a hibachi and apparatus for keeping an ever ready cup of hot tea for the wayfarer. A pathway among the mountains with such a little shed is seen in our first picture of this issue.

TOKUROTENYA.

TOKUROTEN is a kind of jelly made of seaweed, which most foreigners would think sufficiently tasteless and insipid; but the Japanese are fond of it. The street-sellers

carry it about with such appliances as are seen in the picture, and as it is purchased a saucer is handed to the buyer, and the delicacy is squeezed through a kind of square popgun, at the end of which are fine threads which cut it into slips as it is driven through. It is eaten with soy or any other condiment that may be at hand and approved.

TORII TO SHINTO TEMPLE, ICHIGAI HATCHIMAN.

THESE torii or gateless gateways are at the entrance of all Shinto temples, and even sometimes of Buddhist temples. They are not often, however, of such dimensions as that in our third picture. It is of solid granite, and it will be seen that each pillar and the superstructure is formed of one block. The temple before which it stands is one of the innumerable shrines dedicated to Hatchiman Sama, the God of War.

GATEWAY OF ODAWARA CASTLE.

NOW in ruins, stands, at a distance of about 40 miles from Yokohama, the castle of Odawara—once the stronghold of the Hojo family, and one of the most celebrated in the country.

THE MIKADO'S DWELLING.

A picture of the residence of the Mikado has not yet been taken—but none that could be taken by a photographic lens would be very interesting. The only spot from whence a general view can be obtained is the back of the now ruined citadel, from one of the highest towers of which the view now given was taken. It only serves to shew that the mere buildings of the palace are exteriorly of no greater pretensions than those of the people. Improvements are being made, however, and before long there will be reception rooms built on a foreign model.

The Period

ON THE 3rd inst., the Japanese Government forwarded to the Treaty Consuls at this port copies of a set of Regulations in regard to the pursuit of Game by foreigners, accompanied with official requests that they would forthwith notify all fellow-citizens or fellow-subjects in Yokohama, of their purport, as they would be enforced without delay, and further also state that any foreigner going on a shooting excursion in the neighbourhood must now be provided with a permit, to be obtained by him personally of the licensing officers at the Saibansho. We believe that as yet official action has been taken on the matter only by the Dutch and English Consuls—the former desiring residents of that nationality to make the order generally known; but the latter, before complying with the request, thought fit, as he considered some of the proposed regulations likely to be found objectionable hereafter, to submit the matter to the consideration of the Chargé d'Affaires, who referred it to Mr. Hannen for his perusal and advice. The latter, we learn, considers some of the clauses highly objectionable, and in contravention of the extra-territoriality rights of British subjects, and has reported against their promulgation. Some of the articles provide for the

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THE MIRADO'S DWELLING.

punishment of foreigners infringing them by the native authorities; which power, having already been strongly objected to in the scheme for opening the entire country, is evidently still more to be repudiated when the government propose to exercise it within treaty limits, and clearly cannot be permitted. A similar attempt to arrogate this power was made when the regulations for the management of the Railway were under discussion, and its failure ought to have taught the Japanese the uselessness of renew their endeavour to bring foreigners under the legal code of Japan—and that too, before it is in existence!

A GENERAL system of conscription has been established. All Japanese subjects will become conscripts at the age of twenty, and be placed either in the army or navy to serve for three years. Officers of lower grades will be elected by members of the corps, but must then serve seven years more. Commissions will be granted after a course of instruction and examination. After their term of service is expired, conscripts will form a reserve, assembled once a year for drill. Two years passed in the reserve, they will be placed in a second reserve, which will only be called out in case of a levy *en masse*. A militia formed of all males between age of 17 and 40, exempted from service in the above, will be formed into troops for district protection wherever a general levy takes place. The military force of Japan will hence be

Forces.	In Peace.	War footing.	Household troops.
Infantry, - - -	26,880	40,320	3,200
Cavalry, - - -	360	450	150
Artillery, - - -	2,160	2,700	300
Engineers, - - -	1,200	1,500	150
Military Train, - -	360	480	80
Marine Artillery, - -	720	900	..
	31,680	46,360	4,880

MR. MASON, of Osaka, has been relieved of his duties as instructor at Osaka, by the expiration of his term of engagement. A flattering letter and complimentary present of embroidered silk were sent to him on his departure for Kioto, where he is now staying.

A LARGE Coal-mine is now being worked at Mikasa, in Nara. The discovery of the mine was made through the scantiness of vegetation above the spot exciting the belief that some mineral lay beneath.

THE JINRIKISHA business in Kobe pays so well that a company has been instituted to supply Jinrikishas drawn by Ponies, at the rate of fifty cents per hour. This can hardly be called a safe speculation, unless some improvements are made in the arrangements, for, at present a very short jaunt in such conveyances is sufficient to last a person for a long time. One or two of these vehicles have lately appeared in Yedo, whilst Yokohama can now boast the most hideous thing of the kind yet conceived—a kind of cross between a Hansom cab and a sedan chair.

THE KIOTO-FU has recommended some of the principal merchants to import a number of ewes and rams, and that each person who can afford to do so shall keep one ram and two ewes. The idea is, that at every shearing season a quantity of wool shall be collected for the purpose of sending to the Nishi-Jin (weaver's district) to be there interwoven with cotton threads, and a woollen cloth, similar to that imported by foreigners, produced for use instead of the bare cotton material at present manufactured by natives.

ON THE 5th, a man entered a shop at Nungi, and, drawing a sword, demanded money. The shop-folk ran out at the back, calling for help. The police were at hand, contrary to European custom, and on their appearance the robber took to his heels, making for the water. He jumped into a boat, and tried to push off; but some sendos attacked him with oars and stopped him. Seeing that escape was hopeless, he stabbed himself in the throat; but, though the blade passed completely through throat and neck, the wound did not prove fatal.

WE HAVE reason to believe that regulations to the following effect for the permission for foreigners to travel in the interior will shortly be issued:

1.—Blank passports sealed and issued by the Governor at each treaty port will be delivered by him to the Consuls of each nationality having treaties with Japan, for them to issue to applicants at their discretion, duly countersigned and stamped with the seal of the Consulate. If necessary, security may be demanded for the proper behaviour of each person so furnished with a passport whilst in the interior. No passport is to be issued to a subject of any non-treaty power.

2.—Japanese Magistrates will be appointed in the principal towns to decide all disputes of civil nature arising between natives and foreigners when without treaty limits, whose decision will be final. Every effort will be made to prevent extortion by the natives.

3.—Any foreigner committing a breach of the peace shall be arrested by the Japanese authorities, and without unreasonable delay despatched in custody to the port from whence he started, with a request that his passport shall be cancelled, and the punishment to which he is liable under the laws of his nation inflicted upon him.

4.—Any foreigner charged with theft or other criminal offence shall be at once arrested. As soon as practicable the magistrate shall hold a Court and investigate the charge, and, if convinced of its truth, shall send a copy of his notes of the evidence given in Court, together with the prisoner, under guard, to the Consul at the port from whence he came, for him to be dealt with according to the law of his native land.

The Magistrate may, if he sees fit, be assisted in the investigation of the case, if it be one of suspicion only, by any foreigner of good repute resident in the locality.

MR. De Long has received orders of recall from the Government at Washington.—*Mail*.

WE DEEPLY regret to record the fact that a British subject at Hakodate having caught some coolies stealing his goods, flogged them, and tied one of them, a boy of 15, up in his godown whilst he went with one who had confessed theft to hunt up the receiver of the goods; and that, on opening the godown on his return, the lad was found dead, either from suicide or from the punishment administered.

The following verdict was returned at the Inquest held: Hakodate upon a body of a Japanese found dead in the godown of Mr. Blakiston.

"That the deceased committed suicide by strangulation while in a state of frenzy, caused by severities inflicted on him by Thomas Wright Blakiston, and the fear of further punishment, combined with the circumstance of his being in a position suggestive of committing such an act."

The Japanese Authorities have commenced proceedings for murder against Mr. Blakiston.

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JAPANESE WARRIOR.

Asiatic Society of Japan.

A REGULAR MEETING of this Society was held, at the Public Hall, on the 15th inst., the President—R. G. Watson, Esq. occupying the chair.

The principal feature of the evening's proceedings was the reading, by Mr. E. H. House, of five papers, each of moderate length, contributed by Pupils of the Yedo College, on the subject of the language of the Loo Choo Islands. These papers were uncommonly well written; both the thought and expression being such as would have done credit to any young writer, using English as his native language. The argument of all went to shew that it was from Japan the Loochoosans had received their language and Government.

Mr. House explained that the papers had not received any corrections from him; and the President dwelt on the interest such contributions had, as evidencing of the intellectual capacity of the youth of Japan, and also of the successful fidelity of their foreign instructors.

The Secretary remarked that Dr. Bettelheim's translations furnished the only data at present accessible to us on the subject of the Loochooan language; and that unfortunately such as had been printed were his first and crudest efforts in translating—the later and more finished were believed to be in the hands of his family, still unpublished.

A brief, but interesting paper, contributed by one of the Junior Officers of H. M. S. *Barossa*, gave some account of the Gilbert and Marshall Islands of the Mulgrave Archipelago; one of the most noteworthy facts mentioned being that the two groups were peopled by tribes very diverse from each other—the one following the Malay, and the other the Negro type.

It was announced that Messrs. F. D'Iffanger, A. Bellamy, F. S. James and H. S. Chipman had been elected as Resident members; and that the following volumes had been presented to the Library.

T. T. Meadows on the Chinese and their Civilization.
History of Pirates in the China Sea.
Julien's "Livre des Recompenses."
Stockelder's "Oriental Interpreter."
Voyages of the "Morrison" and "Himmaleh."
Eitel's "Handbook of Chinese Buddhism."
Milne's "Sacred Edict."

A proposition to change the hour of meeting was discussed, but no action was taken by the Society.

IN SURUGA KEN, all the little wayside shrines, stone images of Buddha, and the numerous small fry in the popular Pantheon of Japan have been removed. By the time Japan is fully opened to foreigners, the face of the country, in this respect, will have been changed, as Suruga is not the only Ken in which these iconoclastic changes are taking place. The native Demetriuses will have to find new subjects for their chisels, or else change their craft, since they are not likely to get any more wealthy by making idols.

WE ARE assured that in spite of the open removal of the edicts against Christianity from the notice boards, and the toleration to its professors recently asserted, official acts in the interior widely differ from professions at the capital. It is stated that in Tosa alone, six hundred Christians are treated as criminals, and held as prisoners solely on account of the faith they profess, and that the reason assigned in the interior for the removal of the edicts from the notice boards is, that they have been there so long as to have thoroughly impressed their commands on the minds of the people, and rendered further exhibition needless.

THE POLICE system now being extended throughout the whole empire, seems to be very popular. The country newspapers mention, from time to time, the names of merchants, ex officers, etc., who have voluntarily subscribed sums of from 25 to 2,500 yens for the support of these guardians of the public security.

IN ORDER to mark his appreciation of the action taken by the Japanese authorities in the case of the *Maria Luz*, the Emperor of China has forwarded a letter of thanks to His Excellency Oye Tak, the Governor of Kanagawa; and has, it is said, intimated his intention, subject to the approval of the Mikado, of conferring on him the title of Mandarin of the first degree. The Commissioner who came over to take charge of the liberated coolies, has been raised in rank, and a gold medal has been presented to Dr. McCartee, in recognition of his services as Interpreter.

THE LAW against smoking in the streets, which has been recently promulgated,—apparently in imitation of the Russian ukase,—appears to be rigorously enforced in the interior, and the authorities seem not unwilling to endeavour to extend its operation to foreigners. At Awa, a foreigner engaged by the Ken, was called upon by the authorities, informed of the edict, and requested when he went for a ramble to keep his cigar unlit until he got outside the town.

GAME CERTIFICATES are now issued in Japan to natives, a "professional hunter" paying a tax of one dollar, and a sportsman one of ten dollars. The rules issued differ from those in use in Europe, inasmuch as they prohibit the issue of licenses to people unacquainted with the use of sporting guns, or are idiotic or mad, or otherwise incapable. They forbid shooting in all places where there is danger of injury to human beings or to crops, limit the season from 1st December to the middle of March, and forbid the use of stupefying bait or drugs for birds or beasts. Fish, which are peculiarly susceptible to drugging, are omitted, nor is bird-liming prohibited.

PROCLAMATION.—Whereas it has been an ancient custom and a privilege given to people to personally revenge the crime of murder committed upon a relative, such privilege shall no longer exist. In olden times when murder was committed, the son or brother or other nearest relative was allowed to obtain revenge by personally killing the murderer when captured; but the Government now considers this custom a bad one and therefore orders when crimes of this nature may take place, the murderer shall be arrested and placed in gaol and duly tried according to law. The relatives lodging their statements and complaints at the Judicial court. DAIGO-KAN.

PROCLAMATION.—Whereas the Kiyodo-Shiyoku has been established to instruct the people in morals, good behaviour, social and religious duties and so forth, it is ordered that for the future Seppo, or Hodan will be prohibited. The priests of different sects are liable to instruct the people wrongly, therefore the Kiyodo-Shiyoku has been established. The priests of the denominations called Seppo or Hodan have taught the people that the present world is nothing more than a dream, and that after we leave this world we awake to find ourselves in paradise or a real world; this doctrine has been very injurious, as many people think it useless to be industrious in this present world—or land of dreams—this teaching has therefore done much to obstruct the advancement of industry amongst the people and in future it will be prohibited.

Osaka Fu Sanji, FUJIMURA-SHIRO.

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THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

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YOKOHAMA, MONDAY, MARCH 17TH, 1873.

[SINGLE COPY \$1.00]

THE HISTORY OF TAICO SAMA.

(Continued.)

CHAPTER XXXI.

ATTACK ON NIJÔ CASTLE. MITSUhide APPOINTED SHOGUN.



HAVE told how Nobunaga died.

When his son, Nobutada heard of the attack upon Honnôji and of his father's danger, he left Nijô castle, taking with him the whole of its small garrison, 500 men, in hopes of being able to effect

a rescue. He was met by some few of the vassals who had cut their way through the besiegers, and they, pointing to the flames at Honnôji, urged him to turn back to Nijô, as he could do no good by going forward. His youngest brother, Katsunaga, with many retainers, also came up, and it was determined to go to Nijô and defend it, as there was little doubt that Mitsuhide would immediately turn his victorious army against it; and it was quite impossible that so small a force as Nobutada had could successfully cope with the enemy in the open field.

Nijô castle was therefore entered, the gates closed, and every preparation made for a vigorous defence. Mitsuhide



IMAGE OF JISO BOSATZ TOSHIMAGORI SENJI, KOTSUKUHARA, BUSHU.

did not keep them long in suspense, for in a few hours, his army advanced to the attack. At first victory seemed to lean to the Ota troops. Twice did the assailants charge up to the walls, and were forced back. Fresh troops were then brought up, and a third attempt was made. Unfortunately many of the bravest of the garrison had been killed in the previous assaults; still the officers who were left, encouraged their men and cheered them nobly on to the defence; so that a third time the stormers were driven back. It was not until the fourth trial that the besiegers made good their entrance. As their cannons swept the fortress, the little garrison was obliged to retreat, and most of them committed suicide. Over 600 were killed or laid down their lives, but of the besiegers the number of killed and wounded was far greater.

Thus Nobunaga, his son, and many brave supporters of his house were killed by the traitor Akechi Mitsuhide. Afterwards the hand of the gods was seen in all this, and it is to this day considered by many, that Heaven thus gave the whole empire to Hideyoshi.

About 10 o'clock at night of this miserable day, Mitsuhide sent for Fujita, one of his most faithful retainers, and who was remarkable for his swift-footedness. He ordered him at once to start with a letter to Mōri, calling upon him to dispose his troops in a certain way to assist in overthrowing Hideyoshi. Fujita started off without an hour's delay, and it is said he reached Takamatsu castle in Bichū, a distance of 140 miles, in a day and a night.

The report of the terrible events of this day reached Adzuchi castle the same night, and every one was thrown into great confusion. Gamo Katahide, who had charge of the castle in the absence of Nobunaga, managed to restore quiet but not confidence; as it soon became known that many powerful men had joined Mitsuhide with their forces when they saw his sun in the ascendant. Gamo was not strong enough to risk a siege in the castle, and therefore retired to his own domain, taking the wife and children of Nobunaga with him, but leaving the small garrison behind. Mitsuhide sent 5,000 men under Mitsutoshi, to take possession of Adzuchi, and he not only entered it without bloodshed, but succeeded in taking several others "as easy as splitting a bamboo."

Mitsuhide was appointed Shogun, according to his desire, by a deputy of the Emperor, although some of the kugēs strongly remonstrated against it. He was also named Protector of Kioto.

CHAPTER XXXII.

HIDEYOSHI MAKES PEACE WITH MORI.

Now I will proceed to speak of Hideyoshi, whom I have left besieging Takamatsu castle* without success declaring for either party. One morning a man was brought to him who had been captured under suspicion of being a spy, as he had been observed mysteriously hanging about head quarters. This proved to be none other than Fujita, and the letter to Mōri was found upon him. As soon as Hideyoshi opened and read it, he drew his sword and cut him down without saying a word. Then, after praising the soldiers who had

caught the spy, he went to some distance privately, and again took out the letter and read it. It was from Akeda Mitsuhide to Mōri, and ran:—On the 2nd day of this month I destroyed Nobunaga at the monastery of Honnōji, and his son Nobutada at Nijō castle. There was no one to oppose me among the Gokinai. But I fear Hideyoshi. When he hears of this matter, he and his army will be for the moment confounded and know not what to do. Attack them then suddenly; and, being taken by surprise, they will be easily overthrown."

Hideyoshi threw himself down in a passion of grief, of mortification, and of rage, alternately. Sorrowing for the chief to whom he had been so devoted, he yet rejoiced that he had got the letter. He hid it away secretly, and then laid his plans. He made a treaty with Mori, for he saw clearly that this was one of the most perilous moments of his whole life. The powerful Mōri was before, and the traitor Mitsuhide behind him, each with a very large force; and hitherto, with all his generalship and the dashing bravery of his men, he had been able to make no impression against Mōri alone. Had he been an ordinary man he might well have felt alarmed; but he was calm as ever; and made the treaty with Mōri as if nothing out of the way had happened, and as if no danger menaced him. His demeanour greatly encouraged his troops, who all foresaw that he must be designed to have universal command over the Empire.

The treaty was not completed without blood. For Shimidzu, the proprietor of the castle of Takamatsu, considered his honour touched, and committed suicide.

The person sent by Hideyoshi to propose the treaty on his behalf was Akei, the priest who had foretold Hideyoshi's eminence by his physiognomy when he was but a poor wayfarer. He had now been raised to considerable prominence as a holy man, and was more than once employed by Hideyoshi in matters of delicacy and importance.

Officers were sent from Mōri to Hideyoshi, who gave them audience and received them with respect. When they spoke of the treaty, Hideyoshi said in a loud voice, "I would report these matters to my lord, but on the 2nd of this month he was killed at Honnōji monastery by Mitsuhide. Perhaps Mōri will not fulfil the treaty under these circumstances. If otherwise, let him give a hostage." On the departure of the messengers, the retainers of Hideyoshi remonstrated with him for saying anything about Nobunaga's death until the treaty was complete. They said that Mōri would certainly now be the more eager to fight them. Hideyoshi said, "Don't be afraid or anxious, for I have subjected Mōri, as you will see."

In the meantime the messengers came back to the headquarters at Hisashi-yama, and related what Hideyoshi had said. Mōri Terumoto and Takakaga Motoharu for the moment rejoiced and drew a long breath. But after a little reflection Mōri asked his counsellors whether this were a good opportunity for disturbing Hideyoshi? The Kobayagawa Takakaga answered, "It is not wise to attack him now. He will perhaps be the most illustrious man in the whole empire, and obtain sole rule over it. It were better to preserve intimate friendship with him. It will be to the interest of the

Omitted. See Chapter XXVIII in last number of the *Far East*. Kp.

Môri clan." The other generals quite coincided in this advice. The messengers were again therefore sent to Hideyoshi with many splendid presents. A little later the Môri clan sent 10,000 men under Watanabe and other generals, besides 300 guns with ammunition. These were enrolled under 30 banners embroidered with the Môri device. Hideyoshi was well satisfied with this kindness of Môri; and he determined not to lose time, but to punish the traitors against Nobunaga by destroying them utterly. He garrisoned Takamatsu castle with 10,000 men under a general of the Ukeda clan; and placed himself at the head of an army, both officers and men in which were full of hope and courage.

CHAPTER XXXIII.

HIDEYOSHI GOES TO AMAGASAKI.

Akechi Mitsuhide, as we have seen, sent a messenger to Môri. Moreover, expecting that Hideyoshi would hasten home, he laid ambuscades at many places on the routes he would be likely to follow. About seventy resolute soldiers were disguised as farmers, and wandered here and there, carrying implements of husbandry. News soon came that Hideyoshi

was on his way to the capital, and all were on the watch to arrest him. Hideyoshi rode with unusual haste, leaving his army to follow. He changed his horses at short stages until he reached Nishinomiya. The reason of his haste was that the Ota generals in Kioto had sent to him that they were eager to attack the traitors, but could not run the risk without him. He replied that he would soon be among them assembled at the castle of Amagasaki in Settsu. From Nishinomiya, Hideyoshi, after a short rest, rode on to Himeji whither 300 men had been sent to escort him. Mitsuhide's vassal Shiwoten, the soldier who had run Nobunaga through with a spear, was one of the disguised who were looking for him. Seeing a party of armed men on the road, he asked who was about to pass. On being informed that it was Hideyoshi, warning was quickly sent to all the men in



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ambush to be ready. They assembled in little bands of fives and sevens on the road side. As Hideyoshi approached Amagasaki, seeing five farmer-looking fellows by the roadside, but not working, his suspicions were aroused, but he shewed no signs of alarm. He asked them what they were doing. They replied that they were mending the road. He rejoined "I am Hideyoshi, and approve of your industry. When I have destroyed the traitor Mitsuhide, I will reward your diligence." And putting his horse at a gallop, he left them looking at one another in surprise. A little further on he came upon a similar band, one of whom laid hold of his horse's bridle. As Hideyoshi asked their business, another blew a whistle, and in a few seconds men were running towards them from every direction. Dropping their farmers' garb, they stood before him so many armed men, and their leader stood forward, saying, "We have been waiting here by Mitsuhide's order, to arrest you and take you prisoner." They were about to put their intentions into effect, when Hideyoshi happily saw a narrow path from the side of the road, into which he suddenly turned his horse, and then putting him

at his fullest speed soon left his pursuers behind. They could only proceed singly, and as each strove to be foremost in the pursuit, they hustled one another, and several were thrown into the rice fields. Their leader at length told his men to remain whilst he himself followed. The pathway led to the monastery of Kotokuji, on reaching which, Hideyoshi, looking back and seeing his pursuer, jumped from his horse, turned his head back along the path by which they had come, cut the crupper, and the horse—wounded and frightened—galloped along the narrow way until he came to the soldier, and both rolled over into the mud of the rice field. This gave Hideyoshi time to rush into the monastery, where he found many priests, several of whom were indulging in a hot bath. Quickly divesting himself of his clothes,

he jumped into a large bath-tub; and the priests did not dare to oppose him, supposing he might be a farmer of the neighbourhood.

Presently the mud-covered soldier arrived, and insisted on searching the monastery, but he failed to recognise the man of whom he was in quest. He had scarcely left the place, when he was met by Katow, an Ota general, who had recognized his master's horse lying wounded in the rice field. On discovering who he was, a fight ensued, in which Katow succeeded in killing his antagonist. Katow then hastened to the monastery, and at the same time the 300 men sent from Amagasaki came up, and soon became the pursuers of the men who had been in ambush, many of whom were killed. Hideyoshi now set forth with the 300 men, and arrived without further incident at Amagasaki.

CHAPTER XXXIV. THE DEATH OF MITSUhide.

Having reached Amagasaki in safety, the first thought of Hideyoshi was how to effect the destruction of Akechi Mitsuhide. He endeavoured to obtain a written order from the Mikado to punish him and his followers for their treachery against Nobunaga. He was appointed by the generals of the Ota house their commander-in-chief; and his great celebrity and high character for loyalty to the clan, to the late Shogun, and to the Emperor, left on their minds no doubt that the written command would have been very readily given. Some of the kuges, however, were so violently opposed to this, that the request was refused. Hideyoshi showed no signs of either annoyance or discouragement, but he determined, with or without such an order, to avenge the death of his master; and he called upon his supporters to take the field with him at Yawaraki of Settsu.

The whole of the vassals who remained true to the house of Ota were eager to commence the enterprise. Ikeda Nobutsuru, a younger brother of Nobunaga, claimed to lead the van, but the other generals so hotly contested for the coveted privilege that Hideyoshi had some difficulty in appeasing their anger and putting an end to the dispute that arose.

The battle that ensued was the most difficult he ever experienced. In all his troops amounted to 36,000 men, and from their discipline and zeal it might have been supposed they would be equal to cope with the opposing army, however strong it might be.

Mitsuhide had his hands full after assuming the office of Shogun. He took many castles in Goshu, but that of Hino still defied him. It was defended by the brave Gamo Katahide, of whom I have before spoken, the faithful vassal of Ota clan who took charge of the wife and children of Nobunaga after that prince's death. Becoming uneasy, however, as to what Hideyoshi might be doing, he left 5,000 men under Mitsutashi, in Adzuchi castle, and himself went up to Kioto. To his great astonishment and vexation, he found many daimios were preparing to take the field against him, and Hideyoshi returned from Chiugoko at the head of them. He saw at once that this was the crisis of his life, and that everything depended on the next few days. Hideyoshi immediately

sent to him a challenge to meet his army within two days; and Mitsuhide assented.

It was the morning of the 11th day of the 6th month when he received the messenger of Hideyoshi. On the 12th he assembled an army of 25,000 men, and placed it in battle array. In the evening he encamped among his soldiers.

An amusing incident took place as Hideyoshi advanced to the battle field. As he came near he turned to one of his officers and said, "See, what is the name of the spot chosen by our enemy?" "Mukadzuka" (rice bran), was the reply. "And how is our ground called?" "Mumadzuka" (horse), was the answer. "Then," said Hideyoshi, jubilantly, "we are conquerors; for does not the horse eat up the rice bran?"

That evening he himself made a very careful reconnaissance of the ground and of the army of the enemy. His quick wit readily discerned that a hill called Tennenzan was the key of the position, and whosoever held that had the victory. He ordered Horiwo Masaka, the commander of his artillery, to take possession of this important ground. It was most fortunate for him that he had acted so promptly, for scarcely was the position occupied when Mitsuhide recognized its importance and sent a force under Matsudo to hold it; but he was too late. Some said, "It is no use fighting the battle, the victory is decided before a blow is struck."

When Matsuda saw himself forestalled, he called on his men, and they made two brilliant attacks up the mountain side, but fruitlessly. Hideyoshi had carefully instructed his men to wait silently until the enemy were close to them, and then to fire low and not waste their powder. The order was literally obeyed. To add to the misfortune of the attacking party, their leader, Matsuda, was shot in the second charge, and many were killed and wounded, so that they were thrown into great confusion.

In the meantime the battle joined on the plain, and for a while, notwithstanding the inferiority of numbers, the advantage seemed to lean to the side of Akechi. But at last the tremendous fire kept up from the hillsides so swept his army that it fell into confusion; and so many good generals and brave samourai laid down their lives that day that the grass of the field of Yawazaki was reddened with their blood. Hideyoshi's victory was complete. When Akechi saw his men falling around him by scores, he did all he could to die in the field. But he was forced by his followers to retreat, and after surmounting all kinds of dangers, he reached Shoriuji castle, about a mile from the field of battle. Hideyoshi ordered his men not to hurry themselves in pursuit of the fugitives, as they could do little more harm after such a defeat. The fallen Shogun, under cover of night, tried to reach Sakamoto castle, his own possession, with thirty men. As he passed through the village of Ogurisu about 2 o'clock in the morning, the farmer's got wind of it and tried to make him prisoner, but his followers scattered them in every direction. This danger surmounted, he had still others to encounter. A wealthy farmer named Nakamura Chiyobei, belonging to the village, was not only a very intelligent, but a very brave man. When he heard of Mitsuhide's escape from the field at Yamazaki, he resolved to watch for him in case he should attempt to reach his castle. Thus it was, that all were on the

alert. But Nakamura made a long bamboo spear, and when he heard the encounter between the soldiers and the other farmers, he ran out of his house to play his part. He concealed himself in a bamboo grove, and waited until Mitsuhide should resume his retreat. No sooner had he reached the grove than Nakamura rushed out of his hiding-place, and, with the quickness of lightning, ran the Shogun through the belly. He fell down by the roadside mortally wounded, and died in agony. Nakamura made his escape as soon as he had accomplished the deed, which was so sudden and unexpected that all were struck motionless with astonishment. One of the soldiers cut off the head of Mitsuhide, that it might not fall into the hands of his enemies, and hid it in a rice field. Then all the soldiers, having been unable to save their master, committed suicide, and so died with him. The farmer, returning to the spot, found the headless trunk of Mitsuhide, and after a close search discovered the head. He went with it to Hideyoshi, and relating the circumstances of the exploit, received a great reward.

Hideyoshi reported all his successes to the emperor. He was received with great honour, and reappointed protector of Kioto. He then declared a general amnesty for all who had supported Akechi Mitsuhide, and tranquility was restored to the city.

CHAPTER XXXV.

JEALOUSY AMONG OTA VASSALS.

After the death of Akechi Shogun at the battle of Yamazaki, there was no person of his family who could claim the title; and so it happened that the empire, once nearly tranquilized under the name of Ota Nobunaga was again thrown into confusion. Nobunaga had three sons. The eldest was Nobutada, the second Nobuwo, and the third Nobutaka. The eldest, who it will be remembered was slain by Mitsuhide at Nijō castle had a son named Sanboshimaru.

To determine upon whom the headship of the Ota clan should be settled, all the Ota vassals who were now very powerful daimios, assembled at Kiyosu castle in Owari.

Shibata, of whom so much has been said in the earlier part of this history, and who was now the most powerful daimio of Etchizen, proposed to make Nobutaka the chief of Ota on account of his being the son of the wife of Nobunaga, although it was true he was only the third son. Hideyoshi, however, opposed it, and preferred Sanboshimaru, the child of the eldest son of Nobunaga. He argued that it was the right of the eldest son to succeed his father, and of his son to succeed him; and that these right, must be satisfied before a younger son could come in at all. The majority agreed with Hideyoshi; and it was arranged that Sanboshimaru should inherit the Ota estate, and should be assisted in its government by his two uncles, Nobuwo and Nobutaka.

There was, as may be supposed, much jealousy on the part of many of the great men of the clan, at the wonderful advance that Hideyoshi's remarkable talents had secured for him, and which had placed him above them all.

Shibata particularly retained all the old feeling that I have described in former pages; and although they could not dispute the power of Hideyoshi, both he and many others envied

the great man his illustrious deeds displayed both in council and in a thousand battles.

Having lost his point respecting Nobutaka, Shibata tried to insult Hideyoshi, in hopes of picking a quarrel with him. In the presence of the whole assembly he actually proposed to Hideyoshi that he should give up his castle of Nagahana in Omi. This he did, supposing it would enrage Hideyoshi. But the latter knew his man, and read his motives with the clear intuition with which he seemed to grasp everything. He calmly assented to the suggestion. Shibata then tried other means of annoying Hideyoshi, until the other daimios, perceiving the jealousy of the one and the wise patience of the other, inclined towards Hideyoshi, and expressed to one another their surprise at Shibata's insolence.

After the consultation was concluded, a splendid entertainment was provided, and even here Shibata tried to lower Hideyoshi before the others. He said, "We ought all to be very grateful to our master Nobunaga, through whom we have been raised to so great power. Especially you, Hideyoshi. Your wonderful promotion surpasses everything. Originally a mere groom, your flattery enabled you to overtake and pass all your friends, and you have become a powerful daimio. You must certainly belong to some famous house and have noble descent. Tell us, now, what is your family name?" Although, as before, Hideyoshi saw through this sarcasm, and deeply felt the insult, he answered calmly, "Certainly I must be descended from some people; but as I was but a vulgar rascal, I have no family name. I am the son of a farmer."

Then Shibata laughed loudly, and, determined to enrage him, said, "Yes, certainly you are right not to claim a family name. You were originally chiyugen, but I never expected to see you promoted to Chiugoken Tandai. When you were chiyugen I desired you to shampoo my body, and I used to enjoy it much. Now you are my intimate friend. Never mind those present, pray shampoo me." He felt so sure that this would rouse the wrath of Hideyoshi, that he was prepared to draw his sword. Some present expressed their indignation. But Hideyoshi laughed, and calmly did as Shibata had requested. From these circumstances Shibata became very much disliked among the Ota vassals.

The inveteracy of Shibata ultimately became so great that he caused an ambush to be laid to murder Hideyoshi, but fortunately the plan failed, through the intended victim taking a different route from that expected. Finding every plan fail, Shibata determined to declare war against Hideyoshi, as you shall hear presently.

[To be continued.]

The Illustrations.

IMAGE OF JISO BOSATZ, TOSHIMAGORI SENJI, KOTSUKAHARA, BUSHU.

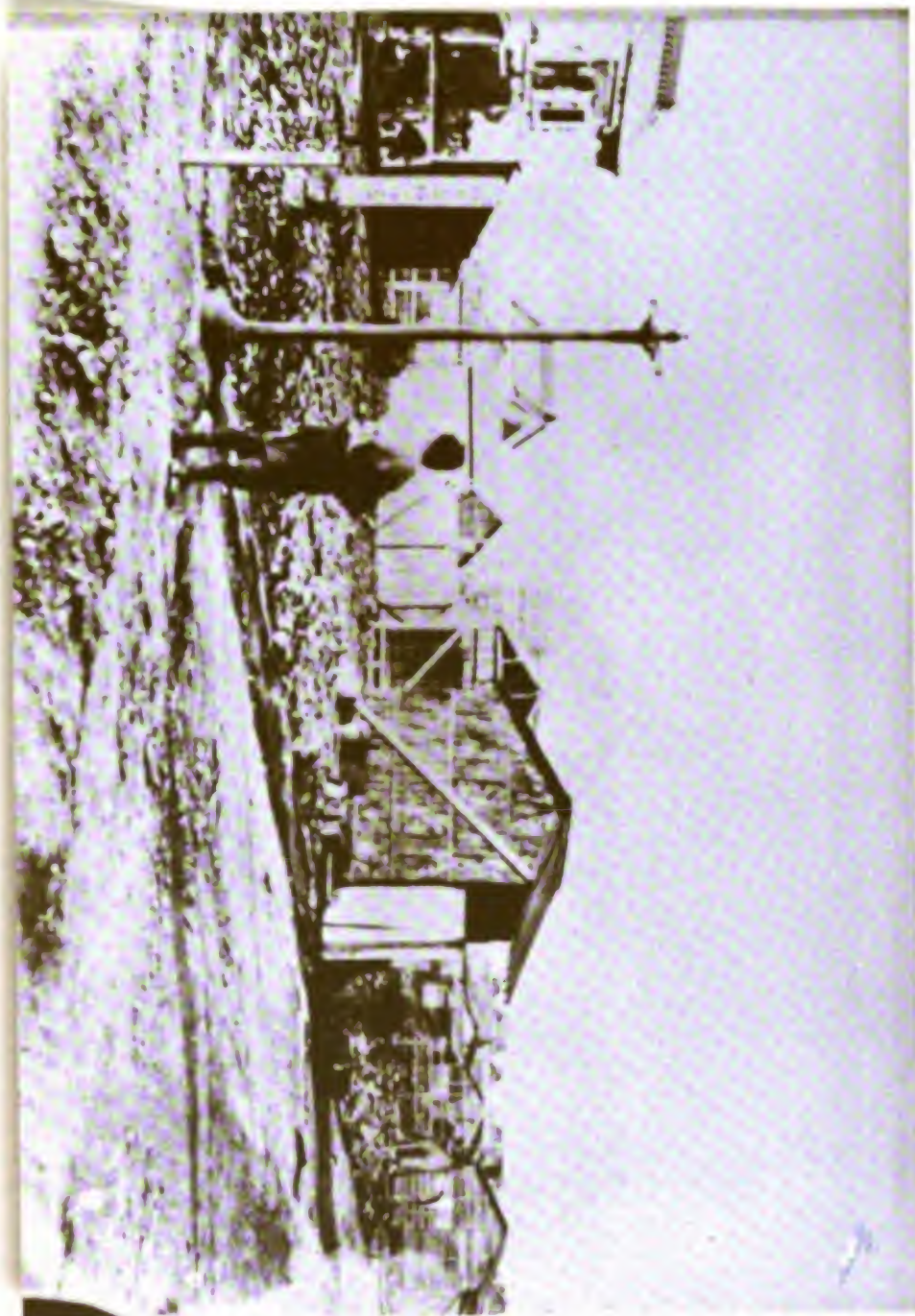
The city of Tokio (Yedo) has as yet no "Tyburn tree," for the Japanese method of putting culprits to death has not heretofore been by strangulation, but by decapitation. It possesses two execution grounds, however, one at Shinagawa about five miles to the south of Nihon Bashi, the other about the same distance on the northern side at Kotsukahara. All criminals who have been condemned to death on the northern half of the city are executed at the latter; and those whose crimes have been committed to the south of Nihon Bashi meet their fate at Shinagawa. The execution ground at the latter has nothing to attract the attention of passers-by except an upright stone with a deeply cut inscription which

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A PORTION OF THE CRATER OF FUJISAN.

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AFTER THE LATE FIRE IN YOKOHAMA.

stands a few feet back on the roadside. Close to it is a small space not above twenty feet square, bounded on three sides by long rank grass, and on the fourth side by the main road; and in the middle of it is a shallow pit—about six inches deep and only some two or three feet square, on the edge of which the criminal kneels blindfold, his head bent over the hole, that it may fall into it when the headsman does his fatal office. The execution ground at Kotsukahara has a similar stone, and in addition, the gigantic stone statue of Jisô Bosatz which is represented on page 229. The stones at both places have the same inscription—*Namu myouwo hôu renme kio*—the prayer used by one set of Buddhists. The words are not understood by the people, but they are in large letters on many grave stones in the cemeteries; and they say that the priest who introduced Buddhism to Japan gave them the prayer, and told them that those who used it would secure happiness after death. The image is said to have been put up by an unknown priest in a single night. It was brought in separate stones, which had been prepared nobody knows where; but where there was no image at sunset there appeared one which had been *built* before the next sunrise. Some declare that it was erected by a pitying man of God who was distressed at seeing the bodies of the decapitated, which had been buried in the adjoining ground, scratched up and eaten by dogs, and that he placed this Jiso-sama there to prevent it. It is certainly never known now that the dogs are seen disturbing the dead in this spot—but probably that may be that they are no longer buried there. There has always been a remarkable difference between the number of executions at the two places. Shinagawa rarely exceeded seven in a year, whilst Kotsukahara averaged between forty and fifty. And this is all the more notable from the fact that Shinagawa itself was always considered the rowdiest suburb of Yedo, and the haunt of all who committed crimes or fled from justice. Decapitation is by no means done away with in Japan; but it is not so frequent as of yore, and of late several culprits have been hanged.

THE MATES.

AFTER A JAPANESE PAINTING.

WE have before spoken of some of the leading features of Japanese pictorial art. At the best it is unsatisfactory because when most studied and most highly finished their paintings display an amount of patience, of observation and imitation which declare the artists capable of reaching the very highest standards, and yet they always show an entire ignorance of the very first principles of art. Birds, fishes, and flowers they excel in. But beasts, human beings and landscape they are sadly unequal to. The picture from which the photograph on page 231 is copied, is one of these extraordinary samples of perfection and ignorance which we have alluded to above as so thoroughly unsatisfactory. Two peacocks on rock work, behind which grows a peony, the splendid flowers of which are seen peeping round the corner or waving on high. The small birds on the green sward and flying down from the spray are very natural. But in

the original, although the flowers are exquisitely painted, the rest of what we may call the landscape is most lamentably deficient. But the peacock—ah! that is something that would make a pre-Raphaelite's mouth water. The position of the noble bird as it looks proudly round on its companion is itself perfection; but the patience with which every feather has been detailed from the crest to the extremity of the tail is nothing short of wonderful. It is painted on silk, fully the size of life, and although by no means a new picture, the colours are as bright and resplendent as in the bird itself. We have copied it, because we have seldom seen a picture in which we can so aptly convey to our readers the excellence and the failings of Japanese artists. The painter of this must be one of the best in the country—for we have seen nothing to surpass it and few if any to equal it in Japan. It was recently presented by a noble to a foreigner to whom he wished to give a valuable token of regard, and certainly he could hardly have selected anything that would more gracefully accomplish his end.

A PORTION OF THE CRATER OF FUJISAN.

IT must have been an enthusiast who would take his photographic apparatus complete, to the top of Fusi-yama, merely to take a view of the crater; but to men of science of this stamp the world is indebted for a large proportion of the knowledge it has attained of an interesting, important, but almost inaccessible character. The picture will of course, appeal more to those who would enquire as to the general appearance of the extinct volcano at its summit from whence at one time fire belched out in lurid flames, lava took its shining pathway over the inclining sides, and scorias were scattered over the cone so thickly as to render the last few miles of the ascent anything but a labour of love.

Fusi-yama, or as its true name is, Fujisan, is the pride of Japan. It is the highest mountain in the country, rising between 13,000 and 14,000 feet above the level of the sea, and its beauty can hardly be too highly extolled. Although it is far beyond the limits allowed by treaty, many foreigners have ascended it during the past three years. For a long time, only one lady had been intrepid enough to climb to the top, but last season two other ladies accomplished the feat, one of whom having accompanied her son on a walking tour somewhat late in the season, would not be deterred although several miles had to be traversed in the deep snow, and the people who during the summer occupy the huts which form halting and resting places on the mountain side, had long since descended to the plains. The lady, her son and a friend who accompanied them, with some of the guides, were stricken with snow blindness on their return to the hotel at the foot of the mountain, and were nearly two whole days absolutely unable to see, and in considerable suffering. The crater is about three miles in circumference, but no one has yet fathomed it and told the tale. Every season, if we may believe those who reside in the neighbourhood one or two of the numerous pilgrims to it are blown over by the high winds often prevalent, and are never seen again.

THE FAR EAST.



IN THE WOODS, 9 MILES FROM NICO.

The photograph was taken and kindly lent to us for publication, by Dr. Elliott, a gentl man who was during the civil war in America, a surgeon in that celebrated regiment the New York Highlanders.

AFTER THE LATE FIRE IN YOKOHAMA.

The fire which broke out on the night of Saturday, the 22nd March, destroyed about 1,500 houses and completely cleared a space equal to one-fourth of the native town. Fires are so common in this country and are so alike in all their leading features that it is needless to describe them. They have been so frequent and so often described that home readers must be tired of them. The photograph on page 235, however, is in the nature of a rough sketch of the appearance of the ground after a conflagration. Everything is burnt and utterly destroyed except the fire proof godowns or warehouses, which all who have valuables and can afford to pay the large sum of money these buildings cost take care to have adjoining their flimsy wooden dwelling houses. The day after a fire the people who have been burnt out may be seen as jolly as possible putting up wooden or mat shanties in which to shelter themselves and to put the few things they may have been able to save. Those who have fire proof buildings throw up against it little "lean-tos," in which they live and move and have their being during the day; and oftentimes a small shed will be ready within 24 hours, and stocked with goods to continue business until the builder can get on with the new erections. The people calculate they do well if they are not burnt out more than once in seven years; and they make very light of the catastrophe when it comes. They are a happy-go-lucky people. They laugh equally at funerals and at fires.

The Period.

THE KIOTO EXHIBITION.

(From the *Japan Gazette Special Correspondent*.)

15th March, 1873.

As was the case last year, the Kioto Exhibition of 1873 was opened without any ceremony whatever. The doors were opened about 8 o'clock on the appointed day, Thursday, 13th inst.: the weather being about as disagreeable as ever Dame Nature permits it to be in these favoured regions. It was decidedly chilly and we were experiencing that, with us, comparatively rare phenomena, a fall of snow. It was shortly after the hour of opening when I entered, for the first time, one of those mysterious inner enclosures of the Goshō or Imperial palace, hitherto tabooed to the foot of the ordinary foreigner. The Exhibition occupies a series of buildings which, judging by their fashion, were formerly occupied by the lesser officials of the Court. There are two main blocks of buildings, separated from each other by a garden, as well as several out-buildings filled with goods. Carpenters by the dozen were busy at work, just as they were when the day for opening last year's Exhibition came round and found then as now the commissioners all behind in their arrangements. Every foreigner with whom I have spoken on the subject would have preferred the present Exhibition to have been opened at least a month later. Last year it was opened on the 17th April, and that was just a fortnight too soon to my thinking. My present visit I look upon as one of duty and intend to terminate it to-morrow. My pleasure visit I propose to make six weeks

later on, and those of my readers who, proposing to visit Kioto, can choose their own time, I strongly advise to wait till the first week of May. Fortunately Kioto is a city so marvellously interesting in itself as to require no adventitious aid whether of Exhibitions or otherwise. It has a thousand charms all its own and to the artist, the antiquary or the lover of nature, there are few, if any, cities in or out of Japan which can excel it.

But to return to the Exhibition the first thing which attracted my attention was the large number of Japanese visitors. Last year I never saw a dozen at one in either of the three temples into which the first Exhibition was divided, now they were to be counted by scores. But last year the charge for admission was 1! but for a set of three passes admitting to each of the three Exhibition buildings, and which passes could not be bought singly (the charge for foreigners being 1 ryo the set). This year all are charged alike, 5 sen, foreigners as well as natives; and, as was foretold, the reduction has resulted in a considerable gain to the Commissioners already. In spite of the indifferent weather, upwards of 1,200 persons visited the Exhibition on Thursday, and at 3 p.m. the numbers were already over 2,000 yesterday.

In a small outbuilding near to the entrance, a minature pottery has been set up. The sides of the workshop are open; on the right are four or five women engaged in making saucers of a very coarse description. A potter's wheel is near them: but this they are independent of: for each rounded and shaped the dabs of clay upon the bent elbow of her left arm covered with a cotton sleeve. A man, seated close by, brushes each article with a white semi-fluid mixture and another pencils in a rude ornament. To the left were a couple of small portable furnaces of red clay. These were fed with charcoal till they were all but of a white heat; herein the saucers, basins, &c. were baked, the operation being viewed with much interest by a number of the visitors. At the entrance of the first of the larger buildings the clogs and sandals of the native visitors were exchanged for straw, Chinese-like slippers, for the use of which a tempo was charged. A wooden tally, at the tea houses, being given to each person and one with a corresponding number affixed to the articles taken charge of. The articles on exhibition were arranged in the usual fashion on tables or hung on the walls of the different rooms. In the first rooms the most notable objects were a fine pair of antlers mounted to serve as a sword-rack, and a many folded screen, in the centre of each leaf of which was a magnificent panel of black lacquer exquisitely inlaid with mother o' pearl. The design of each panel was different, flowering wisterias, bamboos, willows, birds, &c. In another room were some remarkable pointed diadems and coronets of gold and coral and one of silver and coral. In contrast to these were some of those quaintly ugly black gauze head ornaments—their diminutive size forbids my calling them head coverings—once affected by Shoguns and Kuges. A small collection of ancient samzens, biwas, kotos and other musical instruments; a case of ivory and other netsukes, none of extraordinary merit, a Chinese glass lantern of fair design, two pretty circular pans of tortoise shell, an armorial sleeve badge once worn by a famous warrior. In this room were a couple of pictures. One a modern oil painting, German I should guess, subject a boy reading by firelight; the other, also a modern oil painting, represented a Japanese procession crossing a bridge above which the wires of the telegraph run, thus very effectually fixing the date of the scene depicted to within a year or so of the present time. Some good lacquer ware, a fine circular slab of Mosaic work, Italian, seemingly. In another room was a small collection of shells. I saw at least two more similar collections afterwards, but why they were not together I cannot say. Here, too, was a very complete assortment of native-made needles. Further on I came to a kind of gallery, where the crowd of visitors were only protected from falling into the yard below by a rail some 18 or 20 inches in height. Here were to be seen swords, armour, arrow-heads, and articles of a similar nature, the whole very much inferior both in quantity and quality to the articles exhibited last year.

On a few articles prices in English were to be found, but the greater part were not for sale. Such as were purchasable could be taken possession of on the spot. My companion bought a very showy-looking sword, all gilt and studded with malachite, for 15 rios, but on the whole things were much dearer than at the curio shops. I only, in fact, saw one bargain, but on my friend offering to buy it, he was told the price was a mistake! Leaving this building, we were directed to another at some distance, access to which was gained by a road through a garden which, skirting a pretty lake, must in a few weeks be perfectly lovely. Near the entrance of this second building are rooms devoted to water-colour drawings and manuscripts, various descriptions of textile fabrics, tapestry hangings, &c., but in no instance did the collections equal those of last year's exhibition. Two looms and a spinning machine were exhibited at full work. All the machinery was brand new, and elaborate as it was, as usual, it was constructed of wood, bamboo and string, not a scrap of metal work—barring an odd nail or two—being visible. The interest I took in this department was, I found shared by many of the native visitors. I now arrived at a long gallery, down one side of which a series of small rooms were partitioned off. In the first half dozen of these was a most heterogeneous collection of articles—gongs, mirrors, ivory tazzas, flint, bronze and steel arrow-heads, old lacquer ware, silver and bronze ornaments, and *cloisonné* work, a few specimens of each, and which were priced very dear. The enamel work was very poor and dear. There was a small collection of pottery, apparently medical, some of the specimens being ugly shapeless basins of no particular colour; yet one of them, which would hold about half a pint, was marked 20 yen. More curios, antlers, snake skins, bird skins an ostrich egg—or something very like it—and finally an old and dirty foreign-fashioned carriage-lamp, priced at 3½ yen, but which might be had new in Birmingham for as many shillings I should say. I now diverged to the left, into what, for want of a suitable name, I must dub the Agricultural Implement Gallery. Here I met with the first of the foreign exhibits, all of which I discovered were from San Francisco, with but one or two exceptions at the utmost. These California exhibits are under charge of Mr. Brown of that state, but formerly, I believe, of Yokohama. Here were to be found a very miscellaneous collection. Lock and Montague's Stoves included descriptions suitable for small and large kitchens; Baker and Hamilton's collection of implements, comprised amongst other articles, Ames' American seed-sower, and another seed-sower to be worn round the neck, lawn mowers, corn-shellers, hay forks, rakes, pumps and spades, &c. A road scraper, and most interesting to me, specimens of the much advertised patent saw, or to give it its full title, "The American Champion One Man Saw." This saw's great peculiarity consists in its having deep and broad splits at frequent intervals in addition to teeth of the ordinary kind. Leaving these labour-saving contrivances I resumed my stroll through the main gallery and arrived at the numismatic department. Here was, amongst others, a collection of seventy large coins or tokens averaging, I should say, two inches in diameter—the lot to be had for 50 yen, and may have been cheap for all I know to the contrary. A small lot of 15 ancient cash were marked 5 yen, and another of 12, 3 yen. But finding that some of these were described as 900 and 1,000 years old, and did not look so many months. I called to mind what I had heard of Chinese mints where coins bearing the names of certain fortunate, but long by-gone eras, are cast to order and calling this to mind, I spurned the proffered bait. Here too was the only, barring the hundred and one from San Francisco, foreign exhibit, in the shape of a glass case, containing 300 coins and tokens of all countries, but chiefly Japanese, Chinese and British, amongst them being two U. S. cents, bearing busts of Washington and dated 1783 and 1793 respectively. The case was lent by Mr. F. Major, of Osaka. Next to the coins were several compartments devoted to San Francisco exhibits, all under charge of Mr. Brown aforesaid, and shortly

to be supplemented by a variety of goods not yet unpacked. Amongst those shewn were kerosine lamps and chimney glasses, together with bottles of every size, shape and hue from F. B. Taylor & Co.'s, San Francisco. Howe's scales from the S. F. Agent, V. S. W. Parkhurst, Rumford Yeast Powder and Rumford Blacking, the contributions of Messrs. Church and Clark. Dexter & Co.'s San Francisco Confectionery. Of these the best were called "cream candies," which resembled, but hardly equalled, the well known Parisian *dragées*—price laid down here 75 cents per pound. Next these were a bed-room and a drawing-room suite of black walnut wood, the price for the double suite being \$1,400. The bedstead was a handsome piece of furniture and the blankets were the warmest and cosiest, surely, that mortal man ever crept into. But for the amber satin covered lounges, etc., I had not, "I am free to confess," much admiration. With its cheap bronzed medallions, it was too ornate to please me, and was evidently intended more for ornament than use. This furniture was from Messrs. N. P. Cole & Co., S. F. I then came to a collection of Californian wines of which there were a great variety, Angelica and Sonoma, as well as imitations of various European vintages, Champagne, Chablis, &c. The prices ranged from \$4 to \$9 per doz. Having now reached the end of the gallery, I enter upon an open courtyard around which are some out-buildings. In one of these latter is a small collection of ordinary fans, and in another a lot of bronzes also of common quality. Under a shed are three carriages from the works of the Kimball Manufacturing Co., S. F. These vehicles were some of the handsomest I have met with out of England. Of course they had been brought to Kioto in cases. Even if the telegraph poles were not stuck in the middle of the carriage road as they are, the road would have been found too narrow. I had now, to my surprise, arrived at what Paddy called "the entrance out." I am told the exhibition will be greatly enlarged. Rather late in the day that, to be sure; but at present it certainly does not contain so much as one of the three buildings used last year.

As for the "Birds and Beasts" show in the palace gardens, that would be voted "a sell" were it not that admission to it enables the visitor to view one of the most beautiful bits of landscape gardening that even Japan can shew.

Those of my readers who purpose visiting the ex-metropolis, are hereby advised to wait till early May; when all the woodland beauties with which the old city is surrounded are in their prime. I mean to go again there, and hope to relate my experiences to you on my return.

By the arrival of the captain and the crew of the brig *Wanja*, information is received of the total loss of that vessel near the entrance of the Torii river on the 3rd instant. The *Wanja* left Hakodate on February 27th, loaded with ice for this port; and, after getting out clear of the strait of Tsugaru, began to make water. Worse weather coming on, the leak began to increase, and the captain would have put in to port on the Nambu coast; but the wind prevented him from doing so. After getting down to Cape Inaboye, the vessel was making as much as 18 inches per hour; the crew being nearly exhausted and a heavy cross sea running, it was thought advisable to run in under the cape, where she was beached to save life; the crew all managing to get on shore, just as they stood. The vessel very soon after went to pieces. All that washed on shore from the wreck was taken possession of by the local officials, but there was very little saved. One of the Japanese sailors having attempted to swim off to the wreck to try and recover some of his clothes was unfortunately lost, either by drowning or being struck by some spars that were washing about.

TOKEI HERRAFTER is to have a middle school, or academy, in which the foreign languages and sciences will be taught.

SUBJOINED is the translation of the communication on the Christian question received by the senior of the Treaty Ministers on the 21st Feb., 1873. It is from H. E. Soyedjima Tana-Tomi, the Minister of Foreign Affairs in Japan:—

"Your Excellency,—With regard to the individuals who embraced the Christian religion, our Government, desirous of doing away with customs which might offend the feelings of the Foreign Powers, had already, since last summer, secretly ordered the Chiefs of Fu and Ken to cease arrests. From this moment the placards, which have till now been affixed (to the notice-boards) are withdrawn. On these placards was written the law which prohibited Christianity.

You can communicate this to your colleagues, and the Ministers of the other powers.

TANA-TOMI."

AT ONO, a town and district in the Tsuruga Ken, there has been an insurrection, which at one time threatened to be a very serious affair. A governmental survey of the lands was recently finished and a re-apportionment of the land belonging to each farmer was made, in a number of instances to the dissatisfaction of many of the farmers, who were already feeling very bitter against the Government on account of prospective changes in their religion. It seems that the chief priest of the village, an unusually polemic ecclesiastic, had been to Yedo, and on visiting the Department of Public Worship was given to understand that sweeping changes were soon to be made, by which the Buddhist temples and priesthood were to be once more curtailed in both personal and material resources. This priest, returning home, informed the country folks that all their images and household gods were to be taken away, and they would be obliged to learn the precepts of the Shinto faith. Now as the Shinto cultus, in spite of the few Japanese who declare it to be so eminently fitted to supplant Buddhism, and to do away with any need of Christianity, is almost unknown in many parts of the country, being synonymous with the "corrupt christian religion," the farmers were stirred up to rebel against the government. A party of policemen was sent against the rioters, but these being insufficient, a detachment of soldiers proceeded to Ono. Several of the most turbulent rioters were arrested; but this seemed to make matters worse, for the people of nearly one hundred villages joined the first mob of the disaffected, and the prisoners had to be released. During the melee, the government house was burned, together with several merchants' dwellings. The contents of many of the shops were injured or stolen by the rioters; and as usual in such cases the free distribution of stolen Sake did not allay the commotion. Several Kencho officers started for the scene of disturbance, and all the military in the Ken had gone forward with them. Their presence seems to have awed the farmers from further proceedings, and by the latest news from Tsuruga, dated March 8th, we learn that everything is comparatively quiet.

PRINCE KUNG in thanking the Government for their action regarding the *Maria Luz*, referred to the Korean difficulty, and proffered his assistance in settling the differences betwixt Japan and Korea. Soyeshima's mission to Peking, although ostensibly for the purpose of the formal ratification of the treaty with China, is, we are informed on good authority, to secure absolute neutrality on the part of the Chinese Government in the event of hostilities. It is rumoured that arms in large quantities are being supplied from the north of China to Korea.

IN TSUKUMA KEN, one of the towers of the castle was put up for sale by the local authorities. It was appraised at 250 yen, but one Ichikawa Kiyozo, a samurai, thinking it unwise to destroy such a beautiful tower simply for its old timber and metal, bought it himself, and declared his intention of establishing therein a museum of Japanese antiquities, inviting the co-operation of all the antiquarians in his neighbourhood. He expected

to devote about ten years to secure his cherished object. If he should go to Yedo now, he would find some interesting relics on the old gates which are being dismantled, preparatory to demolition. The amount of copper on the gates of the inner castle in Yedo alone, would thoroughly equip four or five first-class copper mines. As relic-hunters of a different kind occasionally visit the castle and bridges and evince their tender veneration for the ancient relics by stripping off goodly pieces of the red metal,—forgetting, however, to return them,—the quantity of copper on the castle gates decreases perceptibly, to say the least.

FOUR NATIVE doctors have addressed a letter to the government, complaining of the bad quality of the Tokai water, and asking permission to form a company to transport good pure water from Tonegawa—a river which is a few miles distant from the capital. They ventilate a vast amount of hygienic and medical knowledge in urging the necessity of pure water, and in demonstrating the unwholesomeness of most of the drinking water in the wells of the city. Every one who has seen the ingenious manner in which Japanese well-water is prevented from ever being pure, and is often reduced to as bad a quality as possible, will be glad to know that any Japanese has been roused to the importance of pure drinking water. Most Japanese wells are usually the centre of a circumference of wash tubs, washing women, and of men performing their ablutions in such a way that there is no waste, and a remarkable triumph of economy is achieved, i.e., the water all drains back again into the well, slightly filtered in its passage through an already surcharged soil. It is a pity that many of the people cannot get pure drinking water, but the greatest commiseration should be bestowed on the soldiers in the capital. These poor fellows may know what the taste of pure water is like, but it is evident that they prefer it highly flavored with Hennessy. These heroes,—especially those who insult and black-guard foreigners, have tried all the known for becoming like modern soldiers. They wear red caps, uniforms, breech-loaders and pork rations. Nothing seemed lacking, even when their boots were blacked, although they walked like perambulating ramrods. Finally, they seem to have discovered the secret of courage, and while well-water is at a discount, the consumption of brandy is enormous. It is to be hoped for the safety and comfort of foreign pedestrians in the capital that these uniformed and side-armed nuisances will seek out the coming pure water, and learn to like the taste so well, that sake, brandy and drunkenness respectively will decrease. At present, all three are very abundant.

THE YEDO papers tell of a certain Japanese woman who, while combing her hair, was the subject of a noteworthy phenomenon. Her hair appeared illuminated, as if on fire. All who saw it acknowledged that it was wonderful, and many declared it resulted from the fox. Others, however, who had learned a thing or two in science, and who scouted the vulpine theory, asserted that the saintly aureole was caused by electricity.

GOVERNOR OTSU TAK, it is said, will perform his journey from Hakone to Osaka on foot. Such an energetic pedestrian performance is most unusual for an Asiatic to attempt, but is characteristic of that gentleman. Only two Europeans have performed a similar feat as yet, along that route—one being a Dutch sailor who walked from Yokohama to Osaka some years back, in quest of his ship, which had left for Kobe without him; and the other the present Superintendent of Telegraphs, who did so for the purpose of assuring himself of proper fulfilment of his instructions.

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THE HISTORY OF TAICO SAMA.

(Continued.)

CHAPTER XXXVI.

HOW HIDEYOSHI GAINED FURTHER VICTORIES.



HIDEYOSHI having seen that all proper respect was paid to the manes of Nobunaga, was ordered by the Mikado to aid the young Shogun to the utmost of his power. Thus his influence increased daily. He appointed Adzuchi castle as the residence of the Shogun; but, being himself Protector of Kioto, he remained in the metropolis. He was extremely generous in distributing alms to the Miako people for the spirit of Nobunaga, and he was much talked of and admired for his loyalty to his old master. There was a high minister of Ota clan named Takikawa, who has been mentioned already.

He was always envious of Hideyoshi, and wished to get all the power of the clan into his own hands. He eagerly sought means to slay Hideyoshi. Taking advantage of Shibata's dislike to him, he entered into a conspiracy with that general to attack Hideyoshi. It was winter time, however; and all the Etchizen country was deep in snow, so that Shibata could not go to Miako, and he was obliged to defer operations.

Takikawa sent a messenger to Etchizen with the promise that he would begin the war as soon as ever the warmer weather came and the snow was melted.

Nobunaga's son Nobutaka hated Hideyoshi on account of the support he gave to his nephew Samboshimaru. He was related by marriage to Shibata, and appealed to him for aid when he opposed his nephew. Shibata, Nobutaka and Takikawa were therefore all of one mind; and but for the inclement season the war would have begun early in the year. Nobutaka indeed grew impatient, and at last declared war without waiting for Shibata. He engaged many ronins, and intrenched himself in Gifu castle with about 30,000 men.



REAR OF THE WESTERN BLUFF.

Hideyoshi sent to Nobuwo to enquire as to the doings of his brother Nobutaka. Nobuwo acknowledged that he was literally a rebel and that Hideyoshi should take his army and fight him. The former he did; and all daimios who supported the young Samboshimaru brought up their men, and they all proceeded to Gifu castle; but not forgetting that Nobutaka was the son of his old master, Hideyoshi wished to avoid the appearance of disloyalty, and refrained from attacking him. He told his generals not to assault the castle, but he besieged it at a distance, and so arranged his forces as effectually to hem the fortress in, and prevent any egress or any reinforcements. Nobutaka, as soon as he heard of Hideyoshi's approach, sent out messengers to Shibata and Takikawa to hasten to his assistance, but the snow still shut in Shibata and his troops. Takikawa quickly marched to his aid, but found Gifu so strongly surrounded and guarded that it was impossible to get past the invading army. Indeed he found it difficult to move at all; so was obliged to wait an opportunity for commencing hostilities. Nobutaka, disappointed at receiving no help from his friends, regretted he had been so hasty in declaring war. Having finally lost all hope he sent a messenger to Niwa, the Minister of Ota clan, to persuade Hideyoshi to withdraw from Mino country, and pretended that he had been himself really deceived by his flatterers, and had not opposed his nephew heartily.

Hideyoshi, on receiving the message from Niwa was very glad; and said, "I never bore animosity against Nobutaka, but as he opposed his young nephew, the rightful heir to the headship of the clan, I was obliged to take up arms against him; but now as he expresses his regret I will of course withdraw." The two hostile armies had no bloody work between them as yet, and Hideyoshi went back to Kioto.

Takikawa heard of his return, and secretly chuckled within himself that he should now be able to defer his declaration of war until Shibata should be able to join him. Accordingly the conspiracy continued, and in the spring of the following year Nobutaka again declared war against Samboshimaru. Hideyoshi having sent a circular to all daimios, again proceeded to Mino with a large army. He again surrounded Gifu as formerly. He calculated on a combined attack by the troops of Shibata and Takikawa, unless he was too quick for them. He therefore divided his army into two parts. One of these besieged Gifu castle; the other was led by Hideyoshi himself. Ultimately Takikawa was beaten. Having lost many of his most reliable retainers, he was obliged to retreat. Having now got rid of Takikawa, Hideyoshi put garrisons in all the castles he had taken, and returned to Yanagasa, where he intended to oppose Shibata with an army of 70,000. He also built several other fortresses and garrisoned them. Having made these preparations, Hideyoshi went to Ogaki of Mino to conduct the siege of Gifu castle; but he was soon sent for to return, as no sooner had he left than a battle took place under Sakuma, in which the troops of Hideyoshi were worsted. In this battle, the most famous warrior of Hideyoshi's army, Nakagawa Kiyohide, was killed, and this greatly inspired the soldiers of Shibata's force. They boldly attacked the fortress of Shidzugatake, though Shibata sent repeatedly to his nephew Sakuma orders

to return to the headquarters before Hideyoshi arrived from Mino. Sakuma's disobedience of orders led to his signal discomfiture; for Hideyoshi had with him large reinforcements and he drove his foes before him with terrible slaughter and took many prisoners.

Without detailing the numerous fights that occurred between the two armies, it may suffice that in the end Shibata was so utterly beaten, that having lost his territories, one after another, he had nothing left but the small one of Kitanocho, with a very limited number of retainers. Driven to extremity, he committed suicide, the castle was set on fire, and he and the small garrison perished together. At one time he had been the most powerful minister of the Ota clan; and governed extensive territories, whose yearly revenues exceeded 1,800,000 kokus. But he fell solely through his jealousy of Hideyoshi, just one year after the death of his master Ota Nobunaga.

Nobutaka who was still besieged in Gifu castle, was much surprised when he heard of the death of Shibata, and becoming desperate, formed the courageous resolution to die in battle. He therefore placed himself at the head of his men, and made a powerful sortie, but being driven back into the castle, he was about to commit suicide. His retainers, however, dissuaded him; and, yielding to their entreaties, he secretly evacuated the castle, and succeeded in reaching the monastery of Omidôji in Owari. A strange revulsion of opinion now took place among the few retainers who had persuaded him not to take his life but to make his escape; for they now told him his honour was at stake and could only be kept bright by his performing harakiri, which he accordingly did; and those who had thus advised him thought to make favour with Hideyoshi by presenting him with their prince's head. They reckoned without their host. Hideyoshi was extremely indignant when he heard of Nobutaka's death, and ordered those detestable vassals to be crucified, and their heads to be exposed publicly.

CHAPTER XXXVII.

BUILDING OF OSAKA CASTLE.

Having tranquillised the whole of the northern provinces, Hideyoshi took up his abode at Takaradera castle, Yamazaki, which had formerly been the scene of a fierce battle between him and Akechi Mitsuhide. He was now forty eight years old. It will be remembered that during the life of the 14th Shogun of the Ashikaga house, he had been the guardian of Kioto, as deputy for his lord Nobunaga. A great many princes had been conquered by Nobunaga, and he exercised military authority over the greater portion of the empire. Ou, Shikoku, and Kiushiu or Saikoku had, however, successfully resisted him, and he had not been able to bring all under subjection. Hideyoshi was determined to accomplish what his master had left undone; and to this end proceeded to build a large, massive and very strong castle on Ishiyama in Setu—not only that he might more efficiently protect the capital, but that he might more conveniently and centrally govern the whole land. This had been a part of the scheme of Nobunaga acting under Hideyoshi's advice; but the priests of Honkuwanji had so opposed him as to

prevent his design being carried out. Hideyoshi was not a man to be thwarted. He removed all difficulties; the famous castle of Osaka was completed in a few months, and he removed into it and took up his permanent residence there. It was the strongest which had ever been constructed in Japan, and its convenience to Shikoku, Kiushiu and Ou, gave it great advantages. When Hideyoshi had destroyed Shibata and others who had intended to kill him, many daimios rallied around him, for they perceived that none could successfully oppose him. He thus gradually absorbed all power.

Ota Nobuwo, joint guardian with him of Samboshimaru, was very indignant at his occupying the castle of Osaka, and making Samboshi reside at Gifu. He also was annoyed at the Mikado conferring honours and rank upon Hideyoshi ever increas-

ingly, and at last he resolved to slay him. On Nobuwo himself the Emperor had conferred the rank of Shoni-i-Nai-daishin, a favour he had greatly coveted. He made a feast among the vassals of the Ota clan to celebrate the occasion, and on hearing that it was Hideyoshi's intention to attend and offer his congratulations, he determined to seize the opportunity of carrying his wicked scheme into effect. He laid his plans cunningly; but, as it had always been, nothing could escape Hideyoshi's knowledge. The latter was advised by his friends not to go; but he laughed and said, "He will not take much by his enterprise." He went, but took with him a strong force, so that it was impossible, except at the cost of total annihilation, for Nobuwo and his plotters to act against him; and he returned in safety to Osaka. He was now made a member of the Council of State, with the rank of Saisho; and all that he did appeared to prosper.

CHAPTER XXXVIII.

TOKUGAWA AND HIDEYOSHI.

Nobuwo, like the others of whom we have been telling, had designs upon the territory of his father Nobunaga, which were thwarted by Hideyoshi's championship of the rightful heir, Samboshi. But now more than ever did he try to secure the power and influence he had longed for. Not warned by the example of his brother and Shibata, he raised



IN A FARM GARDEN.

an army to fight against Hideyoshi, and sent a messenger to Tokugawa, a large and very powerful daimio, possessor of Tôtomi and Mikawa, to request his aid. Tokugawa immediately assented, and leaving Hamamatsu with 15,000 men, set forth for Nagashima. Nobuwo had captured Miné castle with 1,000 men, but it was speedily retaken; and, the news having reached Hideyoshi, he put himself at the head of 120,000 men, and arrived at Inuyama castle in Mino. The allied armies of Tokugawa and Nobuwo encamped at Komaki in Owari; but they did not dare to raise weapon against the enemy, though Hideyoshi sent them a letter challenging them to battle. Ultimately a conference was agreed upon and held, at which Nobuwo was present and Tokugawa Ieyasu was represented by his son Hideyasu. Peace was restored; and Hideyo-

shi, still mindful of his loyalty to his master's house, returned to Osaka without imposing any penalties on Nobuwo, though he might justly have done so.

Hideyoshi's next effort was to subjugate the Nankaido. It was the only way to tranquilize the daimios, to bring them under one strong central power. He was perfectly successful, and rewarded many of his bravest retainers by giving them possessions in the conquered provinces.

As Hideyoshi had no true family name, he at first took that of Haiji; but afterwards Fujiwarashi. His present rank of Shoni-i-Nai-daishin was next in rank at the Mikado's Court to that of U-daijin; but it was proposed to promote him to Kuambaku, (an officer who acted as the Prime Minister of the Emperor). On being informed of this intention, he enquired of the courtier who told him, what the appointment really meant, and was informed that it was the highest title in the power of the Emperor to bestow. Penetrated with gratitude, and full of thankfulness, he accepted the appointment from the Emperor Ogimachi-in, and at the same time humbly asked that his Majesty would honour him by conferring a family name upon him; to which assent was granted, and the name of Toyotomi was given; and thenceforward his retainers were called by the name of the Toyotomi clan.

He now proceeded with 100,000 men to subjugate Hoku-rokudo, and his usual good fortune attended him. He had

now tranquillised the whole Empire, with the exception of the extreme east and west. He was appointed Daijo Daijin, which rank he held simultaneously with that of Kuambaku.

His attention was now called to the rebellious state of Shimadzu Yoshihisa, Prince of Satsuma, whom he had not yet been able to reach. With an army of 150,000 men he made short work of him. Having subdued the whole of Higo, he proceeded to attack Shimadzu, and after a great and bloody battle forced him to surrender. Having now subjugated every inch of the island of Kiusiu, he sent messengers to Loo Kiu ordering them to pay tribute to the Emperor.

Returning in triumph, his power and influence were unbounded—but Hojo of Odowarra still held out against him, refusing to execute his orders and resolutely exercising independent power over Kuantō (the general name of the eight provinces Idzu, Sagami, Musashi, Awa, Kadzusa, Shimosa, Hitachi and Kodzaki. Hojo and Dato Masumano were the only two who now held out as independent princes; the latter being the owner of Dewa and Mutsu.

Hideyoshi sent to Hojo a summons requiring him to acknowledge his authority; but Hojo, relying on the possession of the pass of Hakone, did not deign to comply, but sent the messenger back with a most insolent reply. Hideyoshi was very angry on receiving these tidings from the messenger, and at once made up his mind to attack the stubborn chief, and reduce him as he had done others. He sent to many daimios to assemble with their forces at Osaka; and among them were Tokugawa and Mori. He ordered the latter to protect Kioto during his absence, and left his brother Nagahide at Osaka castle. He placed himself at the head of 170,000 men and set forth.

Hojo Ujimasu assembled all his retainers including numerous vassal lords, at his castle of Odowara. Councils of War were held, and the result was the construction of many fortresses in the strongest places of the Hakoné mountains, and these were heavily garrisoned. Hideyoshi having arrived at Numadzu, ascended a mountain, from which he discovered in the distance several of the enemy's strongholds. The same evening he sent his nephew, Hidetsuku with 50,000 men against Nakayama, another of them, and Tokugawa with 25,000 against Hakone pass. The following day, Hidetsuku approached the enemy, and a battle ensued; but he was driven back with great slaughter. Again and again did his brave soldiers answer to his call and follow him to the charge, and after incredible feats of valour and overcoming every difficulty the position was carried and the stronghold captured. Nobuwo was also successful. And Tokugawa captured no less than three of the forts—each strongly and bravely defended—and forced his way to Sakai with a dash which overcame everything opposed to it.

Hideyoshi now, in spite of all the enemy could do, pushed his way to Odowara, and pitched his camp on Mount Ishigaki. He ordered his troops to throw up strong intrenchments, which were completed in a single night; and when the besieged saw in the morning, a strongly fortified entrenchment commanding the castle, they were amazed.

Hideyoshi and Tokugawa Iyeyasu ascended a tower together, and looking down on the eight provinces of Kuantō,

Hideyoshi said "In a few days I will take the whole of Kuantō, and will give it to you." Iyeyasu thanked him, and Hideyoshi then asked "Will you reside at Odowara castle?" He replied in the affirmative. Hideyoshi said—"You are wrong. There is a plain called Yedo about 20 ri from here; it is extensive and very fertile. Live there." Tokugawa replied with reverence that his advice should be followed.

But it was more than a few days before Odowara castle fell. It was besieged; and the strongholds of all the surrounding daimios were captured before the central castle was taken. Hideyoshi's army was increased to 300,000 men; and yet so well did the Hojo retainers maintain their loyalty and their high chivalrous bravery that often Hideyoshi alone did not doubt of success. The 300,000 men, however, covered the whole Kuantō, hills and plains, and when one after another his vassals surrendered, Hojo perceived that the time was come for him to yield. All his powers were exhausted, and he sent and offered his submission. He was ordered to commit suicide for his crime of disobedience to the Emperor. Hideyoshi ordered his head to be publicly exposed on one of bridges of Kioto; and proceeded to take possession of the territories of this long powerful family. According to his promise, he conferred the Kuantō on Tokugawa Iyeyasu, together with a large revenue.

He offered five provinces to Nobuwo, but he would not accept them from him, which made Hideyoshi very angry. He distributed lands and revenue on all the daimios who had aided him. He then advanced northwards. At Utsonomiya, Shimosa, Dato and Nambu sent messengers to him. On reaching Shirakawa he granted the districts of Aidzu and Sendai to Gamo Katahide, (formerly protector of Nobunaga's wife and children), and then returned to Osaka, leaving Gamo as governor of Ou and Dewa.

On his way home, he stopped at Nakamura in Owari, his birth-place, and visited his father, now a very old man. Smiling, he said, "I am Tokichiro," and the old man rejoiced at the sight of his son. He had now subjugated the whole Empire; and the tranquillity he secured for it has continued with few interruptions to this day.

[To be continued.]

The Illustrations.

AS one of the illustrations in our last number, and two in the present are views taken on the route to Nikko, and in the following numbers, other views will be given of the principal objects of interest at that far-famed place, it will not be out of place to give from the journal of the gentleman who has kindly applied us with them, a few of his

NOTES OF A TRIP TO NIKKO.

It was no mere whim or impulse of the moment which led me last summer to take a trip to Nikko. It was a strong desire I had long entertained to see the resting place of the famous Tokugawa chief, Iyeyasu, the founder of the dynasty of shoguns which, after retaining power during two

centuries and a half, has only just come to an end. I knew it was useless asking permission either of European or Japanese authorities; and I believed that to mention my intention of going so far in that direction beyond Treaty limits, would be to ensure instructions being sent forward to the officials at the different places I must pass, to look out for me and prevent my advancing. I therefore kept my own counsel, laid my plans, and in the middle of June set out on my expedition. Packing up some photographic material with the rest of my baggage, I engaged a native boat to take me to Yedo, and as far up the river Sumida as we could manage to go. I had two Yokohama coolies with me to carry my encumbrances, and we embarked at about 5 o'clock in the afternoon, hoisting sail to a spanking breeze which we carried to Shinagawa, but here it left us, and we came to an anchor for the night. The only incident of the passage so far, was our being taken by surprise by an uninvited visitor coming on board, in the shape of a decent sized fish, which leaped into the boat and was subsequently transferred to the frying-pan.

Next day we made some progress up the river but found the stream very strong; indeed on the following day in many places it ran some 5 or 6 miles an hour; and not only had we to use our sail, already filled with a strong favouring breeze, but we had to resort both to sculling and towing. By these means combined, we managed to make Matz'moto a little before dusk. During the night it rained hard, and I hardly knew which was the best course to pursue on the following morning; whether to continue still further to breast the current, or to take to the road. Thinking, however, that the further I got before I came to any yakunins the less likely I was to be turned back, the resolution was taken to go as far by water as I possibly could; accordingly I again took boat and sailing and towing as before, reached a branch of the river about 4 ris below Ishido, by 7 P.M. The current not being so strong in this branch, I rejoiced in a delightfully refreshing bathe after a screaming hot day. The mosquitoes were, however, very troublesome at night as I had not thought of bringing a net as a defence against them in the boat. The next morning the current was so strong, the bottom of the river so muddy, (for punting), and the progress so slow, that we only reached Ishido at 6 o'clock in evening, and I made up my mind that I would go no further by water; so on the following morning I packed up all my traps and sent the boat back. The day turned out very hot, and I found that my two coolies were unequal to the task of carrying the baggage—the principal and heaviest part of which was the photographic apparatus &c.,—long distances. I therefore engaged another man here; and so came on the Nakaisendo to the town of Konôsu. Now I was to discover what treatment I was likely to receive at the hands of the officials at the guard-houses. As the first one was reached, I put on (or tried to) a look of lamblike innocence, and looking as if I was so used to yakunins and guard-houses that they were not worthy of notice, I passed without appearing to see them. They seemed taken by surprise, as I could see "wi the tail of my e'e," and looked at me with some curiosity, as they were not prepared what steps to take on the approach of such an unwonted ap-

parition; but they did not molest or even address me. Having passed through this town I tiffined at a small tea-house in a village a little further on, where the coolie engaged in the morning knocked under, and another had to be found. We reached Kumangaya at 3 P.M. and remained here the night. All the guard-houses were passed without the slightest trouble. This town is of considerable size and seems to have a busy commerce. It is close to the Sumida river, and in its rear there flows a small river or rivulet of beautifully clear water. The people were very civil and not so inquisitive as expected. The country is flat and uninteresting, the only difference between it and the plains about Yedo and Yokohama being the large trees which surround the towns, villages, and even the farm-houses, the owners of which latter appear to be of a more substantial class than those about the settlements. Both here and along the roads we found the begging fraternity a marked feature in the picture. The houses and shops are just like those found everywhere else in Japan.

I stopped at the last house in the place belonging to an old man who had retired from business, as the hotels being or pretending to be all full, I could not find a resting place in them. I was all the better pleased, however, and considered myself fortunate; as the old man having lived there all his life, knew the country well, and the roads to Nikko were all perfectly familiar to him. I received much valuable and interesting information from him, and was recommended as to the best route to take. We sat chatting until the small hours, and each told the other many things to be stored in the knowledge box. Oh, that a comfort it was to sit and chatter under the huge mosquito net, which covered the whole room. Your readers do not care to know that I bathed evening and morning in a nice cool stream—but if they had been travelling under the same hot sun, they would find, as I do, that these dips are among the pleasantest recollections of the trip.

On resuming the journey next day about 11 A.M., having been detained until then by the heavy rain, I soon turned off the high-road and went across country to Kasaki, crossing two ferries close to one another on the Tamagawa (river Tama). Passing Kasaki at 5, I pushed on to Obara, which I reached at 8 P.M., and where I passed the night. The river looked invitingly like a good salmon ground, and from the answers to my enquiries I fancy it must be worth visiting at the proper season. The people about the river flocked to see me—but I made light of that—and they were surprised to hear me speak every one in his own language. Kasaki is a huge *gankire*; it seemed to have been recently burnt to the ground, as almost the whole of it was in course of rebuilding.

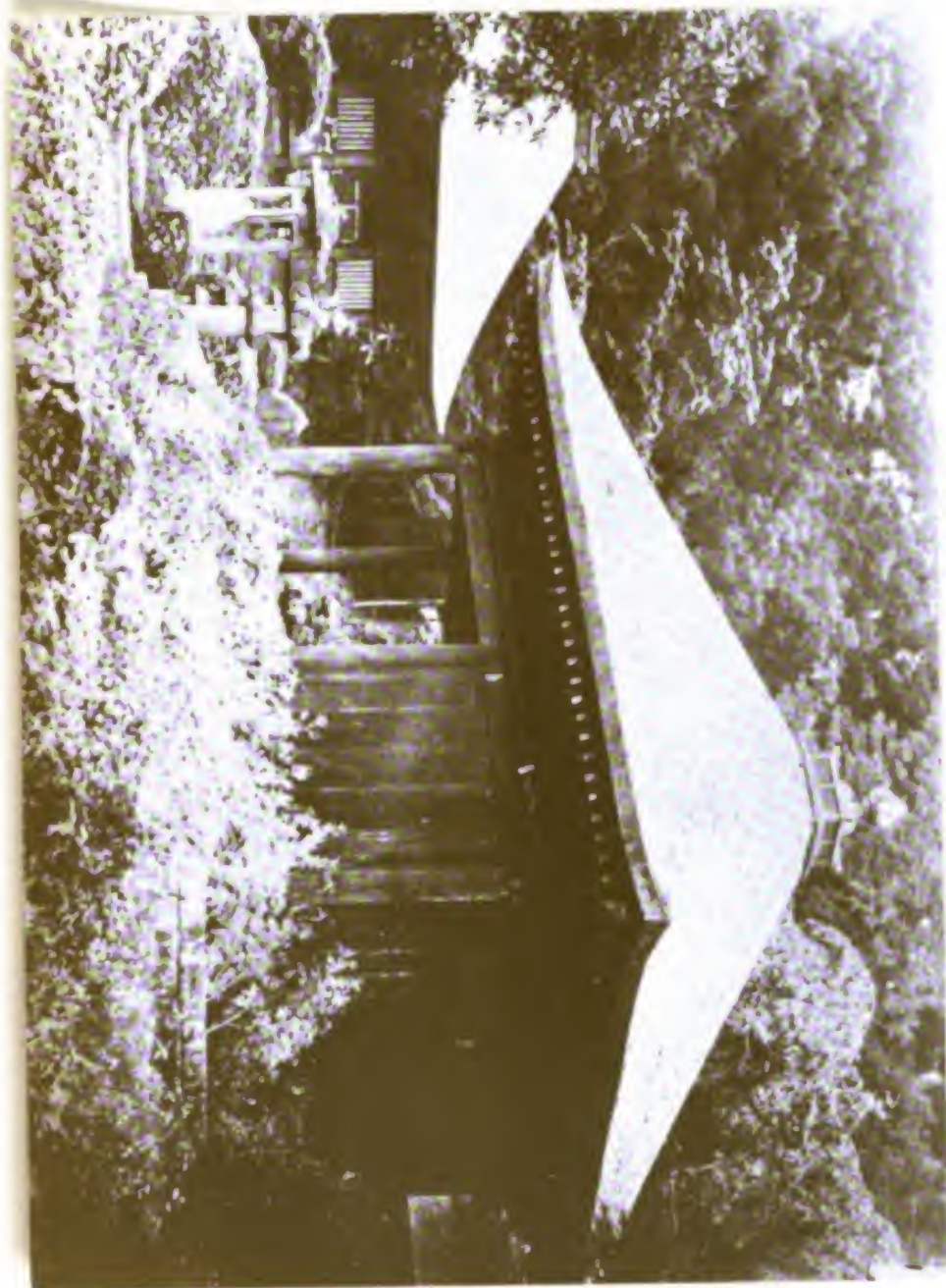
Along the whole of the road were mulberry trees, and at all the houses I saw large quantities of cocoons. A few tea plants were dotted about here and there; and, let me notice by the way, that all the tea offered to me in this district, even at the wayside sheds, was good—far better than is ordinarily met with in one's wanderings. I suppose therefore that the soil must be well adapted for tea cultivation; but that, probably, the growth of silk may be more profitable. I passed one or two factories of Silk-worm's eggs—called by the natives 'Kaiko'—the name they give to the grub itself.

THE FAR EAST.



CHIUSEI-JI, ON THE LAKE 9 MILES FROM NIAGO.

THE FAR EAST.



TEMPLES ON THE ROAD, HALF A MILE FROM NIKKO.

With the exception of the river people I was little annoyed with the inquisitiveness so generally complained of by travellers; and nothing could surpass the kindness I met with. The people told me that very few foreigners had been there, as during three years only one had been seen.

Passing on through Ishiware I no longer thought of yakunina or molestation, as I was now in the country away from the high-road and guard-houses were unknown.

The next day—the 7th from my setting forth, I reached Omama at the foot of the hills. Up to this point the whole route had been over a dead level. On the way thither I passed a large pond, in which were several natives catching carp—some up to their middles in the water, some in tubs supported by planks, and a few on the banks. At Omama I had “a regular blow out” of mulberries. I now began to rise, and soon found myself in the heart of the hills. Beyond Omama I crossed a mountain torrent crossed by a rickety temporary bridge, and the scenery began to be very fine. After crossing the bridge the travelling became difficult and we made but little way. On reaching the top of the first range and descending the opposite side another torrent was crossed, and Hanawa came in view, a long straggling village on the banks of the rushing stream. The character of the country is here not unlike Mianoshta, only the hills are larger and grander, and there are more trees. Up to this point I have not once opened the photographic tent; but I now begin to look forward to obtaining some good views.

(To be Continued.)

N. B.—The views in this number will be described in a subsequent one

FROM AMONG THE CHERRY BLOSSOMS.

THE Japanese have an extraordinary admiration for the blossom of the native cherry-tree, *Sakura*, which coming, as it does, with the early spring, is certainly most beautifully refreshing, after the long and sombre winter. It is no mere fancy of the present generation, for at the principal places of which this blossom at the proper season, forms the great attraction, the trees must have been planted in years long past. Fine avenues and groves exist in many parts of the country; and thither crowds resort to make holiday and admire. Mokôjima on the banks of the Sumidagawa, has an avenue nearly two miles long, exclusively of these trees. And at the park of Owéno, one of the old resting places of the Tycoons and their retainers, is a fine grove, underneath the shade of which sheds are allowed to be erected, where visitors may rest, and get a cup of tea at the hands of a smiling damsel, whose fascinations are probably not a whit less attractive than those of the flowers. There is little beauty among womankind in Japan; and it is rare to see a female who retains the freshness of youth long after 20; but undoubtedly their manners are prettier than are to be found in any other country; possessing, as they generally do, a great deal of happy, innocent coquetry, without a trace of impropriety or vulgarity.

The Period.

MATTERS ARE quiet in Yechizen at the present time. The following extract from a private letter, received from one of the foreign gentlemen in Fukuwi, gives a good idea of the late troubles:

“The first trouble commenced in Ono. Some farmers there had been allowed to keep old Japanese time, and to conform freely to many old customs, without being interfered with by the local authorities. Their most influential priest paid a visit to Yedo, and on his return home told his people that the Christian religion was to be established in Japan; and so stirred up a rebellious spirit. The rioters burned the Kencho, and all the property of the rich merchants and farmers in the vicinity. They did not burn many houses, for fear of setting fire to more than were intended; but they took everything out of the houses and then made a bonfire of them. About two thousand dollars' worth of kinsats were cut up, and much clothing, etc. was destroyed. Several policemen were struck with bamboo spears. At Sabaye, also, a riot broke out, but was soon quieted. Here a temple and several houses were burned. The mob was fired into by soldiers of the Tsuraga Ken, who had a small cannon with them. Ten men were killed before the firing ceased. At Morida, or Fune-Bashi (a long bridge of boats which crosses a rather wide river, a few miles from Fukuwi) the rioters were met on the bridge, and when half way across, became frightened and turned and fled. About thirty men were drowned in the river, and over two hundred prisoners were taken. An extra tax will be imposed upon the farmers of this section, as a punishment. During the period of excitement, soldiers came from Nagoya, went to Ono, and took more prisoners, who will be punished by the Tokai government.

“During the excitement, we remained in the castle, as the Ken officers feared that the mob might attack us first. In Fukuwi, there was no trouble, but on all sides, the lower classes were very noisy. One evening, when the mob was near the city, the bell was rung, and drums were beaten all over town, the people were much excited, the foreign residences, the temples and Kencho were guarded by armed soldiers, but no disturbance took place. Now all is quiet, and the farmers are fully convinced that the government is too much for them. The promptness with which so many disciplined soldiers arrived on the ground, was something remarkable.”

IN ADDITION to the news of the insurrection at Ono in Yechizen, we find another account which appeared in one of the native prints in Tokai. From this, it appears that the rebellion after being put down, had broken out afresh, and the insurgents were advancing towards Fukuwi, being at that time but nine miles from the city. They had sent in a petition to the local government, demanding three things.

1st.—That the edicts against Christianity should not be rescinded, and that the Christian religion should not be tolerated.

2nd.—That the Buddhist religion, priesthood and temples should not be interfered with; and that the Shinto precepts should not be publicly taught.

3rd.—They did not wish to change the calendar, to cut off their queues, or to have foreign education, books or customs introduced among them.

The account further states that the animus of the entire matter is their hatred of the Christian religion, and the fear that it will be forced on them through the teachings of Shinto; which latter they regard as almost identical with Christianity.

THE FAR EAST



FROM AMONG THE CHERRY BLOSSOMS.

ONE OF the most serious fires which has happened of late years in Yokohama broke out on the night of the 22nd March in the native town, at a carpenter's shop in the Aiocho, two doors from the large hotel known as Taizen, and raged for a space of four hours, sweeping away no fewer than 1,509 houses, clearing nearly 44 acres of ground, rendering 5,672 men, women, and children houseless and beggars, and, it is believed, causing the loss of 26 lives. When the fire first broke out amongst a heap of shavings, the carpenter stifled it, as he thought, effectually; but it still smouldered, and presently again streamed out in a blaze. He still strove to extinguish single-handed, for fear of being punished for his negligence in letting it originate, and therefore deferred calling the neighbours till it was too late. The flames speedily attained complete possession of the house, and a breeze springing up shortly afterwards, fanned the fire till the whole quarter was devastated. The American Private Fire Brigades were stationed in the Otomachi, and its extension was prevented beyond that street by their endeavours, whilst the Yokohama Fire Brigade energetically worked to stop its progress towards the east. On the west its spread was prevented beyond the eastern side of the Bashida machi. The native engines were utterly useless, and the great mistake committed by the Government of filling up the canals without providing any substitute whence water could be drawn in case of fire was painfully obvious; for the tide being low, there was not even recourse to be had to the main canal.

During the fire a kind of whirlwind was created in the centre of the area of flame, which had the effect in places of suddenly so intensifying the heat and smoke that all had to retreat for their lives.

WE UNDERSTAND that the Kencho has decided that open spaces shall exist here and there in the town which will hereafter spring up on the space cleared by the late fire; and that the streets shall be of greater width, so as to offer some hindrance to the spread of flame. It is not improbable that building in European fashion will receive marked official encouragement, the whole of the houses erected by the Government in Yedo as models for imitation having now been purchased by merchants.

IN SPITE of its presumed distance from "civilization," Kyoto now offers to its inhabitants better butter and milk than are obtainable at the treaty Ports, and at cheaper prices.

THE UNFORTUNATE accident to Vicomte Daru, last summer, has caused the Japanese authorities to prohibit fishermen at Odawara from taking European passengers to Atami in their boats. If the English and American Governments were equally prudent, there would have been no disaster to the *Atlantic*,—and no *Atlantic* to be wrecked. Carrying out their praiseworthy idea, the Government should permit no foreign passengers on the native lines of steamers or railway.

THE OLD castle at Odawara is now converted into a school and Saibansho, and not entirely allowed to run to decay. One of the attractions of the latter is a prison godown, a visit to which, with good luck, will enable the stranger to realize the Black Hole of Calcutta in an early stage of the day which earned it notoriety.

THE NEWLY built Nihon Bashi in Tokai is nearly finished, and will be open for transit in a few days. The new structure, though of wood, instead of iron, and therefore perishable and combustible, is nevertheless a great improvement on the old hunchbacked and ugly one which it has replaced. The new bridge, besides being wider than the other, is but slightly curved. A new feature, evidently derived from European

pontine architecture is the separation of the pedestrian's passage-way from that assigned to the horses and vehicles. Formerly horses, carts, kagos and human beings of all sorts were mingled and jostled together. In the good old times now past, the danger of being run over, knocked down, or smeared with grease from the cart wheels, was neither rare nor slight, and to cross Nihon Bashi without accident was an adventure. The new bridge contains two passage ways for pedestrians, guarded by rails on both sides. The undergirding and supports of the bridge are also of a new and improved kind. The immediate surroundings of the new bridge will also be different from the old one. The beggars will be absent. The dirty and ragged old hags and priests that used to make hideous sounds with gongs and bells, and offer catchpenny prayers will be absent. The vendors of pious eels, of almanacs, etc., will not have room to stand in the new passage ways. The greatest change will be the absence of the copper-capped posts and the ancient edicts that hung for centuries at the south entrance of the famous bridge.

AT KOISHIKAWA in Tokai, a tub-maker, named Kambei, bitten with the popular rage of the hour, kept rabbits. On the 8th one of his does gave birth to a litter of four young ones, one of which was a zoological curiosity of the rarest sort. Cyclopean, unicornine, and elephantine would probably be the adjectives which a New York sensation journalist would use in describing, or "depicting," it. It had no mouth. It was a cyclop, because its two eyes were in one. It was cornuted, because there projected from its forehead a horn-like mass, which communicated with the lungs. It had a face like that of an elephant. Its fur was black, and its neck was encircled by a white band. The fancier was offered 1,000 rios for it, for exhibition by a speculator; and he determined to accept it; but to his disappointment the creature only lived four hours. It is now preserved in alcohol, and will be exhibited.

THE ANOMALOUS absence of earthquakes during the past winter has excited some speculation as to the causes of such quiet, in a country usually very tremulous towards the coming of spring. Whatever may be the real causes, the remarkable volcanic activity in Japan, during the past winter, and at present, is an interesting collateral phenomenon. From nearly all parts of the empire, during the last two months, have come tidings of mountains quaking and bursting in fissures, volcanoes casting out stones, ashes, and mud, and in some instances flame and hot lava. Smoke and steam from Asamayama have been visible from Yedo, several times this winter. In addition to the eruptions in Yechiu, Mito and Higo, the latter being especially severe and damaging to the cultivated land around it,—another mountain is reported as being affected with volcanic symptoms. Kurokami-yama, near Nikko, which has, so far as is known, always been very quiet, was shaken with a great shock on the twelfth of last month, at 3 P.M. The shock was accompanied by loud noise, and a strong smell of sulphur, which remained about six hours.

TOKAI HAD its usual quota of fires during the last week, and begun this week in the usual fashion. The big city scarcely does herself justice, unless she averages one fire daily. An exemption of a month from fires might breed a riot among the carpenters, which merry fellows consider fires as necessary to their business, as the umbrella-maker does rain for his. Were the government to issue any regulations tending to check the miraculous carelessness of the natives with fire, the *dai-ka-saw* would consider the matter as personal, for no class of people excel these gentry in the freedom of their dealings with loose shavings and bonfires.

THE FOLLOWING LETTER has been addressed by Kubota Yoshitada (a Satsuma retainer) to Shimadzu Jiusammi:—
Most Honorable MINAMOTO-NO-JIUSAMMIKIYO,

I now address you respectfully on a matter of deep concern. I hear you are going up full of patriotism to see His Majesty the Emperor. I therefore humbly proffer my insufficient advice to you. Being ignorant, I am unable to foreshadow the great fortunes of the Empire; but I plainly see that in the present time it is gradually advancing toward civilization, so that novelties are learned day by day, and our nation's prosperity grows each month.

Though we have attained so high a pitch of happiness and civilization, which the Empire would never have witnessed under its former circumstances; yet each thing has its own particular inclination to defectiveness, and thus many evils may be feared to frequently arise from good intentions, as in ancient

Though Kiyobusho is provided people generally treat it as a useless ornament, and do not know that the means by which alone we can uphold the National Law are Instruction and Religion. Accordingly they despise preachers, and put them out of society, and deride the people who desire to promote national instruction, as people who crave for useless things. But if by instruction the people understand the greatness of God, the exaltation of the Emperor's line, the way of humanity, and how they ought to be industrious, and act upon the ideas thus taught, then Japan is sure to display the dignity and deeds of a rich and powerful nation, and it will then be easy to heighten the glory of the Sun-God's favoured nation all over the world. If we attend to instruction, having our minds set upon the importance of both government and religion, we can easily obtain an exalted position.

However, concerning this important religion. There are now



PILING—ON THE ROKUGO RIVER.

ages. Some of our people, who prate louder than others of civilization, often become avaricious, careless of right, and crafty, forgetting uprightness. Besides, there are amongst us the dreadful and unclean signs that presently some will prefer the Republican form of government to that existing in our beautiful and long lasting Empire! That is indeed a very, very heavy matter, and how they can utter this out of their mouths, being the Emperor's servants, is unimaginable! How impolitely they talk of it! Nevertheless, this impure opinion is prevailing everywhere. I am therefore very anxious nothing shall thwart the promising aspect of the new government, which has been founded with great difficulty by long sacrifices and deaths of several loyal servants of Kins in the last ten years; and I grieve to think that hereafter men may talk of this happy reign as foam-story.

I conscientiously think that there is nothing to hinder this dreadful thing except instruction.

the sects of Jin, Buddhism and Shinto, which again have numerous subdivisions in them, so that they are not settled. Not only do they delude and confuse men, but also produce civil difficulty, which is as plainly to be seen as a reflection in a mirror. Therefore, requesting your upright judgment, I submit that if we fix upon one religion, so that all minds turn towards one way, I think instruction will soon spread and thus all souls will be settled. The consideration of the means by which we may establish a general religion necessarily involves such numerous details, that I have not room enough to write them in this single letter, but if you desire further to learn of these my foolish ideas, I will visit your honourable home, and will explain my insufficient letter.

Your most humble,,

KUBOTA YOSHITADA.

Asiatic Society of Japan.

A REGULAR meeting of the Society was held in the Public Hall, on Saturday, 22nd March.

The chair was taken at 8.30 P.M., by the President, R. G. Watson, Esq., and the minutes of the last meeting were read.

The Secretary reported that a considerable number of books had been presented to the Library by Dr. Hadlow and Mr. Watson; and that Messrs. R. Vicars Boyle, W. G. Aston, Clifford Bate, and Dr. Nathan Brown had been elected Resident members.

The Secretary also asked to be relieved by the appointment of a Recording Secretary; expressing, at the same time his willingness to attend to the correspondence, for the present, if it should be desired. This matter was referred to the Council for their consideration.

With reference to providing a suitable place for the Library and Museum, it was stated that the Chamber of Commerce could not conveniently grant the use of their Room. The hope was expressed that some provision might soon be made; but no action was taken on the subject.

Mr. Satow then read an elaborate and carefully-prepared paper on the Geography of Japan, illustrated by several large-sized Maps, projected by the Japanese, and published many years since.

The President, in tendering the thanks of the Society to Mr. Satow, remarked that we were under great obligations to him, for that such a paper would be highly appreciated by the Royal Geographical Society, and might perhaps claim its medal. Recently some of the members of the Japanese Embassy in England had become members of the Geographical Society, and the suggestion had been made that a branch should be established here in Japan; but if we could secure such contributions as that read this evening, such a branch would be superfluous. He referred, also, to the prevalent ignorance of geography which was to be found even in intelligent circles, and urged the importance of making ourselves acquainted with the countries in which we might reside or travel.

In the course of the subsequent discussion, it was stated that the length of the chief river in Japan was about 170 miles; and that Lieut. Ward, when surveying in the *Acteon* some years since, had found that the Japanese had constructed some of their maps with considerable accuracy, though two of those exhibited by Mr. Satow showed very great divergence from each other. The method of naming seas and straits by the Japanese and by foreign navigators was very diverse, and gave rise to a good deal of misunderstanding.

Books presented by Dr. HADLOW.

Vols. 2, 3, 4, Hardwicke's Science Gossip.

Vols. 5, 6, 7, Popular Science Review.

Handbook of Archaeology.

24 unbound numbers of Popular Science Review.

Hand Atlas of Physical Geography, by A. Keith Johnston.

On preparing and mounting Microscopic objects, by Thomas Davies.

Common Objects of the Sea Shore, by J. G. Wood.

Collector's Hand Book—Water Analysis.

Manual of the Animal Kingdom (Cœlenterata.)

Page's advanced Text Book on Geology.

Physical Geography advanced Text Book, Page.

Presented by R. G. WATSON, Esq.

Buenos Ayres and Argentine Gleanings.

A Military Tour in European Turkey.

Spenser's Faerie Queen.

From Pesth to Brindisi.

German Dictionary.

Hand Book of Greece and Ionian Islands.

History of Greece, Vols. 1, 2, Goldsmith.

Highlands of Turkey, Vols. 1, 2.

History of Persia, Vols. 1, 2.

In Memoriam.

Ingoldsbay Legends.

Impressions of Greece.

Keat's Poetical Works.

Karamania.

New Testament.

Greek do.

Mill on Liberty.

The Princess.

Piccadilly.

Political Essays.

Representative Government.

Shelley's Poetical Works.

Statesman's Year Book, 1872.

Servia.

Shakespeare.

Sleeman's Rambles, Vols. 1, 2.

Utilitarianism.

Xenophon.

Storia d'Italia.

Cours de Langue Francaise, Vols. 1, 2, 3.

Presented by Russell Robertson, Esq.

White's Natural History of Selbourne.

THE WEATHER in Japan, like the people, is fickle. On Saturday morning we had dust and heat, in the afternoon, rain and mud. Next day, dry ground and wind; on Monday, a perfect day. While one must rejoice at the quick drying up of the ground, the wind which raises clouds of dust is not always so desirable. To live in Japan during the dusty season does not improve the sight. The Japanese take the precaution to muzzle their eyes with goggles, which, though of appalling ugliness, are yet useful for the purpose they are designed to serve. On a dusty day the Japanese may be seen thus muzzled by the hundreds. These goggles add greatly to the striking effect of the composite costume of those natives who wear "dresses made according to the fashion of different countries,"—to quote from their tailor's signs. A cylindrical high white hat, green goggles, purple gloves, very tight yellow unmentionables, and wooden clogs make a variegated wardrobe the pictured semblance of which people outside of Japan might hesitate to accept unqualifiedly; but which is no rare thing in the capital. Now that the summer is coming on, we may expect some very original and caricaturesque toilets, the warm weather having already begun to work revolutions in head-gear.

SIR HARRY PARKES is translating into Japanese Mr. R. H. Horne's "Ode to the Mikado." A copy of the translation will be presented to the Mikado.

IN HAMADA KEN, one Masukichi, formerly a yeta, but latterly a jailer, has acted valiantly and achieved honor. Two convicts attempted to escape, and in endeavouring to do so, were resisted by Masukichi: who, though wounded, succeeded in arresting the knaves. For this act, he received the magnificent sum of two boos (forty eight cents) as a reward and shining acknowledgement of his services.

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THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

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THE HISTORY OF TAICO SAMA.

(Concluded.)

CHAPTER XXXIX.

HIDEYOSHI'S COREAN EXPEDITION.



THE aim of Hideyoshi's whole life was now accomplished. My readers will not have forgotten that from his infancy the idea of his tranquillizing the whole empire had been all absorbing with him. And this he had effected. At this time he found

himself the most powerful man in the empire and its virtual ruler; and now, he, the man of war from his youth, could not rest content with the fame he had won in his own country; but was ambitious to have it spread over to China. He was restless too, and annoyed that whilst he was receiving submission and adulation from every province in Japan, Corea did not send any ambassador to congratulate him upon his successes and upon the great power he wielded. He professed that his annoyance was not personal, but was engendered by their failing to shew any marked respect to emissaries sent from this country; and after brooding over the



THE ROAD TO NIKKO.—THE TORRENT.

matter for some time, he made up his mind that he would give the Koreans cause to remember that their country had long been a tributary of Japan; and that the respect they failed to shew, Japan would enforce.

Having thus resolved, although he was now an elderly man, he would have as little delay as possible; so sent Tachibana Yasuhiro thither, with the object of making a preliminary reconnaissance.

I would wish here to give you a glimpse of Korea, which lies to the westward of Japan. I ought to tell you of its origin and history, but there is no certain record to guide me, and I do not like to tell an uncertain story. I will only therefore write of what had happened between Japan and Korea since the commencement of the Ashikaga dynasty.

During that period several Korean messengers arrived for the purpose of presenting tribute, and of forming a more intimate alliance between the two nations; but when the power of the Ashikaga shogoons came to an end, this intercourse was almost entirely stopped. Trade declined, and the commerce which had so long been carried on through the small island of Tsushima, came nearly to an end. Tsushima is very near to Korea, and as government always made use of the prince of Tsushima in communicating with Korea, a number of officers and people belonging to that daimio had for many generations been stationed at Fusankai, on the mainland of the Korean peninsula. In truth, however, the people of Korea were to a great extent ignorant of all that had been going on in Japan, as the intercourse had so much diminished; and the Tsushima men had not told of the disturbances and of the fall of Ashikaga, lest the Koreans should cease to fear Japan. In the former age Jingō-kon-goo had made a dreadful incursion into Korea; and the remembrance of this had always lasted. When Hideyoshi's envoy arrived, the people were very much surprised, as they supposed that Ashikaga still reigned. They received Yasuhiro with respect, however; and lodged him and his suite in the castle of the Korean Chief, who entertained him liberally. The streets to the castle were lined on both sides with lancers as he passed; and no kindness or civility was withheld from him. He delivered the letter of Hideyoshi, which reminded the Korean ruler of his omissions, and demanded an explanation. Yasuhiro perceived very plainly two important things:—viz., that there was a large amount of profligacy among the people, and that the martial spirit was at a very low ebb. Whilst waiting for the reply, he made the best use of his time and powers of observation; but, growing impatient, he requested that he might receive an answer and be allowed to return to his master. The chief felt very much troubled at Hideyoshi's letter, and said it was very proudly expressed. He added that as the sea intervened between Korea and Japan, he had found it impossible to send messengers; and had no further answer to give.

When Yasuhiro returned to Japan and related to Hideyoshi the few above-written facts, and had nothing more to say, Hideyoshi was very angry; and, altogether discrediting him, ordered him to be put to death—being sure that he favoured the Korean chief, or he would not have been content with such an answer. So bitter was the indignation of Hide-

yoshi against his late envoy, that he even sentenced his family to die with him. The fact of the lack of martial spirit, reported by Yasuhiro, was, however, treasured by his master, and made him all the more eager that they should feel his power. Before proceeding to extremities, he sent another mission, of which the Prince of Tsushima was at the head, with a priest named Genso as his adviser, for the purpose of framing a treaty with Korea. These were also received and treated with respect, and after much consultation with his ministers, the chief of Korea dispatched two high officers to accompany the Japanese emissaries to Kioto, with full powers. On their arrival they were well lodged at the monastery of Honkokuji, but they had to wait some time for Hideyoshi who was absent at Odawara. Five months elapsed before he returned and could give them an audience. On delivering to him the letter they bore from the King of Korea, with many presents and certain Korean products as tribute, Hideyoshi gave them a letter to their ruler, whose name was Riyo, which was as follows:—

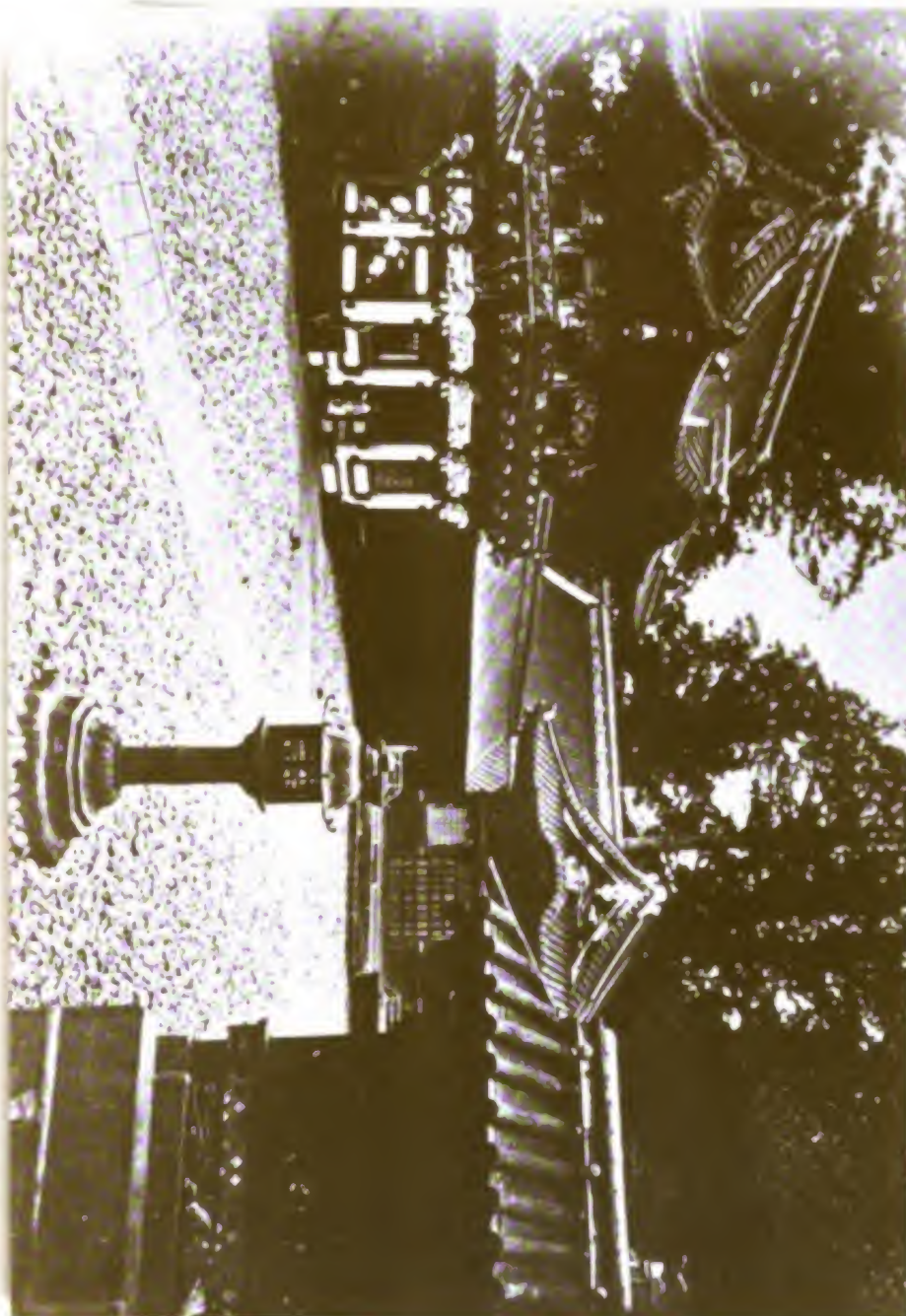
"To Riyo, King of Korea, from Nippon Toyotōmi Hideyoshi.

"My country was long divided among many daimios, who constantly quarrelled with one another and created violent disturbances, disobeying the Emperor's command. I, Hideyoshi, was very angry at this, and determined to make a change. I therefore buckled on my armour and took my sword; and, striking east and west, I punished the rebellious, so that after years of hard labour I restored quiet in the sixty provinces. I was originally of low birth; but when my mother bore me she dreamed that the sun entered into her bosom, and an interpreter of dreams told her that all lands on which the sun shines should obey me if I invade them; and that most assuredly when I became a man I should cover the earth with my power. And so it has been. Whenever I fought I was victorious. What-ever castle I besieged I took. Now this empire is calm, the people are wealthy, and the metropolis is more prosperous than it ever was before. Human life does not last 100 years; it is therefore foolish to waste time idly in a small place. I wish to invade China, and must pass through your territory. I desire to flourish my sword over the 400 countries of China. I will appoint you to the van of my army. But you must send regular tribute to His Majesty the Emperor, who will thus be very pleased with you, and I will enter into a strong and intimate alliance when I invade China."

Hideyoshi then dismissed the messengers with presents of money and valuables, and they departed the same day for their country.

On New Year's day of the 19th year, Tensho, Hideyoshi went in great state to offer his congratulations to Mikado Ogimachi; and in the like manner many daimios came to offer their felicitations to Hideyoshi on the peace and prosperity of the empire; blessings unknown for a very long time. At the same time he was congratulated on the birth of his first son, who was born in the preceding summer. Hideyoshi was really happy in the possession of an heir, who he hoped would hand down his name honourably to

THE FAR EAST.



COURT-YARD AND GATEWAY AT NIKKO.

succeeding generations ; but alas ! in the autumn of this year the child was seized with a mortal sickness and died. The sorrowing father felt this to be the greatest grief he had ever yet endured ; and thought surely he was to die without a successor of his own blood ; for he was more than fifty years old. One day he went for recreation to the temple Kiyomidzu-dera in Kioto ; and, suddenly turning to his followers, gave vent to his pent-up feelings with a deep sigh, saying, "How vain is man. His deeds may resound over a thousand leagues ; and yet he finds no comfort and grieves over the death of a little child." He said little more then ; but on his return, he called his principal officers and the daimios who were at the castle, and said to them, "By your aid I was enabled to restore peace to this disturbed empire, and now all can live quietly and without fear ; but it is on my mind that the Coreans do not show any respect for our Emperor, and despise our people. As the empire is now at peace internally, I propose to invade Corea at the head of my army, leaving the charge of affairs here in the hands of my nephew Chiunagun Hidetsugu. I will place the Corean army in the van and invade China ; or if they refuse, I will defeat them, and then march through Corea into China. Taking possession of that empire I will divide it amongst you as a reward for your good service. I have laid my plans, and have the necessary means. It is quite an easy matter ; and I expect you all to do your duty to the empire." All who heard him were astonished at such a totally unexpected communication, but said nothing, contenting themselves with looking at one another. At length Ukedé Hide-ye said, "Your proposition takes us by surprise ; but of course we will do all in our power." The others then made similar answers, and not one raised any objection.

Hideyoshi next visited the Emperor, and laid his humble request before his Majesty that he might be allowed to carry out his designs. All the daimios were sent to their territories, with instructions to make preparations without delay. He also gave orders for the engagement of many large ships. Thousands of men-of-war were built in Isé. The Mikado and Kugée, however, did not like the notion of public affairs being administered by any hands less strong than those of Hideyoshi. He therefore with much reluctance consented not to leave Japan himself, but to send Ukeda Hide-ye, who had first acquiesced in his proposal, in his stead.

Although he thus deferred to the wishes of the Court, and consented not to leave Japan, he went to Hizen to push forward the preparations for the expedition. He ordered a large castle to be built, and a camp to be formed at Nagoya ; and there all who were to go with the army assembled. He took the map of Corea, and apportioned to each daimio his work ; dividing the army into eight divisions, under brave and stout commanders. The navy he arranged in nine divisions, and in all, the army and navy numbered 150,000. He had in reserve 160,000 men in case of reinforcements being necessary. Before he left Kioto for Nagoya, he prevailed on the Emperor to confer on his nephew Hidetsugu the duties, powers, and title of Kuambaku and selected for himself the title of Taico (equivalent to 'the great'). When he was leaving Mikado, a page suggested to him that he should take

an interpreter. "That is useless" said he "I will make the Coreans change their language to Japanese."

Preparations being now complete, Yoshitoshi, Prince of Tsushima, ordered all his people who were residing at Fusan-kai, and they on their side began to make preparations.

By the time the army actually embarked, Taico (for we will now call him by his world-renowned name) found that he had no less than 500,000 men to depend upon. He himself remained at Nagoya. His army on landing in Corea, during two years fought several pitched battles and besieged many fortresses ; and cruel was the dreadful slaughter they spread over the land. The Emperor of China sent innumerable soldiers to aid the Coreans, and every man in Corea capable of bearing arms was called upon to do so ; but nothing could resist the fierce onslaught of the Japanese. The climate and camp life told severely on the invaders, and disease did for them little less than their swords did for their opponents. There are numerous accounts published of that expedition ; but I shall draw a veil upon the horrible scenes they describe—full of all sorts of bloodshed and crime. Some of these histories speak of millions of Chinese and Coreans slaughtered by Kato Kiyomasa, (one of Taico's bravest and most favorite heroes, who went with a large force to the war). But though this may be exaggeration, there can be no doubt at all, that the carnage and massacre were dreadful. It was usual for successful generals to send the heads of victims to their masters in those days ; but here, so great was the slaughter that only the ears were cut off the slain, packed in many casks and sent to Kioto. These were buried at Higashiyama, and a monument placed over the grave, which remains to this day. The name of Kato Kiyomasa is handed down as one of the most successful warriors who accompanied the expedition.

Whilst these events were going on, another boy was born to gladden Taico Sama. A courier dispatched to Nagoya to convey the joyful intelligence ; and Taico, handing over all Corean affairs to Tokugawa Iyeyas' and Masuda Yoshi-ye (two of his highest officers), returned to Osaka. He wished to deprive his nephew of his offices, and confer them on his son. At first the boy was called Sute-maru, but subsequently Hideyori. Taico built a castle at Fushimi of Yamashiro, at great expense ; and visited Yoshiro (Yamashiro) to see the cherry blossom (Sakura). He also visited the hot springs at Arima, for the benefit of his health, and then returned to Osaka. He was very anxious that Hidetsugu should resign in honour of his son, and proposed to give Fushimi castle to him, and appropriate Osaka castle to Hideyori. Hidetsugu was altogether bad ; and I cannot tell you his wickedness for very decency's sake,—consequently the people hated him. His retainers remonstrated with him on account of his cruelties and frequent ill-conduct ; but he cared not. He was frequently reported to his uncle, Taico ; but the latter would not listen to complaints against him. At length, however, his behaviour became so gross that Taico became enraged, and drove him ignominiously from Kioto to Kiyosan. Subsequently he was forced to commit suicide. Fakashima went to Kiyosan mountain, and after persuading him to the commission of the awful crime, conveyed his head

to Taico-sama, who ordered it to be exposed publicly in the city.

His wife, children and mokakis were all slain, and buried with him, and the place is known to this day as the "Brute's Grave."

Hidetsugu being now dead, the empire fell into the hands of the youthful Hideyori, who was presented to the Emperor.

About two years from their setting out, the army began to return from Corea, leaving a sufficient force on the peninsula; where an agreement had been come to between the two armies.

At this time a violent typhoon, followed by a still more terrible earthquake, shook Kioto and its neighbourhood to its centre. Fushimi castle was destroyed, and hundreds of people were killed. Taico himself narrowly escaped. Having however, gone to Kioto to enquire after the safety of the Emperor, in returning he passed the front of Kotokuji temple, where the idol Daibutsu had been overthrown by the earthquake. This idol he had himself had put up at an immense expense; and when he saw it prostrate on the ground, his rage seemed to know no bounds. He addressed it, as if he really believed it could hear him, and said "I went to enormous expense in your construction, with the hope and expectation that you would prove yourself the true god of the Japanese and bless and protect them. I see now there is no virtue in being a god, as you are as helpless against an earthquake as a mere man." He then took a bow and arrow from one of his followers, shot the arrow at the idol to show his disgust, and returned to Fushimi.

I now approach the death of the great hero. He was taken ill on the 3rd day of the 8th month Keichiyo, and died on the 18th, at the age of 63. His last words were "Tell all my army to withdraw from Corea as soon as possible"; and he calmly died in his bed.

His corpse was buried in the peak of Amidagamine mountain, to the south east of Kioto. A Shinto temple was raised there to his memory. The emperor gave him the posthumous name of Toyotomi Daimio-jin, and made him a god.

It is much to be lamented that so great a man had an unworthy son; whose imbecility caused the hearts of all the people to incline towards Tokugawa Iyeyas', and by whom the power which his father Taico had attained with so much labour and wisdom, was entirely lost.

Such is the biography of Japan's greatest hero—Taico-sama.

In reading the history of the Osaka war, readers may distinctly understand how Hideyori lost the empire, and how it fell into the hand of the virtuous Tokugawa; but my task is done, as it is no part of my duty in writing the history of Taico to relate what took place after his death.

FINIS.

The Illustrations.

A TRIP TO NIKKO.

(Continued.)

ON preparing to start from Hanawa, the coolie engaged the preceding day declined to proceed any further, so I engaged two fresh ones. The walking now became very laborious, the ascent generally continuous without a break. The mountain coolies do not carry their loads as do those of the plains, but on a kind of wooden frame or cross-trees, slung on the back. The scenery was so fine now that I attempted a photograph; but unfortunately found that the chemicals were all at fault, although before leaving Yokohama, I had tested them and packed them, as I believed in perfect condition. Greatly disappointed I put up my traps again, and trudged on, thinking as I pursued my solitary way, that in addition to my non-success, I should have the gratification of paying for the conveyance of my cumbersome apparatus all the way to Nikko and back, and perhaps run the risk of damaging or even losing it in some of the torrents. I arrived at Sohôri, said to be $3\frac{1}{2}$ ris from Hanawa, at 4 p.m., tired and low-spirited; and feeling sure that I had walked nearer 6 ris than 3. At first I thought of remaining here for the night; but after a slight refreshment, all my spirits seemed to return amid the combined influences of the pure air and the lovely scenery, so that I determined to make an effort to reach Ashiwo, about $2\frac{1}{2}$ ri further. The road had followed the windings of the rocky stream all day; and I had passed many farms, at every one of which, mulberry trees, silk-worms and cocoons abounded.

But the road now became very rough. Immense boulders in the path, which for almost the entire distance was on the edge of a precipice, sometimes only a few feet from the torrent, and oftentimes 200 or 300 feet nearly perpendicular. It was a walk few would care to take, were it not that trees spring from the side of the precipice and enable one to reason himself into an idea of safety. Between Sohôri and Ashiwo, there was hardly a cottage or a cultivated patch to be seen all the way. I reached Ashiwo between 8 and 9 o'clock, very tired; and my coolies were footsore into the bargain. They made light of it, however, and managed to find solace in the despatch of four bottles of saki. The servant of the mayor sent to enquire about me; though, as it turned out, not to trouble me, but to see what chances there were of a squeeze from the hotel keeper. The temperature was now quite cool, and there were no mosquitoes.

The next morning, I made up my mind to leave a portion of my incumbrances here and to return this way for them. I doctored the photographic bath a little; and thought I might be able at least to get a few glimpses, if not any finished and creditable pictures.

On my journey this day, which was of much the same character as that of yesterday, I found an abundance of wild raspberries, which I consumed in no measured quantities and found very refreshing. The road was perhaps worse than yesterday, in some places it was completely washed away,

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GARDEN AT IKIYAMA.

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TEMPLE LODGE—IKIYAMA.

and communication was kept up by saplings not much thicker than my arm laid side by side. The bridges over the stream which had frequently to be crossed were of just the same construction, and as they had no hand-rail, and did not lie quite close together, it was ticklish work crossing them. Any giddiness or loss of head would have led to serious, perhaps fatal, results. But it was not only the bridges which had to be crossed; several times I had to wade across the torrent, the water up to my loins, and very cold, and the stepping stones having to be felt for at every step. I had not bargained for all this, and I trembled at every difficulty for the coolies and their loads. Fortunately, my head was equal to these dizzy heights and my legs firm against the strength of the torrent, but I would not willingly have encountered all I had to in that walk. If it is over my fortune to visit Nikko again, I certainly will enquire whether it cannot be reached by a more agreeable road. I had started at 11 A.M.; after walking until 7 P.M., I began to feel faint with hunger, but as I had gone on in advance of the coolies I had nothing with me, and had to wait for them. The road had somewhat improved, and as I judged that I had travelled quite as far as my guide had told me I should have to, I thought it better to wait with what patience I could, though I then began to question whether they were coming on, or whether they had not lost their way, or gone by some other path. With this sense of uneasiness upon me, I was just thinking of retracing my steps to see if I could meet them, when I heard a temple bell close to me. Following the direction of the sound, I came upon the small temple at the foot of Koshiu-san mountain, the only human habitation within miles, and found that in my nine hours walk this day I had just got over as many miles. The coolies came in at intervals—the last at 10 P.M. We were all fairly knocked up, and I was very glad that I had put a bottle of rum in my provender box at starting, for a glass to each of them as well as to myself acted as a most decided “pick-me-up.”

The temperature here was so cold, that we all were glad to crowd round a good roaring wood fire. From the clouds which were very far below us, I imagine this place must be fully 7,000 feet above sea-level. The cone of Koshiusan rises about 600 to 1,000 feet above the site of the temple.

On my way up here I passed some old copper mines which are no longer worked, but I was told that there are many copper mines in the neighbourhood, and that the ore is very rich. The road and hills have a large quantity of slate rock, and I came upon a good deal of red granite but only in small pieces. I also passed a few rude huts occupied by men who make the thick clogs worn by Japanese in wet weather, the wood of which they are made being very abundant hereabouts.

My hosts of the temple were two priests who only come here during the summer months. They could not if they would stop here during the winter, as the weather is so severe, and over such a road it would be impossible to obtain supplies.

The next day was Sunday; and the coolies really needing rest after the climbing of the two previous days I determined to remain over the day. I tried to ascend the cone of Koshiu-

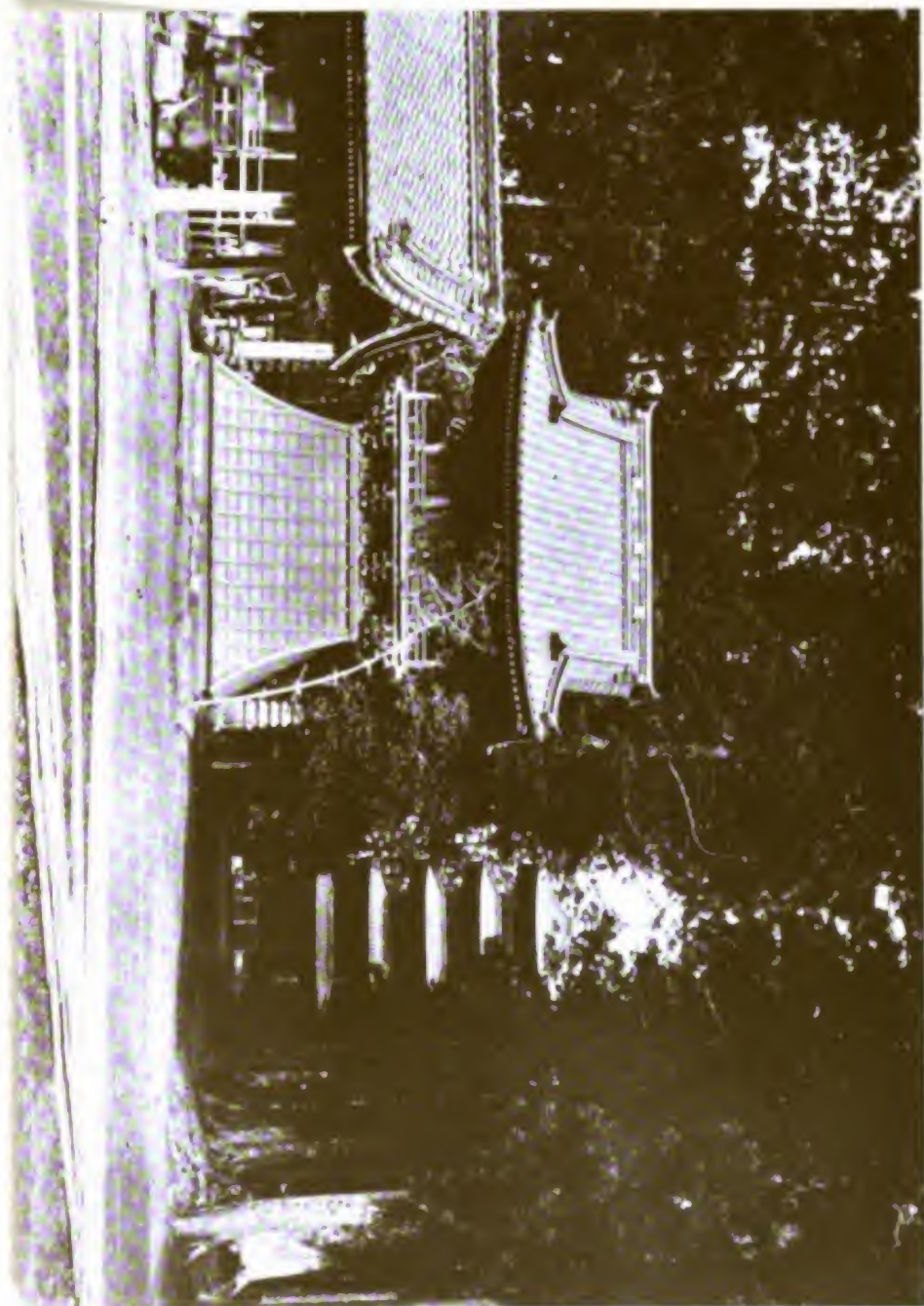
san, but rain was falling and the footing slippery, so I gave it up as not worth the trouble.

Next morning early, I started for some hot springs; had still to cross and recross the torrent I have so often mentioned, but found it dangerously swollen from the Sunday's rain. At one of the crossings it seemed to be an impossibility for the coolies to pass. Although the stepping stones could not be seen, I could make out by the appearance of the water the line they took, below which there was a deep smooth pool. Feeling sure that one or other of them must inevitably come to grief, I went down the bank in order that I might be able to plunge in and do my utmost to save any one who should be so luckless as to slip or miss his footing. As for the loads they carried, I esteemed them as delivered to destruction. How they managed I even now can hardly make out, but *certainly* the chattels are still in my possession; the coolies yet live, and I was spared my expected plunge. Alas! we had hardly got past this difficulty when we were met by a man from Ashiwa, who brought a message to one of the coolies I engaged there, from his wife, ordering him to return, as he was wanted. There being no possibility of finding a substitute nearer than Ashiwa itself, and he being a good obedient soul, I had to give up the further prosecution of my journey in this direction and return with him. After a ten hours walk, we reached Ashiwa at 5 P.M. The officer of the village, having intelligence enough to discover that part of my luggage consisted of photographing materials, bothered me sadly, by his earnest solicitations that I would take his portrait; but “I couldna be fashed,” and respectfully declined.

I made a start at 8.30 next morning, for Chiusenji, under the impression that I was going to the aforementioned hot springs by a back road. About three miles on the road I took a capital view of a most picturesque farm-house among the mountains; and full of gladness that I had once more got my chemicals into working order, I was taking up the negative which I had placed on the box to dry, when one of the coolies quietly pointed to his own figure in the centre of the glass and ignorant of the nature of the collodion film made a great hole in it, and destroyed my picture. I could not wait to take another, and the fellow was so sorry that I could not shew any anger, but remembering Sir Isaac Newton and his spaniel, I said to him in purest Japanese, “O foolish man, thou little know'st the mischief thou hast done”; and proceeded on my journey. The road was steeper than ever, and Oh! so rough. We had to-day not only to cross and recross one of these mountain streams, which was more like a succession of cataracts than anything else, and very rapid, but actually to wade up it. This was in ascending a high bald mountain, down whose face the torrent flowed, and the top of which was mercilessly steep. When that was reached, and the descent just commenced on the other side, the lake on the edge of which Chiusenji lies, burst upon the view. It was magnificent to the eye, but it was too distant, and the trees far too thick to allow of its being interesting as a photograph.

I hoped when I came upon this lake that I might consider my troubles at an end. But I was desperately mistaken. I had still 3½ miles to go, and the hot springs were even 9

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THE DRUM TOWER AND PAGODA—KYOTO.

miles further, so I made for Chiussenji and determined to be content to stay there. I had to wait so long on the margin of the lake for the coolies to come up, that it was nearly dark before I set forth again, and long before we reached our goal it was quite dark. Our path was very rough and unpleasant; and one of the local coolies told me that there was a bridge to cross on our way, which it would be dangerous to attempt without light; so we tried to improvise a torch. We utterly failed; and coming upon an edifice by the wayside which was a deserted hut or shed, I was thinking of remaining there, when the moon rose, and by its bright light—I think I never before saw it so beautiful—we trudged on. Sure enough we came to the bridge; and it was sufficiently dangerous. Had any of us slipped, the fall would not have been very big, but the water appeared to be deep, and I think a good swimmer would have felt no other inconvenience. My principal anxiety was for the baggage. The bridge was composed of two logs about as thick as a man's thigh thrown across a ravine some 40 or 50 feet wide resting their ends on two high tressles in mid-stream; but from these tressles to the land, at both sides, a single plank connected, which was so springy that it yielded under one man's weight so as at each step to dip into the water. This was the only bridge I crossed that had any hand-rail; and even this was so low, that I had to stoop more than I liked to lay hold of it. We crossed in safety one by one, the stream running rapidly underneath us from the lake to a waterfall about half a mile distant. A little way from this bridge we got in the regular track, and 200 yards further on arrived at Chiussenji at half-past 9 P.M. The tea-house people had all closed for the night, and had to be roused; but they good-naturedly received me, and made me as comfortable as possible, under existing circumstances. Next morning I took a stroll, and found I had fallen on a most extraordinary place—a deserted town. There were only two houses in the place inhabited, and both these tea-houses. There were but two men and two boys in them and not a single woman. As I wandered through the long street I found all the houses empty, their doors and windows taken out, and placed over the mats piled up in the middle of the principal room, for protection from weather. The tenements were all half unroofed and generally things had an aspect of decay. On enquiry I ascertained that it is only a place of call for pilgrims once a year, about August and September. Then it is usual for the natives of the surrounding districts to flock here; stay from three to six days; during that time to bathe in the lake and eat some kind of fish caught in its waters; and then ascend the mountain some 1,000 feet high, at the back of the village. No women come here, except it be on their way to the hot springs.

(To be continued.)

IKIGAMI.

IKIGAMI is a village at the base of an isolated very heavily timbered knoll, just half way between Kawasaki and Shinagawa; the railway passing it at a distant of about half a mile. On the knoll there is a complete monastic establishment, with numerous houses for the priests, all in

their separate gardens and kept in the most beautiful order. The temples and numerous other edifices usually found in such localities abound, and at the end of an avenue of magnificent pine trees there stands a pagoda of the ordinary kind five stories high surmounted by the usual kurin or staff with nine copper rings. The spot is an old cemetery of the Tokugawa adherents, and is in itself most beautiful, and well worthy of a visit. It is more easily arrived at than Kamakura, as a jinrikisha will take the visitor either from Shinagawa or Kawasaki for a boo; and it has all the advantages of Kamakura, without any of the symptoms of decay, or actual wanton destruction now so painfully observable in that ancient capital of Yoritomo.

The Period.

THERE is no new thing under the sun, and even the apparition of the strange samurai in the streets of Tokei during the last few days, though a novelty, is, after all, but an old thing revived. In a walk around Shiba, within which lie the glorious but solemn evidences of feudal Japan's former front and power, and in the bustling street of Mishima-Cho in which the gay and curious and costly goods are so temptingly displayed in the shops, we now meet with men who by their mien, dress and bearing, show that they are not of the modern degenerate herd who clip their queues, put away their swords, and don the hated foreign garb. These strangers still wear the distinctive badges of a samurai, and in hakama and haori, and on wooden clogs tread the unconquered mud of Dai Nippon. No iron-ribbed and gingham covered inventions to shed the rain are in their hands, but nobly they carry the umbrella of oiled paper, as their fathers did before them. From their girdles protrude defiantly the long handles of dirk and sword, and proudly sticks out the red lacquered scabbard behind. It seems like a dream or a resurrection to see old Japan walking around the Tokei of to-day. Two hundred Rip Van Winkles form a striking contrast to the nineteenth century in a capital connected to a city of busy foreigners by telegraph and railways.

These gentlemen from the south have not yet favoured us with their individual cogitations about "what I know of the present state of affairs in Japan," but we have evolved a few of them from the craniums of a party of three of them who favoured us with an unusually black scowl while passing them a day or two ago.

"How sad to see so many evidences of the polluting foreigner's hand! Alas for the jinrikisha! Where are the kagos? Alas for new buildings in stone and brick, how much better the yashikis! How shameful, to see the people clothed, and places of decency and public convenience erected! Oh, for the days when the open buckets of odour were carried through the streets! Is it possible? The Kosatsu are taken down and the elicts against the abominable and corrupt religion removed! O carry us back to the good old days when beggars could be cut down at a blow, and none such a fool as to bury their carcases! Let the days return when those beasts, the Yetas, were treated as beasts! Take these merchant devils off the horses! Shut up these schools, where useless science and the hairy foreigner's language are studied, and let us again devote our lives to learning how to read and write. Let us stamp out the nineteenth century! Let us sweep back this ocean!"

Whether these thoughts actually passed through the minds of the clansmen now in Yedo, it is certain that the gentlemen referred to honour the shops in which old things are sold, and taboo all foreign articles. They buy hakamas, and swords, and old books, as they have a perfect right to do, instead of beer, boots, pantaloons, or pocket-knives. Their visit to Tokei will at

THE FAR EAST.



TEMPLE AT IKIYAMA.

least enable them to gratify their propensity to scowl at foreigners, brave the Government's dislike to the custom of wearing two stabbing implements, and will afford them a splendid theatre in which to make a public display of their determined effort to butt their heads against the year 1873.

THERE is more than one way of raising revenue in Japan, and even the mud of the moats around the castle in Tokai has been put under contribution, and commanded to disgorge its treasures. The North-western moat has long been noted for its luxuriant growth of lotus. In early summer, thousands of magnificent pink and white lotus-flowers bloomed in this moat, and poetically inclined natives hoped that these things of beauty would be joys for ever. Even when the buds were as yet unfolded, the mammoth leaves, jewelled with dew drops, formed a spectacle of exquisite beauty. Now, however, the moats are being drained, and it is well known that lotus-root is a standard delicacy with the Japanese. Further more, the succulent roots are plumpest and of choicest flavor in the Spring, before their store nutriment has developed into leaves and blossoms. During the past week, a contractor who bought the privilege for a good round sum from the Government, has been employing about forty men to extract the roots, cleanse them, and sell them in bundles to the vegetable shops of the capital and vicinity. Some of these roots are five feet long, and require skilful manipulation and careful diving under water to loosen them. In the rich black mud of the moats, where the plants have budded, bloomed, and died, for centuries, rare specimens of the luscious root are obtained, and are numbered by hundreds of thousands. These roots sell at the rate of from two to five cents a piece, and will undoubtedly line well the pockets of the contractor. "Lotus-eating" in Japan is slightly different in actual and vulgar practice, from the conceptions which one is apt to form of it from reading Tennyson or George William Curtis. "The mild-eyed melancholy lotus-eaters" of the Nile must have eaten of a different vegetable than the succulent edible of Japan, though we doubt whether it produced more beautiful flowers.

AMONG other novelties, the science of numismatics is receiving attention by the Japanese, and coin-collectors are now appearing with shops specially devoted to this business. Since the government has called in the old silver and gold coinage, and is rapidly securing the withdrawal of the iron cash from circulation, an ancient coin of whatever metal is a daily increasing rarity. In a year or two even the copper and brass cash will be out of use, and be remembered only as things of the past. The 'cash' of Japan, perhaps, more fully than the other native coins tell the history of dynasties and eras in the empire, in a vivid and imperishable manner. We hope a good, if not a perfect, collection will be secured by the Asiatic Society. Specimens of the paper-money of the empire and of the separate daimiates should also be secured. We should not be surprised, when the Japanese stumble over the piece of information that coin-collecting is 'proper' for civilized people, if they should be seized with a mania for coin-collecting and numismatists appear by the hundreds. Meanwhile, let all who are interested in the subject, begin their collecting.

It is interesting to note how the large cities act as guides and teachers to the smaller cities and towns. Almost every novelty brought out in Tokai, Kioto or Osaka is imitated in one of the interior cities. As an instance of this, we notice that in Fukuoka Ken, an exhibition of native productions and foreign articles is now being held. It began March 20th, and will last one month.

The following has been published as the Japanese Government balance sheet for the year 1871-2:

INCOME.				
Land Tax ... ..	...	...	...	\$ 59,363,625.00
Customs Duties ... ..	...	...	...	1,191,171.16
Indirect Contributions (Escheated Property?)	...	...	...	3,947,542.00
Miscellaneous ... ..	...	...	...	1,329,024.00
				<u>\$ 65,831,362.16</u>
EXPENDITURE.				
Imperial Household ... ..	...	...	...	\$ 450,000.00
Salaries of Ministers, &c. ... ..	...	...	...	3,736,177.00
Disbursed by them ... ..	...	...	...	10,831,735.75
Public Works ... ..	...	...	...	4,500,000.00
Army ... ..	...	...	...	7,717,643.00
Navy ... ..	...	...	...	1,638,504.00
Feudal Commutations ... ..	...	...	...	23,862,675.00
Sundries ... ..	...	...	...	7,001,075.00
				<u>\$ 59,737,809.00</u>
Liabilities to Foreigners ... ..	...	...	...	\$ 2,633,764.89
General Total ... ..	...	...	...	<u>\$ 62,371,574.74</u>
RECAPITULATION.				
Revenue ... ..	...	...	...	\$ 65,831,362.16
Disbursements ... ..	...	...	...	62,371,574.84
				<u>\$ 3,459,787.52</u>

Complaints are made in various parts of the country, against the system of centralization. In addition to the old familiar English cry for "Local self-government," there is one raised that the high-officials, in place of being natives of the localities they administer, are usually appointed from a distance, and are alike unfamiliar with the wants of the people, and careless of public works—their chief anxieties being to squeeze as much as possible, and go home as soon as they can.

The apparently exaggerated description of the Sea Devil in *The Toilers of the Sea* loses much of its impossibility in one's mind, after an inspection of a huge cephalopod now being shewn in a house near the temple at Asakusa, Yedo. It seems that a fishing boat was seized by its tentacles whilst off the village of Kononoto, in the district of Kisaradzou, and that the boat-men killed the creature by repeated blows. Its length from the tail to the insertion of the tentacles is about sixteen feet; one of the arms is from its junction with the body to the sucker at its point nearly five feet. It must be borne in mind that the polypus has shrunk since its death, so that living, it would probably measure considerably more. After this, even Bishop Eric Pontoppidan's kraken stories are almost credible.

The native Christians imprisoned in the Province of Owari have been released, and are returning to their homes. Those deported in 1870 from other provinces have been informed of their release and restoration to all civil rights and are probably also on their way home.

The Japanese Government, in thus acting, has sought to rectify a wanton exercise of power, its best friends regretted; but this concession, though somewhat dilatory, does it honour, and will be warmly acknowledged by the entire Christian world, from whom recognition is also due to the Ministers of Treaty Powers for their exertions to induce the Government to take this step.

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THE FAR EAST.

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YOKOHAMA, THURSDAY, MAY 1ST, 1873.

[SINGLE COPY \$1.00]

SHIMADZU SABURO.



HE Government of Japan has lately shewn its strength in a remarkable manner, which is likely to have an enduring effect, and to give confidence in its power, and to a certain extent in its wisdom.

It is but natural that foreigners should criticize Japanese politics from a foreign point of view; but things are done so differently here to what they are elsewhere, that the judgment is not always correct.

Shimadzu Saburo, the real father of the daimio always spoken of as the Prince of Satsuma, is admittedly the proudest noble in the land. Notwithstanding his former fierce animosity against foreigners,—which led on one unfortunate occasion to an attack upon a party of five Europeans on the high road between Yokohama and Yedo, and the murder of one of them, and ultimately in consequence of this attack, to the bombardment of Kagosima—he has shewn no unwillingness to see his son introduce into his own territories, foreign engineers to erect a foundry and cotton mill at his chief town, and other Europeans to teach in an



ABURAYA—OIL SELLER.

hospital, schools and workshops. He was, however, always looked upon as the champion of the anti-foreign party, and as such, was expected more than any person to work for the extirpation of the hated strangers. And up to the beginning of the year 1868, so he did work. The revolution which then took place, whilst it found the Satsuma clan amongst its most ardent supporters, brought other men belonging as well to this as to other clans, to the front; and taking a turn from almost its very outset, favourable to foreigners, Shimadzu became lost to view, and he has only been heard of once or twice through all the changes that have since taken place.

The daimios had their territories and their titles taken from them, and were relieved of their debts and of the necessity of supporting the thousands of idle samourai who formed their armies. Their own incomes were reduced to one-tenth of their old revenues, and many of them now reside quietly as private gentlemen either in Yedo or on their own estates; dress in foreign costume more frequently than in Japanese; have at least one room in their houses furnished with carpet, tables, chairs and mirrors; eat foreign food, and mix freely with such foreigners as come across their path. A very few retain their old habits; but amongst the nobles who do keep up the manners and customs of the good old times, Shimadzu Saburo has been the most unyielding.

On the occasion of the visit of the Mikado to the southern ports last year, Shimadzu presented a letter to him, in which was a passage, considered by the ministers to reflect upon their loyalty. They immediately caused a summons to be sent to Shimadzu, to attend at Court, the intention being that he should undergo examination respecting the letter. At first he seemed very determinedly to plant his foot against obeying the summons, and reports reached Yedo that a number of the "jo-i" or barbarian-haters had assembled round him, and looked upon him as their leader. To take the bull by the horns, and to show, to the whole country that the government would not be trifled with, a strong force of soldiers was sent by sea to Kagosima, as a hint to Shimadzu that opposition would be of no avail, and that if he would not obey peaceably, he would be compelled.

The sight of the soldiers was sufficient. He made an appeal to his clansmen only to the extent of telling them that he was going to the Eastern capital by command of the Emperor; that he had no funds with which to pay such a retinue as desired to accompany him; but that if any wished to go at their own expense, or were content with what he could afford to allow them, he would gladly avail himself of their service.

Many answered this appeal and offered themselves as his escort, and he embarked with about 200 men.

It was by no means a part of the Government plan to cast any indignity on the old noble. All they wished to do was to vindicate themselves, and prove to the people that neither rank nor power should be allowed to break the law or disregard the Imperial authority.

The advent of the Satsuma men in their old costume, with their two wicked-looking swords, and their hair dressed in

the ancient fashion, caused a sensation among the citizens of Yedo to which they had long been strangers. The Government took extraordinary precautions, and the police had strict orders that if one of the two-sworded men made any disturbance in the streets or opposed them in any way, the whole were to be disarmed; and for a few days after their arrival reports flew about the city of a most absurd character. At length, however, the novelty wore off. No trouble was created by the men, who walked about the city harmlessly and seemed as curious to see all the changes that have taken place as the people of Yedo were to see them unchanged. But although they thus disarmed the apprehensions of the alarmists, they found the shopkeepers, and more particularly the tea-house people fought very shy of them. Their appearance recalled their old swashbuckler character—when the name of a Satsuma man was dreaded by every peaceful citizen. After some days, therefore, some twenty or thirty of them told their master that they would serve him as faithfully as they had ever done, but that they found such inconvenience from continuing to follow the old customs, that with his permission they would have their hair cut in the foreign way, and cease to carry their swords in the streets. Their request was granted, and most of them now appear thus modernized.

The kindness and good sense of the Mikado, acting on the advice of his ministers, have finally triumphed over the prejudices of the old noble. He was received at Court, and when he prostrated himself before His Majesty, he was requested to rise and seat himself in a chair. The Mikado then said that he was satisfied with his submission; adding that as he was not only among the oldest and most loyal supporters of the throne, but also one of the bravest and wisest of his subjects, he would ask him to accept of an office which had only once before been conferred by a Mikado on any subject—that of private councillor of war. The old man, overcome by his Majesty's kindness, burst into tears, and said that his best though very humble talents were at his disposal; and he could assure His Majesty that in his new capacity his constant aim would be to preserve peace at home and peace with foreign countries.

Of course this puts an end to all opposition on the part of the party who looked to the prince as their leader. Such is the devotion of Japanese retainers to their chiefs, that as a matter of course they all become loyal subjects with their master; and altogether the event seems to us one of the most happily terminated of any that the government has had to deal with. It was effected in a manner peculiarly Japanese, but none can deny that it displayed better judgment than is usually exhibited by foreign governments.

The conversion of Shimadzu appears to us the most remarkable of the minor events connected with the recent changes. There were two quarters in particular from whence danger seemed to menace. One was Shimadzu with the jo-i, the other was the notorious Mito clan. It was not altogether to be wondered at, that this clan should hold out to the utmost against the new régime. The last of the Shogons, Keiki, generally known as Stots' bashi, was a member of the

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THE WATERFALL NEAR NIKKÔ.

clan, and yet they had from the very advent of Commodore Perry's mission most strongly opposed the admission of foreigners into the country. So prominent had they been in their hatred of the intruders that in this particular they bore a worse name even than the Satsuma men. Since the abolition of the clans, and the conversion of the Han into Ken, the governors sent to them have been so ill-treated, that lately it was almost impossible to get a man to go there in that capacity. Yet such has been the firmness of the government, combined with judicious leniency, that recently we hear more of the Ibaraki (Mito) Ken in connection with improvements than we do of almost any other.

On looking back to the deeds of blood in which those we have alluded to prominently figured, a strange satisfaction absorbs us. We have regretted the lives that were taken; and whether it be the Shogoon who first sanctioned the reception of the American President's letter which led to the treaties being made with foreign Powers; or the regent Ii Kamon-no-Kami, murdered by Mito's men; or our own countryman, Mr. Richardson, cut down by Shimadzu's orders; yet we see how each of these sad occurrences has tended to the present happier state of the country and of foreign intercourse. The intrigues of Mito, undoubtedly ambitious of having one of his house appointed as Shogoon, (it being one of the three from which selection could be made), led to Stotobashi's becoming the principal of the Shogoon's counsellors, and ultimately to his being himself appointed to that dignity. This it is now well known facilitated the revolution; for though he nominally upheld the high office he was called to, he really had so clear a perception of the absolute necessity there was of giving to the Emperor the power as well as the mere name of sovereign, that he refused to place his army in opposition to the Mikado's, and recommended his followers to submit as he himself did. Thus an immense amount of evil was averted; as all the fighting was confined to a very small portion of the Empire. The brave men who maintained their loyalty to the ancient régime to the last, were subdued within a year; and since that period the progress has gone on uninterruptedly.

In like manner the death of Mr. Richardson led to the battle of Kagosima, and there is no doubt that the remembrance of that day had a very important bearing on the decision of the Mikado's advisers, when the Prince of Satsuma sent an envoy to the foreign ministers at Hiogo in January, 1868, when they had declared it in a state of siege.

Whilst Japan was inimical to foreigners, so great a dread overtook some persons in Europe respecting the safety of their friends out here, that in many quarters the feeling exists to this day. To them it seems impossible that so few years have wrought so great an amelioration. And to us who have lived through it all, seeing the complete confidence that prevails now, it appears strange that such things ever were.

Whilst writing this article, we have been visited by a gentleman, who is more English than Japanese now, and is actually united to an English wife. Yet in 1864, he not only fought against the allied fleet at Simonoseki, but when the treaty was signed after the battle, he was one of those who for a long time sought opportunity to alay the signers of it.

The conversion of Shimadzu Saburo at this period, will add materially to the security of the country as well as to that of the foreigners who sojourn in it; and we think our friends at home will rejoice that we can thus allude to it as a most happily accomplished fact.

The Illustrations.

NOTES OF A TRIP TO NIKKO.

(Concluded.)

A LOVELY morning greeted my opening eyelids, and I looked out with positive delight on the extraordinary place I had arrived at with so much labour. Chiu-sonji is at this time of the year quite deserted. There are only two houses with any inhabitants in them at all; and these are tea-houses, each having one man and a boy to look after the creature comforts of any one who may pass this way *en route* to the hot springs. I went out to take a swim in the lake, and found the water so cold that I was obliged to curtail this luxury to literally little more than a dip. Strolling through the village, I found all the houses with their doors and windows taken down and piled on the top of the mats in the middle of the rooms. Many of the houses were half unroofed, and falling to decay, but I learnt from my host that as the proper season approached they would all be put in repair, and that if I returned in August or September, I should see a very different scene. Then, myriads of people flock to this place on pilgrimage; and with prayers and invocations—to whom I could not understand—they bathe in the lake, and eat some peculiar kind of fish caught in great abundance in the waters during those months. It is also a part of their pious duty to ascend the mountain which rises at the back of the village to an altitude of about 1,000 feet; but the road to the summit of which is so winding as to be several miles long. No women are among the pilgrims, and none come here except on their way through to the hot springs. Apparently the village cannot hold the numbers of people who come; for there is a large eating house or shed, some 90 feet square, where low tables are laid out and used as a kind of *salle à manger*, in which the people feed in relays, like so many successive tables d'hôte. It is a rule that no person may stay at any house more than 48 hours; so that fresh arrivals may be accommodated without delay.

By the side of this large feeding shed, are 50 or 60 large iron boilers, such as are used by sugar refiners. These are to boil the rice in, for the consumption of the hungry crowd. It must be a most wonderful scene. And it is really hardly less so now. I seem to be in a kind of dream-land, with all the evidences of occasional life, amid a stillness almost deathlike. I walk along a good well-made road and see houses on both sides of me, with the ordinary externals for man's comfort, but not a footfall is heard, nor the murmur of a human voice. All is so still and silent, except when an occasional zephyr causes the tiny waves to ripple on the pebbly beach, and a slight movement among the leaves; or some

feathered songster trills his lay, as if in very gladness of heart he sent his song on high to acknowledge the goodness of Him, who gives him undisturbed

"* * * to drink the blessing in
Of all that loveliness."

For myself, amid the real enjoyment of the lovely scenery, the beautiful weather, and the complete sense of freedom from care, a kind of melancholy stole over me, and I found myself repeating Byron's exquisite description of the Grecian shore, which seemed quite applicable:—

"So coldly sweet, so deadly fair,
We start, for soul is wanting there.
Here is the loveliness in death
That parts not quite with parting breath;
But beauty with that fearful bloom
That hue which haunts it to the tomb,
Expressions last recording ray,
A gilded halo hovering round decay."

At that moment I certainly felt sad; but I suppose it was of that quality of melancholy which is akin to joy.

The surroundings of the place are entirely in a state of nature—no cultivation, but thick woods to the very water's edge, and to the different places of interest there are only narrow tracks, a foot or two wide. In one direction I came upon a fine waterfall 700 feet in sheer descent, but for the steepness of the cliffs and the thickness of the trees I could not get a good view of it.

The lake has undoubtedly been at some time or other the crater of an active volcano. The pebbles of the beach are all burnt just like brick, porous and light, shewing that they have been subjected to a very great heat.

During the afternoon a man and two women passed through the village on their return from the hot springs; and five Kiuisu samourai on a pleasure trip also passed. They were very gracious, and came and chatted a long time before they passed on. Two bottles of Japanese saki were not much between six of us, but if they liked me as much as I liked them that is sufficient. Nikkô is only 3½ ri from this, but the mountain ri are so much longer than those I have been accustomed to.

I started the next morning at 6 o'clock. The road was much about the same as that I have been describing, but the walking was not quite so laborious, as it was principally down hill. On one side there was for a great portion of the distance a perpendicular wall of rock; the path was about three feet wide, and the precipice sheer into the torrent on the other side sometimes hundreds of feet below. In some places where the rains had damaged the path, it was very ticklish travelling. About half way I came upon a tea house in the centre of a field of utter devastation through the overflow of the torrent the previous year, caused by very heavy rains accompanying the melting of the snow. Three houses had been completely swept away, and enormous boulders now occupy their sites.

Within half a mile of Nikkô, I came upon two small temples with little gardens and ponds, and a magnificent shew of Azaleas. The picture I took of them appeared in your last issue.

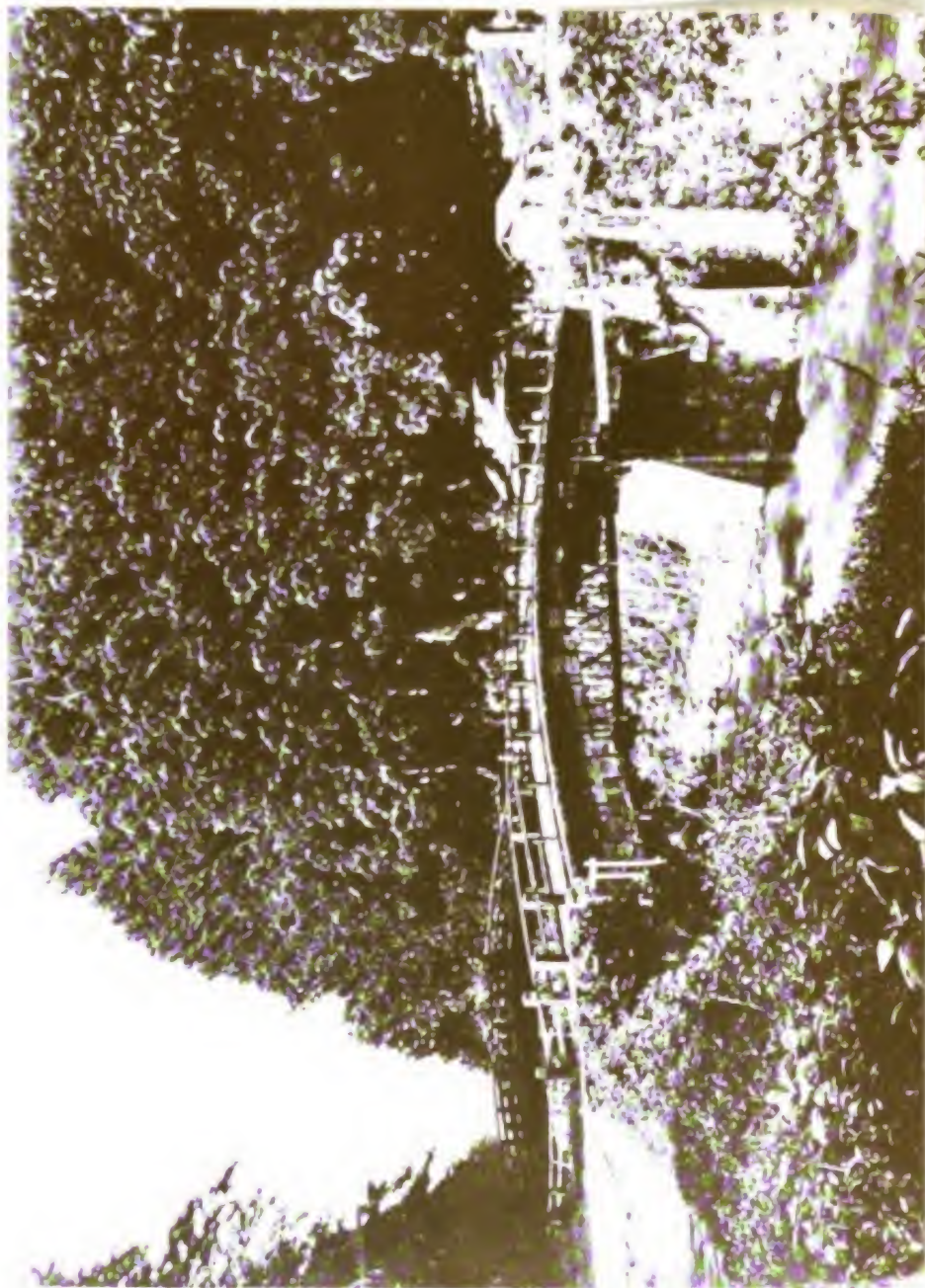
I arrived at Nikkô at 1 P.M., very thankful to have got over what I had found "a hard road to travel."

After internal and external refreshment, I took a stroll to find that which I had come out to see; and I soon found myself more famous than I had bargained for. I was joined at every house I passed by all the young folk appertaining thereto; and often as I had been beset elsewhere, I certainly never had such a following. Perhaps they thought that I must be lonely and require company. At all events they gave me much more than I could appreciate. I was glad to get to the temple grounds, for there the crowd left me, and I was able to explore the place with no other attendant than one of my coolies, who had run after me, as I believe, in hope of seeing with me what he would assuredly be debarred from by himself. At the end of two magnificent avenues I came upon three temples, and an open space, on one side of which was a fine specimen of the five-storied pagoda. Opposite to this were the stone steps leading to the grand temple. On enquiry, I found that a small gratuity was expected from those who visited the temples above, to which—having disbursed with a good grace, and, having taken off my boots at the request of the yakunin in charge,—I ascended, and saw without exception, the richest and finest temples I had ever seen in this country. The carving was very elaborate and exquisitely executed. The inner temple was richly ornamented with gold. At its door—which was closed—sat a priest of the Shinto religion, and at the foot of the steps were two petty officials. Whilst examining the carvings of the outside several people came up and paid their devotions, ringing a bell to call the attention of the deity and throwing some cash into the box which here, as elsewhere, stands in front of the door. I thought I should hardly be guilty of offering to idols if I threw in my mite too; only I took care that I let the priest and yakunins see that I did so, and that I was so munificent as to cast in a whole half boo. The effect was instantaneous. The astonished priest rose and conferred with the laymen, and this was followed by the temple door being thrown open, and my being invited to enter the *Sanctum sanctorum*. The coolie essayed to enter with me; but the instant his foot touched the bottom step he was peremptorily ordered back, and soundly rated for his temerity in presuming to tread on such holy ground. No Japanese, except the most highly privileged, are allowed to enter at any time; and probably very few ever have seen the inside, as crowds assembled to peep in when it got about that I had obtained admission.

The interior quite baffles description—that is—on so short an inspection. Gold in profusion. The ceiling in squares of what looked like white alabaster in relief; and inside these squares very fine mosaic work. Round the sides were the pictures of 36 celebrities. Of course the mats and everything about the place were exquisitely clean. In the centre rose a kind of shrine with an altar in the back-ground. The fine white mats contrasted well with the dark walls, and the beautiful coloured ceiling.

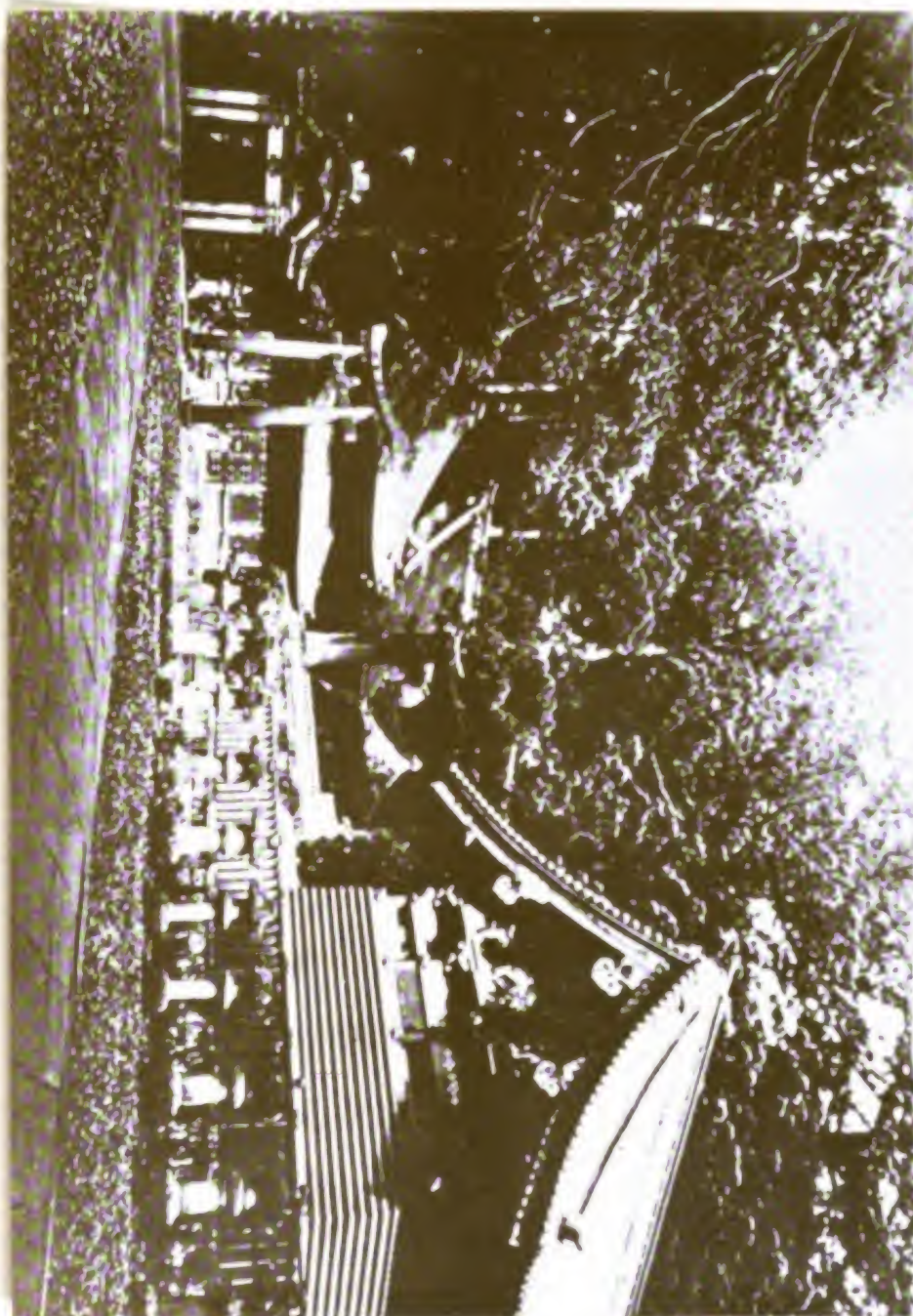
I returned to the hotel after spending a long time wandering among these venerated structures, and calling to mind as much as I knew of the history of him whose burial here has given to the spot its greatest celebrity. I thought of what the empire had been previous to his days, and since; but whilst I thus pondered over "the wonderful peace he (Iye-

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APPROACH TO NIKKÔ.

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TEMPLES &c., NIKKŌ.

yasu) made in the land" so that for two centuries and a half, war and discord had been, except in a few not very important instances, unknown, yet during that whole period foreigners had been excluded from the country—Dejima excepted. Foreigners were driven out at the commencement of his dynasty, and alas! the readmission of foreigners was the signal for the fall of his dynasty. I can but hope that the country will never forget what it owes to this great man; and will forgoear from desecrating this beautiful spot and these wondrous shrines, as they have to their eternal disgrace devastated Shiba and Oweno in Yedo.

And now my notes must cease. The next morning, after seeing as thoroughly as I could, all that was to be seen, but of which I know that before long you are to have a fuller and more interesting description than I can give, I set out on my return. It would be mere recapitulation to describe the return, although it had plenty of incident to make it interesting and enjoyable to me.

As this is the first time I have ever appeared in print, I will only add my regret that I had not something more exciting to inform the general reader upon. Yet the road by which I went was of such a character, that it may prove interesting to some even of your distant readers, and useful to those of our local friends who may, according to their temperament, be either warned against or attracted towards it.

. We have to thank our friendly contributor for his spirited description of his journey; and the more so as he places his photographs at our disposal. Only a few, however, were adaptable to our use, and these appeared in the previous numbers of our periodical. Those we now give are copies from some very excellent views taken by Mr. Uchida, a Japanese photographer of singular ability, who has a great variety of views of all parts of the country most interesting to foreigners. His studio is to be found at Asakusa, Yedo, and is quite worth a visit.—ED. F. E.

The Period.

From the Local Papers.

MR. MORI, Japanese Ambassador at Washington, has addressed a memorial to the Emperor of his country, praying for the establishment of religious liberty, and submitting the form of a degree recognizing that right and declaring the purpose of the Government to abstain from any interference with the management of religious organizations which do not come into conflict with the State, and that no special favour shall be granted by local or national authority to any sect. When the American Government wished to insert a clause securing religious liberty in the treaty with Japan, Mr. Mori objected, as he did not consider it an international question; but his present action shows that he did not object to the principles. His memorial was made public in the Eastern States.

A GREAT city like Yedo might be expected to furnish a daily supply of crime of all sorts, ranging from tempo larcenies to first class murders. While we must acknowledge that we believe Yedo to be governed as well as any city in the world, so

far as safety of life and property are concerned, it is also true that much crime is perpetrated daily, which never comes to the public ear and eye, because the means of disseminating news are as yet so meagre. During the past month, several murders have occurred, the weapons being, as usual, swords. Thefts and robberies are not so common as in Yokohama, though in the matter of butchers selling diseased beef, the capital is more highly favoured. No less than twelve butchers have been detected in selling carrion, and have been punished by receiving twenty lashes on their backs, and by being fined in a sum equal to \$1.50. The record of petty crimes is rather monotonous, but one young blade helps to give variety to the criminal calendar. This boy, the servant of an Asakusa merchant, was in the habit of patiently bearing the numerous whackings which his master, either from necessity or pleasure, or both, administered in frequent wholesome doses. Finally, becoming tired of the whackings, the youth conceived the brilliant idea that if he should burn his master's domicile, there would be no more tormentor's house, and consequently no more beatings. He accordingly set fire to the merchant's house, which was burned down. The merchant, however, removing to another street, took the young and unsuspected incendiary with him, and as a sort of consolation, indulged in still more vigorous application of the rod to the boy's back. One day while his master was absent, the grateful youth attempted to set fire to his master's new quarters, and this time was detected. After a criminal once gets within the big prison, which is situated near the northern central part of the city, the public do not often hear what becomes of him, but as decapitation is yet frequently practised in Japan, the young incendiary's fate may have been already decided, though the master's cruelty ought to have partly palliated the crime, and mollified the sentence.

IN HAMADA KEN, a liberal method of dealing with criminals has been adopted. Instead of idling away their existence in jail, they are hired by the local authorities to work during the week, resting on holidays. They are paid for their labour, and with the proceeds they must buy books and newspapers, which they are allowed to read on their day of rest. The use of books and newspapers, fitted to expand the mind, and lead to reflection, is an excellent means of grace, and will doubtless be the means of reforming men who under a course of cruelty might be hardened.

THE REVENUE Department, has given notice that in Kisarats Ken, there are 648 horses, 250 cows, 9,412 cedar and pine trees which, being government property, will be sold for its benefit.

SOME PARTS of Tokai are at present infested with street-robbers. The new police do not seem to be as vigilant and active as those, who, on account of their metropolitan experience, were promoted to higher grades, and sent into the interior cities.

THE WINTER about to take leave of us, has been one of the most remarkable ever known in Japan, on account of the almost total absence of earthquakes.

THE FAR EAST.



THE RIVER NEAR NIHO.

WE HEAR that the Government have determined to make a new road from Kamakura to this settlement, along the valley, and will employ in its construction the able bodied criminals of Kanagawa Ken. As the expense will therefore be little more than the wear and tear of tools, the wages of overlookers, and the rice of the prisoners, the officials estimate that the entire cost of the road will be only about 10,000 rics. As to how far such expenditure would be justified by the requirements of traffic, that is a matter with which foreigners have no concern. The actual reason for the project is believed to be a desire to rival in excellence a new road constructed by General Capron in Yesso at somewhat different cost.

On dit that the sole difficulty now preventing the immediate opening up of the whole country to foreigners is the demand of the Japanese that if foreigners do go up country they shall be amenable to native law. As this latter is, like that of Arabia Felix, somewhat elastic in its nature, doubts were expressed as to the readiness of the English-speaking race to submit pleasantly to the bowstring or bastinado, and the demand of the authorities is now modified to permission to inflict as the highest punishment, one year's imprisonment on an offender. This is a matter on which Ministers would do well to take an expression of the feeling of this community, who might well be treated with far more consideration regarding their ideas on current topics than has hitherto been shewn them.

A GENTLEMAN who was some time since a teacher at Nanko, informs us that a few days ago he received a call from one of his old pupils, who wished advice upon a point which occasioned him great anxiety. This young man is about as far advanced in his studies as he would be in the lowest class of one of our grammar schools at home, and yet at this early stage of his student life he had been desired to decide upon some special course of study. He had evidently committed to memory all the long words ending in "ology," and said he thought "mineralogy" would suit him best—though, as he frankly admitted, he had "never learned any of those things and feared they were very difficult." As nearly as he could discover, this brilliant idea of choosing a special line of study before being able to read correctly, originated with Mr. Ban, the Japanese director of the school, and was for the purpose of economizing labour, his theory being that a student had better choose at first a profession or particular line of study, and then give his attention to only those things which are connected with it, and not waste time in learning other things. We wonder if the Japanese Government will ever be brought to see the absurdity of employing foreign advisers on large salaries, and at the same time filling offices with men who, having a few half-civilized theories of their own, will persist in forcing them forward, utterly disregarding the advice of those whose experience and knowledge give them the right to be heard.

WE ARE informed that in one of the institutions of learning at Yedo,—an institution supported by Government and

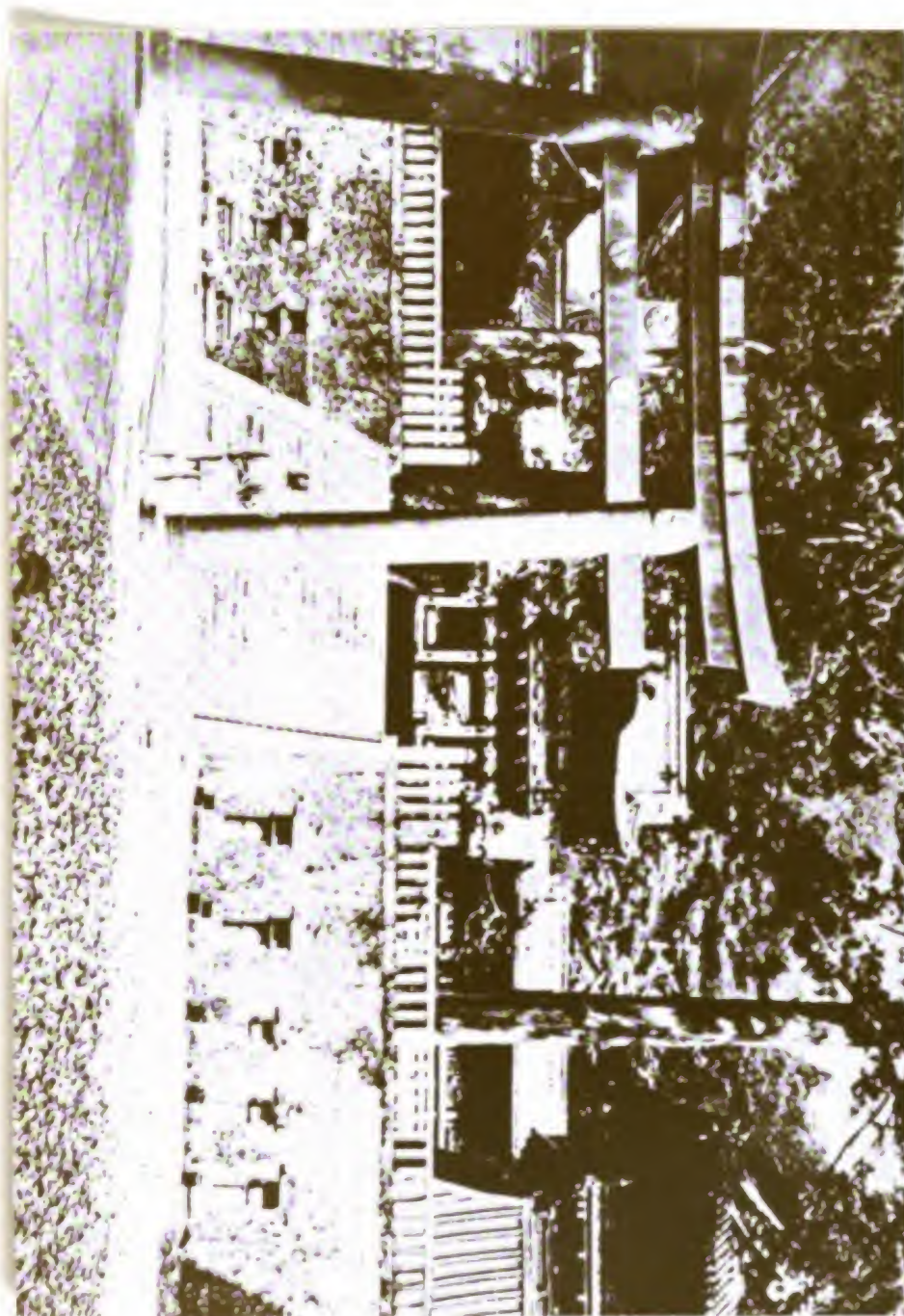
conducted, at least in part, by a foreigner, and one whose purpose is to fit young men to go abroad and finish their studies, or learn professions—in this place where the future mental power of Japan is grounding, the students are allowed to undertake *from ten to twenty studies at once*; and this, not in their native tongue, but in a language which is itself a study to them. We also notice in a recent American paper the death of a Japanese student at the Philadelphia Insane Asylum. Can there possibly be any connection between these two events, or can we look upon the first as cause and the last as effect? Surely Japanese brain must be made of different material from foreign, if it can stand for a great while such a fearful strain as is undertaken by these young men who are now studying at this school in Yedo. The directors and teachers who allow such a state of things to continue will have much to answer for in the future.

A JAPANESE boat containing two dead bodies, was picked up off Kawasaki recently—by Messrs. Domoney & Co.'s com-pradore-boat. The sampan and corpses were handed over to the authorities of the neighbouring village.

A NEW STYLE of collar has been adopted by the dogs of Yedo. The collar is a sort of life-preserver, as all uncollared dogs are doomed. Since their banquet of human flesh which a pack of them enjoyed, a few days ago, many have been killed by the police, and all those which the people desire to save alive must be labelled accordingly. Some, as a sort of extra precaution, have two tickets around their neck. The collars are of rope or twine, and the cards are slips of board. It would be very poor policy to kill too many of these dogs, as they are really a sort of sanitary police. As in Levantine cities the amount of offal continually thrown in the streets by the natives, renders a large body of scavengers necessary, and these the dogs are. Furthermore, they work without salary, and when not eating children or worrying cats, are as harmless and amiable as most Japanese quadrupeds. Strong suspicions may have arisen as to the motives of the Government in decreeing the death of some hundreds of Tokei dogs, since it is known that several tanneries have lately been established in Oji and other places. The dogs, however, need feel no anxiety upon this point, and their hides will not be tanned so long as they are labelled and do not crave too varied a diet.

A PARAGRAPH lately went the rounds of the native press that the passes over the Hakoni mountains were infested with robbers. The Government sent policemen there, who patrolled the road for several week, trying to catch one of the "knights of the road," but in vain. After sifting the matter thoroughly, the story is proved to be a *canard*, got up by the hotel-keepers, who, to deter travellers from going forward on their journey, and to secure lodgers, set afloat stories of robbers, etc. Having no foreigners to swindle, and business being dull, they tried to scare people into their clutches, with only temporary success.

THE FAR EAST.



Torii at Nikko.

IN YECHIZEN, there has been a rising of the priests and farmers against the government, on account of the taking down the edicts against Christianity from the public notice boards. There has been a good deal of fighting, and at the last accounts it was still going on; but there is no doubt of government putting the insurgents down with a strong hand.

JAPANESE JUSTICE of the old fashioned sort has been dealt out to the ringleaders of the late insurrection in Tsuruga Ken, in the province of Yechizen. During the first week of this month, six men were executed. Two were priests, three farmers, and one a merchant. The priests and the farmers were beheaded, and the merchant was hung. Quiet is now restored in the district so lately excited, and to help of the pacification the design of levying a new school tax has been abandoned, and the anti-Christian edicts will hang as they do now, on the notice-boards a few weeks longer.—April 19th.

ON THE 24th ulto., a large fire broke out at Hakodate, which destroyed about one-fourth of the native town. Seven lives were lost.

ON THE EVENING of the 29th ulto., a fire broke out in the Tenchin-bashi-dori, Osaka, which soon overpowered the attempts of the native firemen to master it, and swept away everything from the spot at which it commenced as far as the Kori-bashi—clearing a densely-populated area more than double the size of the space cleared by the recent fire at Benten. The fire, of which alarm was first given at 10 p.m. raged till 9 a.m. next day, when it was checked. The spot is about a mile distant from the Foreign Concession, and a mile and a half from the Mint. The loss of life, it is feared, was great.

A NEW native profession has sprung up in Yokohama—that of *cicerone*. The influx of pilgrims who visit the settlement on their way to or from the sacred mountain, athirst for news and credulous of aught, created the demand, and the supply was evoked as quickly as the Genius of Aladdin's Lamp.

AN ENDEAVOUR is to be made to beautify Benten by planting trees in some of the public places. We trust it will be successfully carried out.

ON THE 4th, shortly after eleven, a fire broke out at Kanagawa, which burned till three next morning. Considerably over a hundred houses were destroyed.

A RUMOUR is current amongst the Japanese, that the son of Saigo has been assassinated in Satsuma; but is not true.

IN THE PROVINCE of Awa, a public war of extermination is being waged against stray dogs. The chief duty of the policemen there is to perambulate the streets, with a sweet potato in one hand and their club in the other, ready to stun any tike, tempted by their bait. 326 dead curs formed the "pot" one day. Seeing that ratskin gloves are being manufactured, it seems strange that dogskins have not yet been appreciated for that purpose.

DR. RITTER, formerly of the Osaka Chemical and Physical School, has arrived overland from Osaka, and has begun his duties in the College in Yedo.

A sad accident happened a few days since in Tokei, a little girl, about eight years of age, being literally torn to pieces by a pack of savage curs.

ON THE 7th, this day being one of the several days devoted to the memory of Zinmu Tenno, the first Emperor of Japan, all Japan in general made rejoicings, while Tokei assumed unusual gaiety. Flags floated from hundreds of houses, and lanterns gleamed at night in honour of Zinmu. At many of the Shinto temples, matsuris were held, and decorations were plentiful. An unusually large number of bumpkins were in the city, being easily distinguished from the city folk by the superior diameter of their open mouths and eyes, and conspicuous inability to get out of the way. Yanagi-wara—the street so celebrated for its story and fortune-tellers, sword-swallowers, rarsee-shows, dentists, barbers, and mountebanks of all kinds—was in its glory. A visit to this renowned street on a matsuri day is well worth visit from the sight-loving foreigner.

The paragraph from a Kioto native newspaper on the advisability of bestowing alms on the hospital at that town has naturally directed attention anew to the native hospital in Kobe. Most of our readers will recollect that on the foundation of that institution, the Japanese availed themselves of foreign medical assistance, but that owing to a number of circumstances which we need not here recapitulate at present, no foreign medical man has been connected with the hospital for some considerable time past. We have some reason to believe that the native authorities have not ignored the question of employing foreign medical and surgical skill, and we are willing to believe that they appreciate its advantages, and we therefore must presume that the expense attending the engagement of a foreign physician of repute has stood in the way of such an arrangement being carried out. If this be so, it is a very painful fact, and we cannot but think that if the advantages to be obtained by the engagement of a foreign professor of medicine and surgery were better understood by the great body of the people, voluntary contributions would pour in insufficient quantity to set at rest all question of funds for some time to come. In the mean time, however, we are surprised that the government itself does not undertake to provide at least part of the funds necessary to pay for foreign medical science in large towns. The great hospitals of Europe are really the schools wherein medical and surgical science is taught, and no more legitimate channel for the expenditure of money set apart by the State for the purposes of education, could be found than the subsidising of a good foreign physician to be attached to every large hospital, which would thus become a centre from which medical knowledge might be disseminated among students. When the value of the teaching became apparent, Government assistance would no longer be required, and even from the beginning, fees from students in every town large enough to require an hospital should be a steady source of revenue.

LAST MONTH, in Iruma Ken, while the people were indulging in the hilarity incident to a great matsuri, the object of which was to "brush away" all past weaknesses, sins and follies, an officer of the Kencho made a speech to the people, giving them some practical hints about the way in which the Government understood the idea of "brushing away" past follies; and lest he should not be understood, he suggested the very concrete idea of their cutting off their cues. Forthwith, nearly five hundred males, in spite of the lamentations of barbers and pomatum sellers, disavowed their connections with past customs by scissoring off their gun-hammer top-knots. Public speaking in Japan will doubtless increase after such a signal success attained by this doubtless "off-hand" attempt of one probably "unaccustomed to public speaking."

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THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

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TAICO SAMA.



HE history of Taico Sama as given in the successive numbers of this third volume of our journal, translated by two young Japanese from their own histories, differs in some respects but not essentially from accounts which have before been published.

Sufficient stress too is not laid upon some events which are not unimportant in history, whilst in the translation as handed to us, there were details of fighting and bloodshed which, while shewing the peculiar bent of the mind of a Japanese samourai, were worse than uninteresting to foreign readers, and had to be expunged wholesale.

The narrative made no allusion to the dealings either of Nobunaga or of Taico with the Christians; thus showing that such subjects had little weight with the Japanese; and it touched but very cursorily on the Korean expedition. It will

therefore be allowable for us to give an extract from Dickson's "Japan." From the records of the Portuguese missionaries the account is drawn, and although tinged with their own prejudiced views, still we must believe them to be in the main correct—more especially as they are in general sufficiently in accordance with the native narratives.

Christianity had made great strides in the land, especially in the island of Kiusiu. During the life of Nobunaga the Jesuit priests had been encouraged to the greatest degree as a counterpoise to the overgrown and dangerous power of the Buddhist priests. On Nobunaga's death, Taico at first affected to protect them also—but this was because his labours were at that time directed against the Kiusiu chiefs, and therefore he wished to secure the great influence of the Christian priests. When he had succeeded in Kiusiu he shewed his real sentiments, and ordered them peremptorily to leave the country.



SECOND MOAT, YEDO CASTLE.

Thus writes Mr. Dickson :—

A meeting was held in Firando in August 1587, at which the heads of the Church decided that the proclamation of Taikosama was not to be obeyed, but that prayers were to be offered up, and that Christians were to keep quiet, in the hope that the storm might blow over.

The following character of Taikosama is given by one of the Jesuit writers :—"He reigned in profound peace, and to conserve it he observed these rules in his government. First, after subduing his enemies, and an act of pardon, he never put any one to death, as Nobunaga, his predecessor, had done, who never spared any of the great ones, which rendered his government odious and cruel; but Taikosama not only spared their lives, but further assigned them sufficient pensions to live on, which made them easy and well content.

"Secondly, He forbade all quarrels and private heats, on grievous penalties, and whoever were found transgressing in this kind were punished with death. If any of these fled, they punished the relations in his place; and in default of relations, his domestics; and in default of these his next neighbours, who were all crucified for not preventing the disorder. No doubt great injustice was committed by this means, and several innocent people suffered. But yet the fear of death made all zealous and careful to stifle these animosities and heats in their very birth, and forced them to live quiet.

"Thirdly, Though he was a tyrant, he would have justice done immediately on all criminals, without regard to birth, quality, services, or any alliance whatever; and the party, upon the first conviction of his crime, was put to death out of hand, though he was one of his own relations, and of the very blood-royal itself. He was most lewdly addicted to women, nevertheless he pretended that none had a right to use these debauches but himself, and expressly forbade any of his subjects to keep a concubine.

"Another means of preventing troubles was to keep both soldiers and gentry busy employed; for he put them upon building palaces, raising fortresses, &c., knowing very well that the humour of the great ones is always restless and unquiet if their thoughts are not taken up about other business. As for the soldiers, lest idleness should effeminate them, he kept them always employed about his works.

"Moreover, besides the pensions allowed them for life, he also maintained them in the field, which kept them in submission and dependence. As for kings, lords, and governors, he made frequent alterations and changes to break their measures, and hinder them from growing popular. Above all, he studied the humour and genius of his subjects; and if any were found to be of a turbulent nature, he secured them, and by that put them out of the possibility of revolt in his absence.

"In fine, what rendered his government so peaceable, was his immense treasures; for by these riches he bound all subjects tight to his interest, keeping all in hopes, though he never intended them any favours. These were his principal ways and means of maintaining peace in his governments."

A very little consideration of the position in which Taikosama, as ruler of Japan, was standing to these foreigners,

must lead to the conclusion that he could take no other step than that which he had taken. They had come to the country uninvited. They had found the country in the possession, so to speak, of a religion which had never shown a persecuting spirit. They had come in their own vessels. From the very outset they had displayed a hard, persecuting spirit, with a tendency to re-embroil the country in war, out of which it was only now emerging. They had insisted on every one coming into subjection to them, with the alternative of leaving house and home in case of refusal. They were, as usual, now calling in the assistance of the temporal power to force the yoke of their priestly supremacy on the people of Japan. Had Taikosama been able to send them away in vessels of the country, he would no doubt have done so. But having no vessels, he gave them the alternative of living peaceably in the country, or of leaving it. They forced the ruling powers of Japan, by their encroachments and persecuting system, to retaliate upon themselves, and then gloried in considering themselves martyrs. They were, in short, constituting themselves and their flocks, over whom they, as priests, had no political authority, an *imperium in imperio*. They were teaching them to be rebels to their own government, and the priests themselves were obliged to end in the spirit in which they ought to have commenced—a spirit of meekness among their enemies. It would seem, from old as well as from recent experience, that, for Christians to live among heathens, it is necessary to have an "ex-territoriality" power; but that is equivalent to saying simply that the Christian power is the strongest, and it means to enforce what it thinks right.

According to the resolutions of the meeting at Firando, the Roman Catholics kept quiet and in retirement in the several provinces in which they were settled.

The first of the line of Owotomo began as personal servant of Yoritomo; and a portion of Satsuma's territory was given to him, after which the family rose to greatness during the wars between the Emperors of the North and South. About 1374 A.D. they acquired a large territory in the north-east of the island of Kiusiu, covering the whole of Boongo and parts of Boozon and the adjoining provinces—Tsikugo and Tsikuzen. In the middle of the sixteenth century this territory included nearly one-half of the island. The family was ruined by the Roman Catholics. The principality of Arima covered, at one time, the greater part of the province of Fizen. The territory, as was often the case with small proprietors in feudal times, was at different times enlarged and contracted. Latterly, it seems to have included only the peninsula on which the town of Simabarra stands, and but little more.

Omura is the name of a town which stands on the landlocked bay of the same name, in the province of Fizen, about twenty miles from Nagasaki; and the territory held by the lord of that name included a strip of ground round the city, and the greater part of the peninsula on which Nagasaki stands. The family seems to have been an off-shoot from Arima, and never to have been of any great power until the rise of Nagasaki, which no sooner became of any value than it was taken from the lord by Taikosama, and has ever since remained government property.

The lord of Boongo, who had patronised the Jesuit priests ("our Macenas," as they call him), and afterwards had been converted and baptised, had died in the year 1587. He had abdicated in favour of his son, but at one time resumed the reins; and before his death had the pain of witnessing the diminution of the family estates by powerful and rapacious neighbours. His son, after losing part of his estates and the favour of Taikosama, thought to regain both by showing some activity in acting up to the recent proclamation. He was the first to commence the persecution of his father's friends. Meantime, Taikosama returned to Miako, and seems to have forgotten his edict and the Christians altogether. Probably the truth is, that during all this time, though he was annoyed by the Jesuits and their proceedings, he was working out in his own mind the means of making an attack upon China. He saw in the foreign ships easy means

of transport, and knowing the influence the priests exerted over the merchants, his hopes lay in keeping in with the former to obtain the assistance of the latter in his design. Some time after the promulgation of the edict, he received most graciously, Father Valignan, Provincial of Japan and the Indies, as ambassador from the Viceroy of India, and as associate with the four young ambassadors who had returned from Europe.

The annexation of Nagasaki by Government in 1590 was a great blow to the Jesuits, inasmuch as it had been a source of wealth, through the lord of Omura, who was a Christian; and also, inasmuch as hitherto the governor had always been a Christian, and he was now exchanged for two heathens. The place had increased rapidly from the time the Jesuits first went there, probably about 1575, when there only 500 houses in the place, till 1590, when there were 5000 families resident, beside merchants and tradesmen who came there in June from all parts on the arrival of the fleets.

In the years 1592, Taikosama carried out the project he had long been thinking on—viz., the invasion of Corea and thence of China, called in the letters "a foolish and temerarious enterprise, infinitely hazardous, if not morally impracticable." It is difficult to see what motive existed for this invasion. Being a man of war from his youth, and



MAKING STOVE PIPING.

knowing nothing else, he perhaps longed for new conquests. The Jesuit writer attributes it to a wish to use up the Christians in the island of Kiusiu, as well as to get rid of—Uriah-like—some of the best generals of his army, who were believers in the new doctrines. Another reason they give was his wish to rival the greatest hero of the empire, now worshipped as the god of war—Hachimang—who had conquered Corea through his mother. He made great preparations, giving out that he was going to lead the army himself. He handed over the power he held in Japan to his nephew, Hidetsoongu, giving him, through the Emperor, the title of Kwanbakkū. He appointed four generals of the army, two of whom were Christians, Don Austin and Kahi no kami, son of Don Simon; the two other general were Toronosuqui and Akí no kami. Under the two former were several Christian lords, Arima, Omura, Amacusa, Boongo, Tsussima, Don Aus-

tin's son-in-law, and others, with an army of 40,000 men. The total number of men collected, including seamen and tradesmen, was said to have been 300,000, a large number to supply with food, and only possible with an army fed nearly wholly upon rice. One half of the army, after a council of war, set sail from Nagoya in Fizen, and was landed at Fusançay or Fkusan, at the southern extremity of Corea. Don Austin commanded this division. In no long time he repeatedly defeated the Corean army and captured several fortresses. Taikosama ordered Toronosuqui and his half of the army to follow into Corea without delay. He came up to the support of Don Austin, but, according to the Jesuits' account, treacherously held back his men that Don Austin might be defeated before he came to his support. The Coreans seem to have shown no capacity for war, and in no long time nearly the whole fortresses of the kingdom were in possession of the Japanese.

Taikosama, according to the Roman Catholic authorities, still jealous of the body of Christians, especially after Don Austin's success, collected 150,000 men out of Kiusiu, and sent them over to Corea, ordering the commander-in-chief to return the vessels immediately in order that he might follow

in spring. This is said to have been a ruse to shut off their return.

Meantime the large force in Corea was being neglected; they were left without provisions or ammunition. Their men, deserting, were taken and killed, and at length Don Austin was forced to fall back, and, after several engagements, signed an agreement with the Coreans by which the latter were to send two ambassadors to Taikosama, and the Japanese were to retire, and only to occupy twelve forts on the sea-coast. The Japanese army was computed to have lost 150,000 men. A truce was concluded, and ambassadors accompanied Don Austin to Japan. The following demands were made:—1. That eight provinces of Corea be handed over to Japan; 2. That the Emperor of China give one of his daughters to Taikosama; 3. That there should be a free trade between the two countries, and that China and Corea should pay Japan a yearly tribute.

In 1592, Lupus di Liano, a Spanish envoy, was despatched from Manilla to lay complaints against the Portuguese before Taikosama. He was lost on his return with the vessel in which he sailed.

In 1593 the governor of the Philippines sent over another envoy. He took over with him four religious Recollects of St Francis. These were the first arrivals in Japan of any other order not of the Jesuit, with the exception of one Dominican, who accompanied the previous Spanish envoy. Among the presents was a Spanish horse richly harnessed. Among the presents brought by Father Valignan had been an Arab horse. The blood of these presents has probably influenced the breed in Japan.

At an interview with Taikosama these Franciscans asked to see his palace. "With all my heart, provided you do not preach in my states." The religious, *being resolved not to obey him, gave no promise, but made a low reverence.* Shortly after, the governor of Miako sent to the Jesuit fathers to tell them to go on with their work of piety, *but with privacy and prudence.* In consequence of this they hired a house and met privately, none appearing in public except two. "But the fathers of St Francis thought not themselves obliged to such condescendence. Their ardent zeal made them believe that such deference to the order of the sovereign was contrary to the liberty of the Gospel, and that they ought to preach the faith despite of all laws to the contrary." They went to Taikosama and asked for some place away from secular people to build a little house for their own private convenience. He did not carry his edict into execution against them, but referred them to the governor of Miako, who assigned "them a very sweet seat without the walls of Miako, commanding that they should neither preach nor hold assemblies of Christians, according to Taikosama's orders. But the fathers, without regard to either the governor's advice or Taikosama's orders, built immediately both a church and a convent with a wall about it. Even the wise and more prudent among the Christians advised them to be seriously careful of what they were doing. The governor, hearing of it, sent and requested them to shut up their church." He was obliged to inform Taikosama, saying, "He feared that these

religious, who call themselves ambassadors from the Philippines, intend to preach like the rest." "They won't," replied he, in a passion, "if they be wise; for if they do, I'll teach them to laugh at me."

These Franciscans, thinking they were most successful, wrote to Manilla for the others to come over to assist them. They opened a church at Osaka, and designed to erect a third at Nagasaki. To this end they desired the governor would obtain leave of Taikosama for two sick to change air. The governor said in case of health they were free to go where they pleased. Upon this two went to Nagasaki, and began to say mass and preach publicly without any regard to the Emperor's mandates.

The Jesuits were much surprised that these Franciscan fathers should fix a residence in their jurisdiction without their consent; while the lieutenant-governor, having received strict orders not to permit any service in the town, was in doubts what to do. He referred to the governor, and he, being alarmed for himself, ordered a note to be taken of every one who disobeyed the law, but said he would apply for further instructions to Taikosama himself. Hearing from Miako that these men had asked and received permission to go to Nagasaki on the plea of sickness only, he ordered them out of his jurisdiction, which seems to be a very lenient course of treatment, considering the trouble that had already arisen out of this preaching.

The success of Konishi (Don Austin) in Corea seems at first to have operated in his favour. Taikosama was delighted; but as soon as this first feeling was over, alarm at thinking he was a Christian, and as such could command the services of a very large body of his countrymen at a word from the Jesuit priests, seems to have been the most prominent feeling in his mind. He knew by experience that the Buddhist priests had been able to keep the armies of Nobunaga at bay for several years. He therefore dissembled, and in the mean time he recalled Justo to court, and gave him a large pension.

At this time, however, another circumstance occurred which occupied his mind for a time. Hidetsongu, his nephew, had been acknowledged as heir, and power was delegated to him as Regent while Taiko should be away in Corea. Of this young man a somewhat extraordinary account is given in the Jesuit letters. In 1587, when Taiko chose to make a great show of favour to the Roman Catholics and the missionaries, the fathers were taken up continually with preaching, baptising, and instructing such of the principal lords as desired earnestly this sacrament, amongst whom was Taiko's own nephew, and presumptive heir to the crown.

"Hidetsongu was a young man of three-and-thirty years of age, endowed with all the qualifications that can be desired in a young prince. He had a quick and penetrating wit, and excellent judgment, and withal a most courteous and obliging behaviour. He was wise, prudent, and discreet. He abhorred the vices of his country, and loved learning, and took pleasure in it. For this reason he was delighted in the company of the fathers, and knowing that our religion set value on virtue and good manners, he took a particular affection to it.

"But all these good qualities were quite obscured by a strange and most inhuman vice. He took a strange kind of pleasure and diversion in killing men, inasmuch that when any one was condemned to die, he chose to be executioner himself. He walled in a place near his palace, and set in the middle a sort of table for the criminal to lie on till he hewed him to pieces. Sometimes, also, he took them standing, and split them in two. But his greatest satisfaction was to cut them off limb by limb, which he did as exactly as one can take off the leg or wing of a fowl. Sometimes, also, he set them up for a mark, and shot at them with pistols and arrows. But what is most horrid of all, he used to rip up women with child to see how the infants lay in their mothers' womb. Father Froes, who had seen and conversed with him, describes him as you have seen." This account is corroborated by native history.

For many years Hidetsongu had been looked upon as his uncle's heir. He had three children; but about this time one of Taiko's wives had a son, who was thought by many to be supposititious. "Be it as it will," write the fathers, "he made great rejoicing for it all over Japan, and insisted on his nephew adopting the child as his son."

The consequence was that uncle and nephew became jealous and distrustful each of the other. In the 'History of the Church' a full account is given of their meetings in Miako. "Taiko-sama sent to his nephew to say he would invest him with full power. Hidetsongu prepared a magnificent feast. The day was settled, but the uncle was afraid to trust himself within the palace of Juraku, where the nephew was waiting for him. At last he was persuaded to go, and went with great magnificence in a triumphal chariot (a closed box) all laid with gold, drawn by two large oxen with gilt horns. The procession lasted from morning till two in the afternoon. All this time Taiko minded more the security of his own person than all the entertainments. He placed guards all about his apartments, and advised his nephew to lodge in another palace. The nobility generally believed that Hidetsongu would never let slip so fair an opportunity of avenging the injuries he had received, and therefore every one took care of himself. But no attempt was made on Taiko's life. Appearances were kept up for some days; but the nephew, disgusted with his uncle's treatment, secretly began to make the preparations which had been expected of him long before." But he was betrayed by the first of the nobles to whom he applied—probably Mowori (known as Choshui), who gave Taiko information. In no long time, Taiko brought the matter to a point by asking explicit answers to plain questions, and in the mean time collected troops about Miako. When he thought he was safe, he sent to his nephew and ordered him off *instantly* to his father's territory. He was then ordered to enter the monastery of Koga, used as a retreat by exiled nobles. He marched, accordingly, all night. The prisoner was treated as badly as possible; and in August 1579 an order came from his uncle that he and his servants should rip themselves up. Hidetsongu paid the last attention one friend can pay to another in Japan, and cut their heads off after they had stabbed themselves. He himself repeatedly stabbed himself, and one of his equires

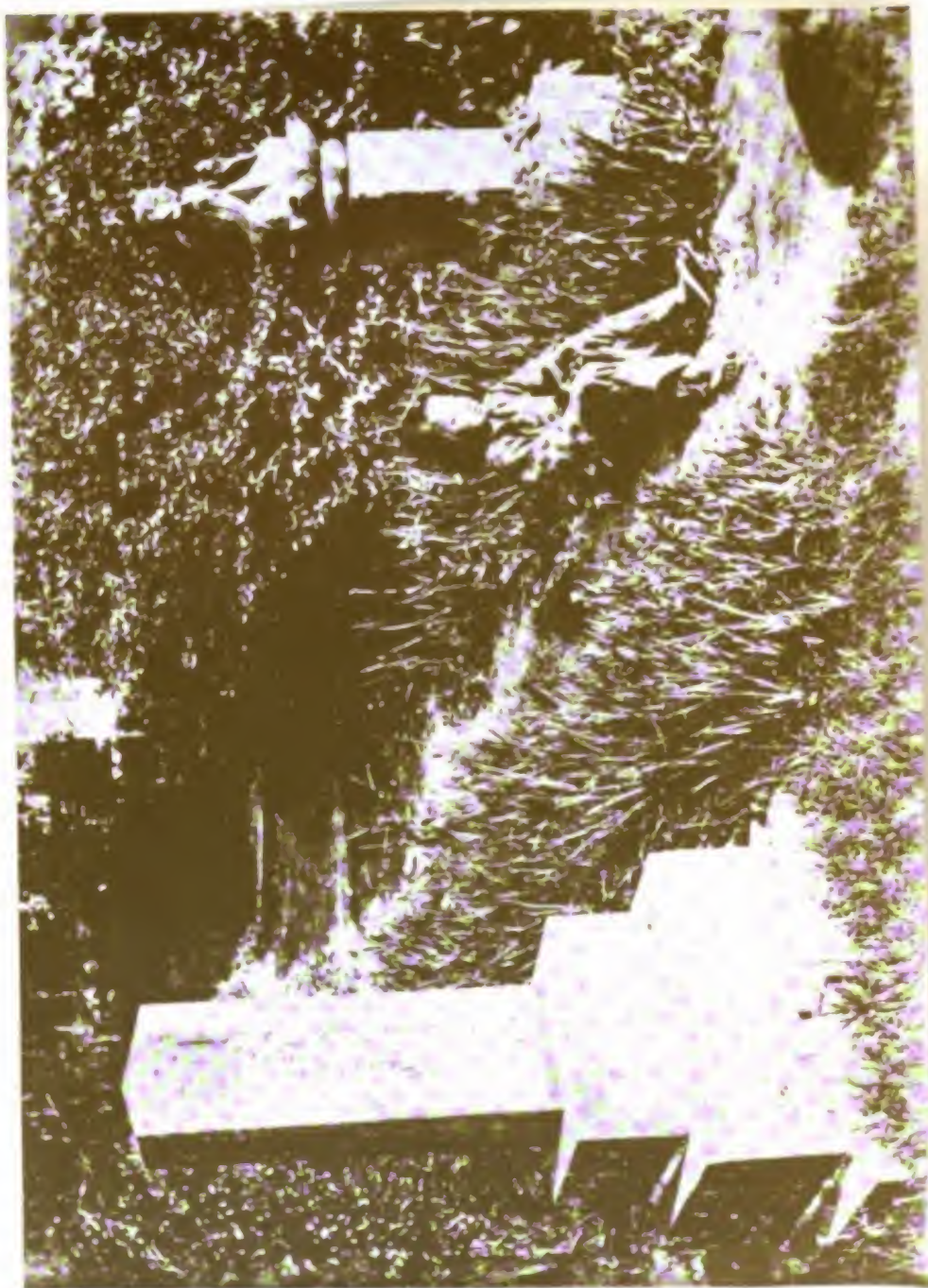
took his master's sabre and cut off his head, and then stabbing himself, fell on his body. Father Froes seems to have been on the spot at the time.

Taikosama, in the whole of this affair, showed a spirit of extreme cruelty and vindictiveness. He, not satisfied with the life of his nephew, put to death all his friends, and then, collecting this family, sent his wives and children, the eldest five years of age, his own grand-nephews and nieces, to execution; with savage atrocity sending for his nephew's head that it might be shown to them at the scaffold. They were all beheaded to the number of thirty-one ladies and three children, and their bodies thrown into a hole in Sanjio Street, over which a sort of erection or tomb was built, and on it the inscription, Tchikusozuka "The tomb of bitches," which remains to this day. A temple has been built close by, and is named Tchikusozuka no dera.

Taikosama had long set his heart upon the hope of prevailing the Emperor of China to send an embassy to Japan, and, to his own surprise, his ambition was gratified. Don Austin, according to Jesuit accounts, by working upon the fears of the officers of the Celestial Court, induced them to send two men to Corea, who were ordered to pass over into China. Taikosama made preparations to receive this embassy with great magnificence, but in the end treated the envoy with marked insolence and rudeness.

In August of 1596 a comet was visible for fifteen days in Japan, and on the 30th of the same month a frightful earthquake is recorded to have occurred. By this the greater part of the buildings recently erected at great expense at Osaka and Fusimi were completely demolished. Recurring at midnight of the 1st September with awful violence, all the magnificent buildings, raised by the Taiko were in a moment thrown down—two lofty eight-storeyed buildings, visited by the fathers, being destroyed. Stones, each of which had required the united efforts of 1500 men to put in their places, were hurled out. The heavy roofs of temples and buildings, subsiding *en masse*, buried many under them, and, as usual in Japan, the fires which arose carried death to those buried under the wood. The occasion is used by one of the fathers, in his letter, to indulge in a sneer against the Buddhist priesthood. In doing so, he gives some insight into the tenets inculcated in their sermons by these Buddhist priests. "He was preaching on the evening prior to the earthquake with such a torrent of eloquence as to bear all before him, and the main drift of his discourse was the mercy and bounty of his god towards his clients, particularly at the hour of death. He enlarged upon his charity to mankind, showing that he would have all men to be saved, without distinction or exception of persons, exhorting them to cast themselves on his mercy. So soon as he had made an end of speaking, the people cried out with a general voice, 'Our god be merciful to us!' But Amida was probably asleep, for that very night the temple fell to the ground, the idol was broken, and the preacher narrowly escaped with his life." By this convulsion the immense copper figure of Buddha at Miako was broken. The Jesuit accounts state that seventy women about the palace at Fusimi were killed, the Taiko

THE FAR EAST.



TOMB OF SANADA YOICHI.

THE FAR EAST.



THE FIRST RESIDENCE OF AMERICAN MISSIONARIES, AT KANAGAWA.

himself narrowly escaping to a mountain-top, where he dwelt in a reed hut, for fear of being swallowed up in the chasms of the earth. Saccay, the richest and most voluptuous city of Japan, suffered, at the same time, greatly from one of those fearful incursions of the sea consequent upon a temporary depression or bending downwards of the crust of the earth.

We have not space for continuing the extract. Suffice it, that after this Taico Sama's passion appeared to cool very materially, and but for the foolish zeal of the Spanish missionaries they might have gone quietly on as the Jesuits had done. But "designing well, they believed themselves obliged to overlook all human respects, and this persuasion made them reject all advice. The natives said 'These men neither regard our counsel nor the Emperor's orders, but one day they'll repent it.'"

The natural consequence of their conduct followed quickly, and sentence was given against them in these words:—

"Seeing that these men have come from the Philippine islands in the quality of ambassadors, yet have continued to reside at Miako, to spread the Christian law which I some years ago prohibited, I command that all of them, together with those Japanese who have enrolled themselves under them be arrested, and let the whole twenty four undergo the punishment of the cross at Nagasaki. Let all know this, and further that it be carried into execution. But if any one will not obey my edict, he, with all his family, shall be punished."

These people all suffered death, and were the only ones who were punished during Taico-sama's life. With the exception, however of a few who were allowed to remain, in Nagasaki, on condition that they did not stir of town nor preach, he had the rest of the fathers shipped and sent away from his territories.

The wholesale persecution that arose afterwards was from the obstinacy of the priests themselves who incited their followers to rebellion, and to disobedience of the law.

The Illustrations.

TOMB OF SANADA YOICHI.

ALTHOUGH it is probable that among its heroes Japan numbers many as brave and as good as Yoritomo and Taico sama, it is certain that none are so universally held up to the gaze of the people for admiration. Of Taico sama our readers will have judged for themselves, from his history which has been given in the successive numbers of this volume of the *Far East*. Of Yoritomo, they may probably have heard less. He it was, however, who first deprived the Mikado of the governing power, just seven centuries ago, which has only within the past five years been restored to him. We have already in our second volume, given a short notice of Yoritomo, and probably as much as most readers care to have. But he ought to be more than commonly thought of by foreigners, inasmuch as Kamakura, which is by far the most frequent—almost always the earliest—spot visited by excursionists after their arrival in Yokohama, was

the eastern capital, founded by him, and at one time occupied the position attained by Yedo after the days of Iyeyas.

Yoritomo, whose whole career seems to have been that of warfare, was fortunate enough only to lose one great battle. This was at Ishibashi, in Soshu. When driven back, his retreat was bravely covered by a mere youth seventeen years of age, Sanada Yoichi. This lad kept his own men together and would not desist from the strife until his master was safe, and he himself covered with wounds.

After the battle, he was conveyed by his own people, to the little village of Sugita—the village on the coast, next below Nigishi, in what foreigners call Mississippi Bay. Here the brave young fellow died, and in a retired spot, some distance from any temple or other building except a little shanty occupied by a priest in the burial ground itself, he was buried. Both the tombstones in the picture on page are erected in his honour. The first is the original one, put up many generations ago, with a figure of Jiso sama surmounting it. The other was placed there much more recently by an admirer of his courageous fidelity to his master. The lad was deified, with the posthumous title of Shirahata Dai-miojin.

The first residence of Missionaries at Kanagawa.

THE name of Kanagawa is little known to our distant friends, although it is that of the principal port opened to foreigners in 1859. The government of the Tycoon, however, in making preparations for the reception of foreigners gave them a location on the opposite side of Kanagawa Bay, and their doing so became one of the earliest causes of complaint on the part of foreign ministers. Yokohama became the open port, and unquestionably it has advantages quite wanting at the town of Kanagawa—but the first residences of the Consuls and of the American missionaries who were among the earliest arrivals, were in various temples at Kanagawa. The picture on page 283 is the view from the Tokaido of that originally occupied by the missionaries who were among the very first arrivals.

The Period.

AS AN instance of the earnestness with which Mr. Mori holds his opinions in regard to the Japanese language, he recently stated, in Washington, that he had written all his official dispatches during the last six months or more, in English, instead of in Japanese.

AMONG THE numerous classes of people who have been thrown out of employment by the adoption of European customs are the (Ken-jutz-no-Shise) Fencing masters. The famous old Tokugawa man, Sakaki Bara Kenkichi, has petitioned for and obtained permission from the government, to hold a kind of assault at arms in the Shonai Yashiki, Asakusa. Preparations are now being made, and all the best fencing masters are invited to take part. Any visitor on hand in his name will also be allowed to try his skill. There will also be performances with the Yari (spear). The admission will be about a quarter, Boo each day. This will be a good opportunity for foreigners to see good Japanese fencing.